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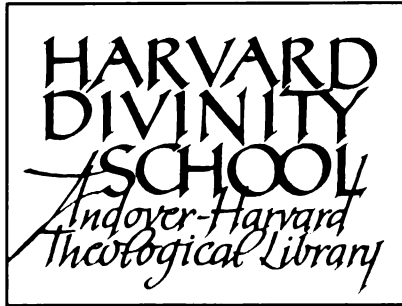
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THE HOME MISSIONARY.

Go, PREACH the GOSPEL. *Mark xvi. 15.*
How shall they preach except they be SENT? *Rom. x. 15.*

Vol. XXIII.

MAY, 1850.

No. 1.

The Work of the Spirit.

IN commencing the TWENTY-THIRD Volume of the "HOME MISSIONARY," we can present our readers with no greeting more acceptable than the tidings of that work of salvation which has been silently going forward during the past year. Since the last anniversary of the Society, our pages have recorded about forty instances of more than ordinary blessing granted to the missionary stations—some of them deserving the name of powerful revivals. In the present article, we embody other accounts of spiritual refreshing, which have occurred during the year, and most of them during the past winter.

It certainly is a matter of great encouragement to Christians, that such seasons of awakened feeling, such examples of churches built up or strengthened, should be granted at a time when there is so much to hinder the work of the Lord. The political questions before the nation are of the most exciting kind; and as they have, in an unusual degree, a moral and religious bearing, the people of God are brought within the sweep of their influence. Coincident with these distractions, the emigration to California and the new direction and impulse which are thereby imparted to trade and speculation, have fevered the public mind somewhat after the manner of 1835. And yet, amid all these influences, and in spite of them all, God has carried on his own work. Preachers of the Gospel have been multiplied; churches have been planted; Christians have been built up in holiness, and sinners converted to Christ. Whatever else may wear a discouraging aspect, the great HOME MISSIONARY WORK of the American churches has been prosperous. Christian liberality, in this department, has not failed of its effect. The blessing has been in the proportion—yea, and beyond the proportion—of the means employed.

Then let us rejoice in God, and go on to labor for his kingdom, under the full persuasion that he has his own great purposes constantly in view, and will make all things work together for their accomplishment. Those national questions, and those statesmen with conflicting views, that fill the land with excitement, are all under his disposal; and, however *their* schemes may be prospered or confounded, we know that *his* are rolling forward to certain accomplishment. Let us not be weary then, in well doing, seeing we know "that our labor is not in vain in the Lord."

REVIVAL RECORD.

From Rev. J. C. Ewing, Troy, Davis Co.

At the time of my last report I felt more discouraged respecting these congregations, and my prospect of usefulness here than at any time since I became your missionary. Yet, by the grace of our God, we were not entirely cast down, but led to place more implicit confidence in the efficient cause of success, and to increase our efforts for the advancement of his glory. The effort has not been in vain. It is not a vain thing to trust God; he helped us in this time of need. At our last quarterly communion in Shunem church, we had a most precious season. The Spirit of the Lord was present; Christians felt his refreshing and reviving influences, and a goodly number of the impenitent were deeply convicted. Some of these we trust have been led by the same Spirit to believe in Jesus, and are rejoicing in the hope of eternal life.

Troy too has shared partially in this refreshing shower. At our last communion at this place we received five additions to this church, three on examination and two by letter; it was a pleasant time, and part of the church seemed deeply engaged.

From Rev. E. B. Turner, Colesburg, Delaware Co., Iowa.

It is with an overflowing heart that I sit down to give you a record of the labors during another three months, and of some of the results. Since the dedication of our church, there was evidently an increase of interest in religion both in the church and out of it, until the month of January, when we set apart a season for special effort for the revival of God's work. We commenced by increasing the number of our meetings for prayer. We then commenced public preaching and continued it nearly three weeks. Brother Holbrook of Dubuque was with us nine days, and other neighboring ministers were with us a part of the time. The church seemed deeply impressed with a sense of their entire dependence upon God. There were strong cryings and tears on their part, and a willingness to go out into the highways and hedges to hunt up lost sinners. Some of them went out with

their teams to bring in the impenitent to the meetings. One good deacon from brother H.'s church rendered himself very useful with his team, which never failed to come in loaded. He sometimes went out four miles after them. He had his reward in the evidence that some of them were converted. Another good deacon rendered very essential service with his horse in this way, while he ceased not to warn the ungodly with tears, and to stimulate and encourage the members of the church by his counsels and prayers.

During the meetings about thirty exhibited anxiety for their souls, sixteen of whom are indulging a hope. A number are still under conviction, and the work is evidently going on. Seven have been propounded for admission to the church, and more are expecting to unite at our next communion. Some will join the Methodists. Eleven of those who indulge hope are heads of families. There are also five young men, some of whom we hope will study for the ministry.

The work was as remarkable in the church as out of it. Many of the members were, as it were, reconverted, and exhibited all the ardor of young converts. At such results you may well suppose our hearts are overflowing with gratitude. I regard this work as intimately connected with the sacrifices which this church have recently made to erect their house of worship. It was a long and hard struggle, but they "had a mind to work," and persevered until it was completed. They were assured that their reward would come ere long—and it has come with an overflowing measure.

Incidents and Reflections.

One brother who had begun to feel that he had given more than he ought to, when he saw two of his children and a son-in-law among the anxious, remarked, "I am well paid for my fifty dollars." The church have nearly all remarked, that the enjoyment they have experienced during this work, has far overbalanced all their labor and expense on this building.

A number of the brethren remarked during the meeting, that "they were thankful that God had directed their steps to the West." Some of them were compelled to come, having failed in business at the East. They now saw the hand of God in it. Their afflictions have proved their greatest blessings. One of them remarked that, "he had enjoyed more of the presence of God for

a few days than he had in all his life before." One of the young men who were converted expressed his thankfulness that he had been spared to enjoy this meeting. On his way from Philadelphia to this place he narrowly escaped death. While descending the Ohio river on a steamboat, the boilers exploded and killed nearly all on board. His life was saved by his having been on his knees, crying for mercy, in consequence of which the fragments of the boilers passed above his head. That night he staid on shore, and went to bed with two others, one of whom died with the cholera before morning. He took a berth with another man on his way to St. Louis, who also died with the cholera. Another man is among the converted who had been in the United States army for sixteen years. He was in the Florida war, and was in the campaign in Mexico. He stated that he had many times resolved in the midst of battle scenes, when the dead and the dying were falling around him, that if God would spare his life to return home, he would consecrate it to his service. I trust he will make a good soldier in the army of Christ.

Rewards of Home Missions.

I often wished, during this work, that the officers and patrons of the A. H. M. S. could witness these scenes. I think their feelings would be similar to those of the members of this church in reference to their efforts in erecting a house for the Lord—that they have been amply remunerated for all their toils and expense. Had it not been for the A. H. M. S. this church would not have been established, and could not have been sustained. This little "white meeting house" would not have lifted up its cheerful front among these log dwellings, and these souls would have been left to wander hopelessly on in sin.

From Rev. E. Adams, Davenport, Iowa.

A recent work of grace at this place has extended to the youth in the infant College:

Some 15 or 20 hopeful conversions have occurred, though not all of them reckoned of us. No matter, if their names are written in the Lamb's book of Life. Our help has been from God, we have had no human help from abroad; three or four meetings each week; the

people in the meanwhile attending to their ordinary duties. Christians begin to ask "Why may we not live so all summer?" They are praying for more faith and enlarged desire, that the good work may force its way into ranks yet unbroken.

Our infant college is now baptized with the Holy Ghost. It has been founded we know in prayer. Many prayers have been offered for it; we have always felt as though the good hand of our God had been with us in the matter; and now to have it watered with the dews of heavenly grace is a great blessing indeed. Some 6 or 8 are hoping in the Savior.

From Rev. Geo. B. Woodward, Parkville, Mo.

Immediately after coming here we established a prayer meeting, and I went round from house to house, prayed with the families and left them tracts, suited as far as I could judge to their wants.

Meetings began to be *much better* attended, a new interest sprang up from having a minister living with them; and we concluded to have a series of meetings.

These meetings have been very solemn and impressive. God was acknowledged to be with us, even by the wicked. Religion was the engrossing topic of conversation in the store, in the shop, and in the street. Every evening, our house was filled to its utmost capacity, and many were obliged to leave. The gambler left his table, the drunkard his cups, the store was deserted and business laid aside. For awhile I saw none but who were ready to converse on religion and manifest an interest on the subject. All seemed to say, "it is a glorious work, may it go on."

But this state of things soon changed. Opposition raised its brazen front. Parents feared for their children and kept them at home; friends were decoyed away by friends. Notwithstanding all opposition, the work went on, and I hope is still going on; many are still serious and under conviction. Eternity will alone unfold the good accomplished. As far as my knowledge and observation go, I think some 60 or 70 were anxiously inquiring what they should do to be saved. What number of these have experienced a saving change I cannot tell. Already six have presented themselves to our ses-

sion and have been received into our communion. Several others have applied, concerning whose conversion I have no doubt. Many have joined the Methodists on trial. Others, as yet, have not attached themselves to any church.

We praise God for what he has done and is doing for us. Many that are brought in are heads of families. Some date their convictions back for months—to a sermon, to a communion, to the cholera—but the most have been awakened in our series of meetings. We are looking for still better things. O pray for us.

From Rev. H. Hayes, Houston, Marion County, Mo.

The people come from seven or eight miles around. Though we worship in rude log houses with nothing better than slabs to sit on, and an unplanned board for a desk, the enjoyment in preaching to these people is vastly greater than is found in the fine churches and starchy congregations of the city.

God has poured out his Spirit in a remarkable manner on the little church at New Providence. For ten days, two prayer meetings and preaching twice each day were attended by the whole congregation, and though the weather was rainy and the nights dark, some came five miles, and most of them more than three, to participate in the glorious work. Thirty one were added to the church as its fruits.

The California fever is high in all this region and will weaken all these congregations.

From Rev. A. D. McLaughlin, Wyoming Valley, Iowa Co., Wis.

Mr. L. enumerates many particulars of the goodness of God to himself, personally; and speaks thus gratefully of the assistance of the Society, promised for the coming year.

Without this aid I could not continue to labor with this people. They have done for me all they could under the circumstances; and I feel that this point must not be given up. I could not leave this place destitute of the means of grace under existing circumstances, if by staying I had to live on bread and water

alone, and that procured by the labor of my own hands, unless I were satisfied that I could accomplish more for the cause of my Master in some other part of his vineyard.

The Lord has visited us in great kindness by the influence of his Spirit, and we have been made to rejoice with joy unspeakable. We had a protracted meeting in connection with the Methodists which continued a few days over four weeks. The result has been, as we hope, the conversion of some fifteen persons, nine of whom have united with us and four with the Methodists. One or two others will probably unite with us at our next communion.

The meeting was characterized by very deep feeling, and with the exception of one or two evenings, by remarkable stillness. Every one who came forward for the prayers of the people of God seemed to be actuated by a sense of obligation to God and of their just exposure to his wrath. There was no outburst of noise indicating mere animal feeling or mere sympathy. And I think in all my experience of revivals I never saw such strong determination on the part of convinced persons; and in some cases, peace flowed into the soul at once, on their resolving, with all the heart, to serve God throughout time and eternity.

The number too, is relatively very large. There are now but three or four families in this neighborhood who do not call upon God. Nearly one third of the entire population are members of the visible Church of Christ. Still there is much to be done here. These lambs are to be fed and nourished. The children are to be trained up for God; and we want a holy influence to go out from us to other places. How soon would all this fair fabric crumble and fall to ruins, and the enemy perhaps build a strong fortress on these ruins, if the means of grace should be withheld; and these *must fail*, unless your Society still extend to us its fostering care. Could the friends of Home Missions stand where I have stood, and see what I have seen, and felt what I have felt, they would feel that the cause *could not* lie too near their hearts. And what is true of this place, is true of hundreds of others in this broad field.

I gave up the field north of the Wisconsin River last fall, but they have sent for me again, and I shall spend one Sabbath in each month with them till they can get a better supply. I have a faint hope of procuring for them a good brother of my acquaintance.

More than usual interest has attended the means of grace in the Eastern part of Rock County, and the adjacent part of Walworth County, Wis., during the past winter. Missionary reports from that neighborhood speak as follows:—

From Rev. O. F. Curtis, Shopiere, Rock Co.

The Church has been greatly revived within a few weeks, and we are permitted to rejoice over several of our neighbors hopefully converted. We have held meetings every evening for about three weeks, and some of the time in the afternoon. My health failed during a part of the time, and the Rev. D. Clary from Beloit, rendered us great help.

Fifteen have united with the church since my last quarterly report, nine on profession of faith and six by letter. But the fruits of our late revival remain mostly to be gathered yet. Our school teacher, a young man of good education, has recently made a profession of religion and bids fair for usefulness. Our merchant, a young man, who has recently opened a store in our village, was a subject of the late revival. His wife is pious. She brought a letter with her to our place, and united with the church a few months since.

From Rev. L. Foote, Delavan, Wis.

There have been as many as ten or more hopeful conversions of recent date in our bounds.

There is an interesting revival now in progress, six miles north of Delavan. We have some members there, the Baptist some, and the Methodist some—all are united. Also nine miles south there is a precious work in progress; I have labored there some; these will unite with the Congregational Church at Allen's Hill. A few are hoping in and around Delavan.

We hope for a greater blessing. The prospects north of our village are very favorable. I think I never saw more solemnity and deep feeling and sober convictions of sin for the number of inhabitants than have been apparent for a few days past; and the school-house is full to overflowing.

An Unbeliever Converted.

Among the trophies of divine grace in a revival, the following case is mentioned.

A young man who came in only a few months since, and was a *sincere infidel*—if there can be any such in our land—we think is truly converted. He was an agent for several infidel publications, and his shop was a resort for the irreligious, especially on the Sabbath. He had one conserving principle; he was a staunch temperance man. Such were his principles, his education and his habits, that we trembled for his influence on this community. But the Lord has dissipated our fears. He was among the first interested in our glorious revival, and though we rejoice over such a case with trembling, he has appeared well thus far. He has burned all his infidel books, and made his shop a place of prayer.

From Rev. Hiram Foote, Janesville, Rock Co.

Near the close of the old year, some of my church appeared more revived than they had been for a long time. We seemed to hear "the sound of a going in the tops of the mulberry trees." We felt that God was giving the signal for his people to come up to his help. I increased the number of meetings, and then it was we felt the almost perishing want of our *house of worship*. Our academy, although a fine stone structure, was not large enough; we could not have it for meetings during the day, and were interrupted in the evenings by writing schools, &c., in another part of the building. O if our eastern brethren could have seen the work we had to do, and the manifest presence of God, and nothing but the lack of two or three hundred dollars to complete our fine sanctuary, they certainly would regret not having lent it us, or loaned it to the Lord!

The Methodist ministers and church asked us to join them in continuous meetings, and as the only course we accepted the invitation. Meetings during the month of January were held every evening at the Methodist Chapel. About thirty-five presented themselves for prayers, more than half of whom expressed hope. Several family altars were erected, backsliders reclaimed, and a number of our intelligent and influential citizens hopefully converted.

From Rev. Theron Loomis, Raymond, Racine Co., Wis.

During the first year I was here, a neat church edifice 30 by 38 was built, and was dedicated to the service of Almighty God Jan. 11th, 1849.

During the year just closed, the blessing of God in rich measure has attended us. None of our numbers have been removed by death, and our numbers have increased from 58 to 77, there having been dismissed by letter during the year, 7; added by letter, 9; by profession, 17. In my last report I mentioned the fact that arrangements were being made for my installation as pastor of this church. Those arrangements were consummated on the 10th of Jan.

Interesting Particulars.

The few facts which follow may give the readers of the Home Missionary some idea of the need there *has* been, and *now is*, of a *working* missionary in the field to which this report refers.

A father of nine children while conversing with the missionary, said, "I suppose I have heard *more sermons* within three weeks past, than in the previous twenty-five years of my life." He now bids fair to be a pillar in the church.

The father of another family of six children who was once a Universalist, said, "I suppose I have heard as many sermons the last three weeks as in my *whole life* before." He has renounced his Universalism and bids fair to be a most useful member of the church.

The father of the above mentioned individual, who has been a very irreligious man, yet one of great influence, remarked, "I suppose that for twenty years previous to these meetings I never shed a tear," (he was a man who had seen affliction,) "but now I have no more control over my feelings than a child." He, his wife, two daughters at home, a son and his wife, and two married daughters and their husbands are now rejoicing in hope.

One of these sons-in-law declared: "I have lived in R. four years the coming spring, and I never knew a Sabbath kept in our neighborhood till since you commenced your meetings." He is now a brother beloved.

While I was visiting at the house of the other son-in-law some eight months

since, he refused to let me pray in his house, and "requested me never to enter it again until he sent for me." Since then I have been sent for, and again and again have our prayers mingled together before the mercy seat. He and his wife are now beloved members of our church.

A family reached in the hour of affliction. About the commencement of the year, hearing that a family which had never visited the sanctuary, was afflicted in the death of an *aged father* whom I had occasionally seen in the sanctuary, and called upon them and entered into conversation on the subject of religion. I found the husband strongly tinctured with *deistical* notions. After conversation, I prayed with them, and at their request, led the funeral services. Soon the man and his wife were seen in the house of God, then heard to inquire—"What shall we do to be saved?" Yesterday, I was permitted to receive them to the table of the Redeemer. With the husband God has wrought a wonderful change. He promises to be a valuable addition to the church.

A convert's opinion of novels. An individual who has travelled much and been a great novel reader told us, "when I came to the decision to be the Lord's, I had two novels in the house; one given me by a friend as a keepsake, the other a borrowed one. I felt that novel reading was inconsistent with christian character and determined to read no more. I then thought, if it is wrong for me to read novels, it is for others. I therefore determined to burn them, and when I should see the owner of the borrowed one, to pay him the value in money, or give him a better book."

Not to specify any more particular cases, I would mention some of the *distinguishing features* of the revival which we have been enjoying for the last two months.

Most who have indulged hopes are *heads of families*. Some *eighteen* or *twenty family altars* have been erected. Conversion has been preceded by deep and pungent convictions of sin. There has been a readiness after conversion to labor for the Lord, to be working members of Christ's spiritual household. Lastly—A deeper tone of piety is manifest in the members of the church. There are still interesting cases of conviction which we trust will yet eventuate in true conversion.

From Rev. S. H. Thompson, Johnston, Rock Co., Wis.

It gives me pleasure in transmitting my third quarterly report to say that the Lord has revived His work in our vicinity. A protracted evening prayer meeting of more than three weeks prepared the way. The evening preceding the first of January was a time long to be remembered. Church members and the impenitent came forward and mingled together their prayers, their heartfelt confessions, and their determination to begin and spend the new year in the service of God. This renewed consecration on the part of the church was not in vain.

From that time to the present, a goodly portion of the church has occupied *higher ground*. There has been more prompt and efficient action in the cause of general benevolence, and for the salvation of souls directly, as facts will abundantly testify. Some three or four family altars have been erected, several heads of families have been hopefully converted and some young people. The female prayer meeting has been recommenced and well sustained. A Maternal Association, and a Ladies' Benevolent Sewing Society are in successful progress; and what is particularly encouraging to us, a meeting house is to be erected. The materials are already on the ground. And instead of the subscription of six hundred dollars, (which three months since we thought we could hardly raise,) we have a fund already paid (by note of hand) of more than fourteen hundred dollars. A contract is made for the building of a house worth sixteen hundred, which is to be finished the coming season. So much for Johnston. Considering what we were three months since—the discouragements and difficulties we had to encounter—we cannot but feel that considerable progress has been made, for which we bless the Lord and take courage.

Mount Zion, also, has enjoyed a precious visitation in her bondage. I labored there recently some three weeks on successive evenings. Our meetings there were not large, but considering the number attending and the means used, I scarcely ever witnessed greater displays of divine power. One stormy evening, as I was necessarily absent, there was an appointment for a prayer meeting. A deacon of the church was the only professor of religion present. Somewhat discouraged, he hardly knew whether to try to conduct the meeting. But as

there were several impenitent individuals there, he concluded to try to interest them in some religious exercise. Having read a portion of Scripture and offered a prayer, he was much surprised by a person breaking out in great distress of mind and crying to God for mercy. This person proved to be a young man who was boarding in the neighborhood and attending school. After prayer, the deacon gave him some good advice and closed the meeting. Such, however, was the interest felt, that some who left returned and three other young men joined in prayer. This will be ever called the memorable prayer meeting of Mount Zion, conducted by one deacon and four unconverted young men.

The first mentioned young man was soon rejoicing in hope. This was a remarkable instance of the power of God. Before the meeting referred to, he had prayed almost continually for a day and a night, so clear was his sense of his awful condition without an interest in Christ.

From this time the work of conviction and conversion seemed to progress with interest and power.

From Rev. J. J. Hill, Albany, Whiteside Co., Ill.

The Lord has been pouring out his spirit upon my church and congregations. We have held a series of evening meetings, which have resulted in the hopeful conversion of some twenty-seven souls. About as many more have been more or less awakened and convicted.

About the first of January, the church at Northville, in LaSalle County, Ill., perceived the tokens of the Redeemer's presence, and were permitted to rejoice over a single case of conversion at the time of the communion. In March, the missionary, Rev. N. Gould, wrote: "We are now enjoying a season of revival. Several profess deep anxiety and submission."

From Rev. L. Spencer, Peoria, Ill.

God in mercy has appeared and cheered our hearts, and given a heart to pray, and then answered prayer, and some souls have been converted and added unto us, from time to time, until we now have over 50, and are in the midst of a

precious work of divine grace, which will probably add a number more to this little branch, to love and serve the Lord. Our prayer meetings gradually increased in interest some time before we thought it best to commence a series of public services. During our meetings, no one from abroad was with us, but we labored and prayed on from night to night, and the blessing of God rested upon us.

All the christian churches in the city have shared more or less of the quickening and reviving influences of the Holy Spirit. For these things we bless and praise the name of our Redeemer.

From Rev. S. Ordway, Northampton, Peoria Co., Ill.

A work of grace has been in progress some weeks at Northampton and Lawn Ridge, where I reside. Meetings for prayer and the preaching of the word have been the means employed. Over fifty have expressed a hope in Christ. A large proportion of the converts are young men. Part of them will unite with the Methodists; the Congregational Church also will receive quite an accession. Here is a wide field—three places that ought to be supplied with preaching; and more mental and physical energy is required in the minister here than I am able to put forth, even with the help of the lay brethren, some of whom are quite efficient.

At Greenville, Bond Co., Ill., thirty persons profess to have met with a saving change during the past year.

At another place, a work of apparent genuineness and deep interest has taken place under the labors of one whose subsequent conduct brands him as an imposter or insane. The whole town was moved, all classes were reached, and some thirty conversions were numbered. The preaching is said to have been orthodox, pungent and eloquent, by the unanimous testimony of the community. And though through the defection of the chief instrument the revival was arrested, the results appear to have been valuable.

From Rev. W. B. Dodge, Millburn Lake Co., Ill.

At the present time we are enjoying a

gracious work of the Holy Spirit. Christians are revived, and many sinners are anxiously inquiring what they must do to be saved. We have held two meetings a day, for ten days past, and the interest is not at all abated; we expect a great work.

From Rev. D. Gore, Groveland, Tazewell Co., Ill.

As minister and people, we have been favored with health and spiritual prosperity. Many of the members of this church have been awakened to see their need of a deeper work of grace in their souls. And some have been able to make a new consecration of themselves to the Lord. In December, the way seemed to be open, in the providence of God, to hold a series of meetings in one portion of this field. As the result, the brethren were greatly revived, their hearts were encouraged and their strength renewed. The meetings were continued several evenings, not without a good effect on the impenitent mind, as the disclosures of the last great day will doubtless testify. The brethren were brought nearer together. Sympathy and a warmth were created which are so necessary to the success of spiritual labors. Several of the impenitent were convicted, and it is believed they are still in an interesting state of mind.

The number reported as hopefully born again in this congregation the past year, is sixteen.

In Indiana, the refreshing rain and the gentle dew have descended, and the garden of the Lord is greatly revived. Rev. Alfred Hewes writes from Marion, in Grant Co.:

We do serve a good Master. He has proved his goodness to us during the past two months. Our prayer meetings are revived; the best of feeling exists; new voices are heard among us; every professor and many others who attended our protracted meetings, exclaimed it is good for us to be here. Our object has been to save the soul by leading it to Christ the Lamb of God. The opinion has prevailed that a protracted meeting was designed to get as many as possible into the church; but I hope that we have conducted somewhat to correct this feeling, and have proved that we have a higher end in view. Never have I been so sensible of the

meaning of our Savior's words, when he said, "The harvest truly is great." The public mind seems to be accessible; it is easy to preach on the great question, "What must I do to be saved?" The most practical subjects meet the wants of the people. Such a state of things is very encouraging to a minister. It is easy for him to preach and go from house to house. Christ is *precious*; the Holy Spirit *powerful*, and the Bible is *the book*.

In the midst of our work of rejoicing one of our number who was greatly beloved by this whole people was called to die. That he was a man of talent may be seen by the letters which he wrote to you in behalf of this church. He was a man of prayer, engaged in every public improvement, active in the Sabbath school, was the first in the formation of a church, the building of an house of worship and the settlement of a pastor. "His works do follow him." When I visited him as he lay on a sick bed, said I, "what shall I ask God for in your behalf?" He did not request that he might get well, that God would provide for his wife and six children, but simply this, "That God would pour out his Spirit." Will God not answer this prayer more fully? He will! A brother who came to this country from Ireland with the deceased, exclaimed, "I must fill my brother's place;" and has thus far proved that he was sincere and that his purpose was deliberate and firm.

From Rev. A. Loose, Somerset, Wabash Co., Ind.

I am happy in being able to report another three months labor bestowed upon my field; and, thanks to my gracious Master, to report also a happy change in at least a portion of that labor. Hitherto I have but *sowed*, now I am *reaping*. It is true, that the harvest which I have already gathered has not been so great as has fallen to the lot of several of my brethren; the sheaves are but few, yet they far exceed in value all the toil and sacrifice of sowing. The amount of labor which I have performed during the past quarter, has been much greater than that of any three months since I have been in the ministry; chiefly in consequence of the much improved state of public feeling upon the subject of religion that has prevailed over a part of my field. The congregation that has been thus blessed is composed chiefly of per-

sons who have belonged to various German churches, and are living scattered over rather a wide extent of ground, lying between the Mississinewa and Wabash rivers, north of Somerset. The nature of the country has also added materially to the severity of my labors, for with the exception of the main roads, and that only during a portion of the season, it has been almost impossible to ride; so that for many weeks I have been compelled to make my visitations from house to house on foot, a labor about which none can form an adequate estimate, except those who have lived in a level forest land, whose surface is much of it very wet and marshy. In several instances, after the principal part of a week spent in visiting from house to house during the day, and preaching at night, I have returned home to attend to the wants of my family, and prepare for the Sabbath, almost exhausted; yet after a few hours' rest I have regained my usual vigor. With unaffected gratitude to God I am able to say that I have rarely enjoyed better health than during those weeks which were spent in most severe labor.

About two months ago, observing the appearance of increasing interest in divine things among my people, I found, by conversing with them, that the Spirit of God had aroused some sleeping consciences. My first aim was to endeavor to awaken the professors to a proper sense of their duty; and if possible to induce them all to join me in special prayer for the outpouring of the Holy Spirit among us. With much trembling I commenced my visitations; but as I went from house to house, my fears vanished and hope and joy took their place; for with but one exception I found them well prepared for such a meeting. To say that our meeting was a good one, but very feebly expresses the truth; each heart felt that the Savior was indeed in the midst of us. It was a prayer meeting indeed, where the Spirit helped the infirmities of the suppliants, with fervor of soul too great for utterance; it was a season of humble confession of sin to God, to each other, and to the impenitent present; and several who like Peter had denied their Master, wept most bitterly; and some who had never prayed for themselves, begged the prayers of Christians in their behalf. Knowing that several who had taken an active part in that meeting, had formerly belonged to a church whose minister had opposed the practice of laymen praying in public; and learning that upon the minds of

some there still remained doubts, as to whether it were quite right for them to make a practice of praying publicly, I thought it best not to urge them too fast, but rather let them lead; and the result justified my course, for their feelings, like pent-up waters, speedily burst over the barriers which false shame and wrong instruction had erected across the path of duty. They appointed another meeting, and since that time we have held two or three such meetings every week, with as yet but little appearance of any abatement in the interest felt in them. Our meetings upon the Sabbath have also worn an improved appearance, for storms, sord, snow, ice, mud or water appear to make but little alteration in the numbers who attend the preaching of the Gospel. Several times I have thought from the inclement state of the weather, or the almost impassable state of the roads, "Surely there will be but few present to-day," but I have found the house crowded as usual; and we have had to change the place of meeting, chiefly for the reason that the house was too small to hold the congregation. We now meet in the largest building in the settlement, but should our season of prosperity continue (which may God grant,) that house will not contain us, and although it will be a heavy undertaking, we shall be compelled to build one. To become acquainted with the state of my hearers' minds, I have usually spent the intervals between our meetings in visiting them at their homes; which has been the most delightful employment in which I had ever engaged.

One Seweth and Another Reapeth— Incidents.

Brother H. of M. labored here for two years before I came, apparently with but little effect; yet the truth spoken, was silently germinating. Said a man upon whose face I had observed the traces of deep anxiety, "I have been convicted of sin ever since Mr. H. first preached here, and have tried to stifle those convictions; but I can do so no more." This has also been the case in another instance; yet, in some instances, the seed sown has immediately sprung up, I trust, not to wither. Said one who had for years maintained something of the semblance of godliness, "I used to think that I had a good deal of religion, but the last sermons I have listened to, have taken it all away from me, and I have none of it left." Another said, "I have certainly thought when you have been

preaching, that some of my neighbors had been telling you all about me, for you described my character so completely."

On one occasion I enjoyed the privilege of being a witness to a father's first prayer with his family, he was a man who not long ago had forbidden a relative to implore a blessing upon the food spread before him, declaring that "he would have no praying in his house." I had noticed that the truth had taken a strong hold upon his mind, and upon conversing with him, found that his neglect of prayer formed the heaviest of his convictions, "Oh, he exclaimed, what a curse must rest upon me, I have known my duty and have not performed it! I feel assured, that of all the guilty sinners in the world, the father who does not pray in his family, must be the worst;" I earnestly exhorted him immediately to commence that duty, but for some time in vain; he seemed afraid that having so long neglected prayer, God would not hear him, and his neighbors would call him hypocrite; "Do not urge me now," said he, "by and by I know it will be easier; now I feel I cannot." I saw that this was the contested point between him and his God, and I implored him to decide the controversy at once. At last he cast himself upon his knees and with broken cries poured forth his first prayer; while his pious wife and children and your missionary mingled their tears together; he arose from his knees, a more joyful man than I ever saw before.

During these meetings, there were times when the whole community seemed to be moved. A solemnity was felt which was never known to pervade the place before. A considerable number have hopefully been renewed, and had a new song put into their mouths. The work has been gradual and characterized by stillness and solemnity.

Among the subjects of this work of divine power and grace is one individual over seventy years old, the oldest man in this community; another between fifty and sixty; and from that age down to the child of ten years. But the work out of the church has scarcely been greater than what God has done in it. A number of members of this church refer the date of their joys and comforts in religion to what God has done during this season of refreshing. Last Sabbath eleven individuals were added to this church. Six have already been received to the

church, and there are a number more who will probably unite soon.

Rev. A. W. Freeman writes from *Covington, Ind.*, that the Lord is reviving the church there. Eight cases of hopeful conversion have been enjoyed during the year.

Rev. J. M. Sadd recently reported a revival of religion at Hopewell, and the organization of a church. The interest is good there still, but a more extensive and powerful revival is now in progress at Rochester. In a recent letter he speaks thus of a meeting held there.

The work commenced immediately. Some had been anxious and inquiring previously, so that on the next Sabbath we received to the church, by letter four, and by examination, nine. It was a precious day. The influences of God's Spirit on the congregations, were manifest. The brethren who assisted me preached the word in the demonstration of the spirit and of power.

Quite a number since the Sabbath have come out, decided to be forever the servants of Christ. We are going forth reaping where we have, I trust, sown in tears. To God shall be all the glory.

And now, brethren, let me say, I do verily believe that to the Home Missionary Society, under God, in a great measure, are these fields so favored indebted. Neither your missionary nor any other one, could have been sustained here without your aid. How souls must rise up and bless the Home Missionary Society!

Rev. Theron C. De Pew, Bristol, Elkhart Co., Ind.,

Writes to the Society,

Our congregation has been generally very respectable as to number, in view of the other two congregations, which held their meetings at the same hour. There has been a serious and solemn state of feeling throughout the year. If we had enjoyed the privilege of a house of worship of our own, so as to follow up our protracted services, I believe that souls would have been converted long ago. We are poor and feel almost unable to build such a house as we need. Thus we could not realize all the good which we hope would have followed under different circumstances. Our Methodist brethren have held a series of

protracted services in a large cooper's shop, which was under their control. I have been with them in connection with our people, and some souls, I trust, are hopefully converted.

There has been a very extensive religious excitement there, and as the result from ten to twenty will finally connect with the church. The Methodists have already obtained the names of fifty or sixty. In the midst of great excitement we believe that the Spirit of God was there. The family altar has been erected in many houses.

I believe that we are on the eve of a great moral change for the better. There have been indications of this for the last several months; and now if souls are converted, and there are some in almost every direction for miles around, where our elders and people are located, they must be taken care of. Hence the importance of a stated ministry for those who may look to us for the ministrations of the Gospel.

At *Warsaw, Kosciusko, Ind.*, ten or twelve are recently hoping in Christ. "The Lord seems to be doing a great work," says *Rev. J. E. Conrad*, "The Methodist, Baptist, and our own churches have been blessed. I am now in the midst of a protracted meeting. There will also probably be ten or fifteen additions to the little churches in Whitley Co. and Monoquet."

Fourteen hopeful subjects of renewing grace are reported at *Greenwood, Ind.*, under the ministry of *Rev. P. S. Cleland*.

In *Berlin* church, and in *Kingston and Porter* church, Delaware Co., O., under the labors of *Rev. John W. Thompson* and others who have aided him, some twenty-eight give evidence of a saving change; and thirty are subjects of hope at *Delát*. In these three congregations, thirty one have already been approved and admitted to the communion.

The annual report of *Rev. Daniel Tenney*, from the church at *Darrrtown*, Butler Co., O., mentions the addition by profession of twenty three members, of whom twenty have been brought to the Savior within the year.

Rev. Edward Schofield reports twenty three as added to the church in *Batsavia*, Clermont Co., O.

Rev. W. Wakefield says of his congregation, *McConnelville, Morgan Co., O.*

The cause of Christ has been slowly but steadily advancing. During the past year, we have had, more than before, the presence of the Holy Spirit, and have rejoiced in seeing souls turned as we hope unto God.

Ten have been added to this church on profession.

From Rev. L. Kelsey, Wheelersburgh, Scioto Co., Ohio.

God has been doing much for his feeble flock in this field. To many eastern congregations it might not seem to be much. At our communion season at Franklin Furnace last September, the Holy Spirit was graciously poured out. During the meetings, which were protracted several days; about *twenty* were hopefully converted. Sixteen made a public profession of their faith in Christ and were added to the church, and two others were received by letter. Twelve of these persons were heads of families. Several more are expecting to unite with us at our next communion.

We closed an interesting communion meeting at Wheelersburgh in November. Three made a public profession and united with the church. Some others have expressed a hope that they passed from death unto life and contemplate making a public profession soon.

Since the first of July this church has doubled its numbers, its strength and influence. It now numbers about forty members.

House of Worship Finished and out of Debt.

My field of labor extends about twenty miles along the Ohio River, in Scioto county, above Portsmouth, and extends back farther than I can expect ever to occupy alone. At Wheelersburgh we have completed our house of worship. This house was begun four years ago, with but small means, and its foundations laid in faith. The house is not only finished, but what is better, paid for. It has been done *among ourselves* and our friends near us. It is not a stately temple, built by eastern funds, and without a congregation, but a neat and convenient house, well filled. The members of the church have all had a mind to the work. One member, who is a carpenter, and dependant on his daily labor for the support of his family, has put sixty or

seventy dollars worth of work on the house, besides spending much time on the building committee. At one time, while working on the house, he showed me two cents from his pocket, saying it was all the money he had in the world, and he knew not where he was to get any more.

From Rev. S. P. Hildreth, Dresden, O.

During the last quarter, I rejoice in reporting that we have been favored with a period of refreshing from on high. I mentioned in my former report that we had appointed the *twilight concert of prayer*, and at this hour until our series of meetings commenced, I trust most of my church unitedly were offering in secret fervent prayer for an outpouring of the Holy Spirit. A week or two before our public labors commenced, two of the brethren voluntarily visited through the church, conversing and praying, from house to house, with marked beneficial effect. On Sabbath, the 13th of January, our protracted meeting commenced, and during the two weeks which succeeded, services were held at the church twice every day. When the first week closed, twenty seven had publicly signified their desire to know the way of salvation. Meetings were held in the same manner during the afternoons and evenings of the second week, and at the close of each service we held an inquiry meeting. The weather was very much against us as we had rain and mud incessantly; but the audiences were good notwithstanding. But as the interest seemed deepening among the impenitent, I made arrangements to continue our meeting during the third week also, suspending our afternoon service. We commenced with every prospect of receiving a larger blessing than we had yet witnessed, when suddenly the small-pox appeared in the community, producing such a panic, that all the common schools were broken up, and we were compelled reluctantly to suspend our meeting.

A most excellent influence has been exerted by our meeting throughout the whole town. Some who have been among our most prominent infidels, are now desirous of entering the strait gate. Six have been added to the church. There are now in my congregation sixteen who give evidence that they have been born again, and I hope to see them ere long gathered unto the visible church by a public profession of their faith.

In the Annual Report of the Agent of the American Home Missionary Society in Michigan, the friends of Home Missions will find abundant reward for their endeavors to spread the Gospel in the new settlements of that state.

Some of the churches, remarks the agent, had for a long time languished. Death and removals had diminished their numbers, and almost disheartened those who were left. But the dews and showers of righteousness have been distilled, the Pentecost cry has been heard; the sinner, awakened from his death sleep has been convicted and trembled in view of his guilt and danger. Many have been born into the kingdom of our common Lord. In some places, many heads of families have shared the rich blessings of salvation; new altars of prayer have been erected, and incense from broken hearts ascends from them. I have never seen more marked manifestations of the presence and power of the Spirit, than during the last three months. A goodly number of souls have hopefully become the sons and daughters of the Lord Almighty.

Rev. J. Monteith, reports as the hopeful subjects of the revival at *Blissfield, Lenawee Co., Mich.*, forty-five individuals. Of this work he remarks in his last letter—

The revival which commenced early in January, and is still in progress, will doubtless add much to our moral influence and to the vigor of our religious operations. Our converts thus far appear unusually promising. They appear humble, docile and prompt to do what they believe to be their duty; I notice this particularly in their readiness to take the proper steps for admission to the church, in a place where Presbyterianism has been peculiarly odious. I think all were present at our first examination, who found it practicable to attend.

A fact just related by one of the recent converts, is perhaps worthy of notice. A man whom I will call A. proposed to purchase of B. some standing timber. As they found it somewhat difficult to agree upon a time when both could go together, B. promptly says, "we'll go on Sunday." "Well, but," says A, "that would not look well." "O," says B. "we'll just go into the woods and God

won't see us." So it was agreed, and they looked out the timber on the Lord's day. B. went home, was taken with severe chills, and was laid on that which proved to be his dying bed. He died in a few days. He was a leading Universalist, and a host in himself, leading many others in his track. There yet are many skeptics in this vicinity, but I believe no systematic opposition. All is quiet; most of them attend meeting occasionally, and manifest some uneasiness of mind. They shun the appearance of disappointment, by saying they "are glad of the revival—glad to see people becoming better."

We examined last week, thirty-two persons for admission to the church. A number more will be examined this week. Many of them will have to be baptized. They will be admitted to our communion next Sabbath. I have witnessed revivals in the East and West; but I have never seen converts more uniformly humble, docile and prayerful. O, if our friends and patrons could see the amazing moral revolution which their efforts and prayers have aided to effect in this little church and vicinity, they would unite with us in joyful thanksgiving to Him who crowns with success their labors and ours. There is still a good state of feeling among us, and some recent conversions.

Many other letters from the missionary brethren contain such tidings as are spread on the preceding pages, but we have not room for further extracts in the present number. We can only refer to a few from the West in the most summary manner, hoping to furnish other notices and add some interesting details hereafter.

At *St. Clair, Mich.*, Rev. H. H. Morgan reports a revival of religion, with 80 or 90 hopeful converts, and others under conviction.

Three Rivers, Mich., where Rev. R. McMath is the missionary, is now enjoying a visitation of the Spirit. Between 35 and 40 are hoping.

At *Cascade, Kent Co., Mich.*, about 20 new cases of hope have followed the meeting held in January by Rev. R. J. Hess, and many prodigals are said to have returned to their father's house.

Rev. E. Evans, missionary at *Southfield*, in *Oakland Co., Mich.*, writes—"the Lord has gloriously revived his work among us; many souls have been converted—how many, we

know not. *Twenty-five* have united with our church."

At *Chesterfield*, in *Lucas Co., O.*, where *Rev. G. Barnum* labors part of the time, 20 conversions are reported. Saints are quickened, and eight new family altars have been set up.

A series of meetings held continuously at *Syloan, Washtenaw Co., Mich.*, was followed, according to the report of *Rev. J. Morton*, with the probable renewal of some 50 souls. "Surely," says the pastor, "a great and glorious change has come over us."

Rev. B. Marvin reports 12 cases of hope at *Pinckney, Livingston Co., Mich.*, within a few weeks; the revival still in progress at the time of writing.

Rev. H. Root mentions a refreshing season at *Grandville in Kent Co., Mich.*

Eight cases of hopeful conversion are reported by *Rev. L. Shaw*, at *Ray, Macomb Co.*, who further states, "the church are now in the midst of a revival; many are evidently under conviction, while deep solemnity pervades the minds of the community."

Early in the summer of 1849, *Galesburg*, was visited with a shower of mercy. *Rev. A. W. Bushnell* mentions among the tokens of the divine presence, that professors have been reclaimed from their wanderings, alienations and jealousies have been removed, and numbers have apparently been brought out of darkness into light; while the church has about doubled its numbers.

Missions Beyond the Mountains.

CALIFORNIA.

Journey over the Plains.

A minister who went to California by the overland route, has given us many interesting details of his experience and observation on the way, as well as subsequent to his arrival there. His letter is dated in January last.

Leaving *St. Joseph, Mo.*, I preached on nearly every Sabbath while on the plains, to different companies, from one to four times. There was generally no difficulty in gathering a good congregation. The influence I think was quite perceptible. Stable Christians, of whom there were a few, were gladdened; the doubting and halting, of whom there were many, were strengthened; backsliders, of whom, alas, there were multitudes, were apparently brought to admit their guilt, or at least to see that they had been self-deceived; worldlings were warned, not without hopeful effects at times. The loud boasts of open scoffers, who had often declared that "religion could not be carried over the plains," were silenced.

Interesting Case of Conversion.

There was a man of very energetic and decided character, that, as he told

me, had been very much addicted to swearing, who listened to the second discourse which I preached on the route. Some eight hundred miles further on the route, he asked me for baptism—the first I had known of the change in his views and in his life. On conversing with him, and with others respecting him, I found strong reasons to believe that through the rich grace of God the hopeful change was genuine. He dated his conviction from the hearing of that first sermon, and his conversion soon after, saying, "I had always known the truth, but had never felt inclined to it; then, I did, and I hope that I embraced it." A striking change in his conduct had been marked by all his company.

The application of this pioneer for baptism, in these circumstances, was not unlike those in which the Eunuuch applied to Philip, (Acts viii.) The distance from any church organization and the many uncertainties of life to the emigrant, and his ignorance of what was doing in California, and the improbability that on their arrival they would find any churches, would seem to have decided the minister to admit the new convert to a public profession of his adherence to Christ. Accordingly, some 300 miles further on, a little band of brethren assembled.

up among the bleak mountains where head the tributaries of the Columbia River, on a Saturday evening, to hear from the brother a reason of the hope that was in him. After a most satisfactory interview, all gave their hearty assent to the propriety of his being baptized. On the next day, the minister preached to the assembled caravan, a discourse on the subject of baptism; and then the candidate was baptized, professing his renunciation of the world and submission to God, hoping for acceptance through the Lord Jesus Christ.

The writer adds:—

This occurrence encouraged me much, particularly as a short time before, I had heard a wicked man say a missionary could do no good on the plains.

Let others come the same route; it will not cost anything, as their horse, cattle, wagon, &c., will sell at such an advanced price as to be a money making operation. The journey is safe—or as much so as other routes—and very pleasant, if one does not give way to a *petulant* spirit, and is not annoyed by trifles, and gets into good company. Let them be sure to write out in full their agreement with their fellow travellers, no matter what may be their character for uprightness.

The general testimony respecting the overland journey is not so favorable as our correspondent's; we have no doubt, however, that, as in his case, the love of Christ and of souls, and that happiness which accompanies gracious affections, will make trials light, and shed a bright tint over all surrounding objects.

Views of California.

After having travelled extensively through the country, and preached in many parts, both at the ranches and the mines, the testimony of this witness is very decided in favor of greatly enlarged missionary effort in behalf of California.

The country in all parts is becoming permanently settled with a rapidity beyond—I think I may say—the conception of an eastern mind. Thousands upon thousands are pouring in from all parts of the world, all awake to the new state of things. Let the Gospel be proclaimed among them with an energy and power

which befits such an occasion, and no human mind can predict the influence it would have on the destinies of this country, our nation and the world. Wherever, in this region, the energetic living preacher goes, fortifying his doctrine with strong argument and directing it home to the hearts of his hearers by plain and forcible application, large congregations assemble; while the occasional hopeful convert and the apparently sincere repentance and return of the wanderer, whose feet had almost slipped, bespeak encouragement that labor is not in vain. No time can be more favorable than the present for missionary labor. The ears of the people are open to the truth; the very *ennui* of this toil after gold, reacts in favor of the truth. The field is exceedingly great, promising the richest fruit. There is need at once of Presbyterian or Congregational ministers at— [Here the writer specifies no less than seventeen points, all north of Monterey]—and how many there may be further south, towards San Diego, I cannot say. Brethren, we do want men, men of God, possessing, above all things, vital, glowing piety; they should be of a free, social turn, willing to take right hold of things—not over nice, as they will have to put up with much of the rough in life, for a time. Energy in preaching, deep conviction, and desire for souls, and indeed the first talents in every respect, seem to be demanded.

Missionaries Designated to California.

In obedience, in some small measure, to the many indications of the will of God, the Society is sending out reinforcements to its missions in California.

Rev. J. H. BRAYTON sailed for San Francisco, in the ship *Houqua*, which left New York, March 14.

Rev. WILLIAM W. BRIER and Mrs. BRIER will have left by the time this number of the Home Missionary is published, to go by way of Chagres.

Another missionary is under appointment to go with his wife out in July or August. Further appointments for this and for the Oregon mission, (which needs to be reinforced,) will depend on the resources of the Executive Committee, during the summer.

We continue to receive earnest representations of the need of assistance from abroad in the shape of meeting houses.

IOWA.

Teaching the Scriptures.

The Lord has blessed me with a very happy home and plenty of hard work, for both of which I feel thankful. I feel willing and desirous to spend and be spent in the blessed work of trying to save souls for my Savior.

Since I have been here I have preached three times on the Sabbath, except for some few weeks past. I found among professors of religion such a lamentable ignorance in regard to biblical facts and the first principles of Christianity, that I gave out that I would devote Sabbath evenings to a *Bible class*, and invited the whole community to come in, Infidels, Universalists, and all. The first evening, none but members of my church came out. They were very much interested, and many of them remarked, that the Bible was studied more in town that day than it had been for a year before. We commenced at Matthew, without question books. I have now an attendance of some fifty. I look upon it as the most interesting and laborious of my appointments. The Infidels and Universalists, come in but ask but few questions as yet. One of them said to me, with apparent seriousness, that he was going to study the Bible faithfully, for if there was anything in it he was anxious to find it out, and practice it. I pray that he may find it the word of life to his soul!

How such ignorance of the teachings of the Scriptures can prevail, may be accounted for by the following fact.

A preacher told his audience a few Sabbath's since, that he "did n't think it required a great deal of larnin' to preach, for he had been at it two or three years, and could n't read a single word in the Bible—he took his text from hearsay."

MISSOURI.

Results of too much Subdivision.

The almost universal practice is, for all to have one common place of worship—a court house, school house, or union meeting house—where the most of them assemble, and hear, one Sunday, a Methodist, the next, a Baptist, the third, a Cumberland Presbyterian, the fourth, a Campbellite. Beneath the external harmony that unites these differing denomi-

nations so commodiously in the same assembly and in the same house, there is a strong under current of antagonistic partyism, which prompts the best of them to open the doors of their communion to every decent person who will consent to swell their numbers. Ordinary ministrations are not relied upon. Lay influence, a great, protracted meeting, conducted by great, revival preachers, are the means of enlisting recruits. The impulsive, unreading, unreflecting habits of the community, favor this method of operation, and when the orthodox denominations have used their best endeavors in a place, then come the Campbellites, (the Unitarians of the West,) with their negative creed and lax morality, led on by baptized demagogues, fresh from the stump, the turf, the counting house and the gaming table.

The missionary who has not faith to say "The Lord of Hosts is with us," will be likely to retire from such a field as this; or join himself to some existing denomination and devote himself to promoting the "*esprit du corps*."

It is in vain to think of anticipating the sectary. No place is so insignificant or so remote as to be beyond his reach or beneath his notice.

Parental Faithfulness Rewarded.

I wish your limits would allow me to present a full account of the manifest, though late, reward of parental faithfulness and answer to prayer, in the case of a lawyer in K., now a member of my church. His father was an elder of a Presbyterian church in Virginia, a very wealthy gentleman, and a devout man, *with all his house*. His mother, not content with the services of the family altar, often took this son to her own closet, and poured out her prayer with and for him. Of her pious care he was deprived at an early age; spent his year at college as rich men's *only sons* often do; and then went to the state of Mississippi and entered the law office of an eminent statesman, whose principles were infidel. There he first read such books as Paine, Gibbon and Hume, and then cast away the Bible, and the faith of his parents, and plunged deeply into the pleasures of the world. In time, all his property was swept away from him by a wild gust of adversity and he came to Missouri, a dependant "limb of the law," and in a short time was earning by his profession a comfortable support for himself and

family, his scepticism remaining firmly upon him. One day, he took a letter from the office announcing the sudden death of his father, conveyed by a friend, who joined pious counsels to the sad intelligence. Walking away from the post-office, sad and melancholy, he observed a book auction at hand, and passed by for diversion. "Nelson on Infidelity" was just then cried out. Curiosity led him to buy a book of which he knew nothing; he perused it, and the foundation of his scepticism was swept away, and he was now wretched. He loaned the book to an infidel lawyer, who was led to renounce his infidelity, was hopefully converted, united with the Methodist Church, in three weeks, and in six months afterwards "died in the faith," leaving to our friend his gratitude for the loan of that book, and his most solemn counsels to himself. Still, he remained for months in that wretched situation, till finally the morning dawned upon his own soul. He is now a decided, fearless and active Christian. His wife joined him in a solemn religious profession, their two children were presented to the Lord in baptism, his family altar erected, his father's God is now worshipped, and *without fail* "the voice of joy and salvation is heard in his tabernacle" both morning and night. He has himself distributed 20 copies of Nelson among his friends, superintends systematic distribution of tracts monthly, and is one of my most influential and efficient "helpers" in the Lord. What an encouragement to parental faithfulness and prayer! "Let those that sow in sadness wait, till the fair harvest come," &c.

A Church Going Alone after One Year's Aid.

It gives us great pleasure to record a most successful effort to bring a divided community to harmonious co-operation for the support of the means of grace.

I gave the Society, in behalf of this people, a pledge that they would raise \$100 for my support the present year. They have, however, already started to raise my *entire salary* for the next year, thinking they would be able to raise by the *same effort* what is now due me for this year, and also my *entire salary* for the next. If I may judge from their success thus far, this they will entirely effect. We shall therefore make no application to the Society for aid next year.

That I should find a people so ready to welcome my coming, to second my efforts, and then at the end of *one year*, (the *first year* of the Society's labors among them,) willing and determined to undertake my *entire support*, was surely beyond my most sanguine expectations when I left the churches at the East. Here is a church of eighteen members, six males and twelve females, undertaking to support the Gospel for the county where they are established, unassisted and "without foreign aid." Might not some of our feeble churches at the East, now dependant on the Society for help, imitate the example of this youthful member of our Zion, with benefit to themselves and honor to the cause? Similar results, I sincerely believe, might be realized in contiguous counties, now destitute, by taking an entire county for a field, and by prosecuting the labor vigorously, judiciously, systematically and prayerfully, preaching at different points by stated appointments, according as circumstances might require. Would that it were my privilege to assist the Society in *locating* some score of men in separate counties here in central Missouri.

WISCONSIN.

Experience of Preaching from Notes,

It may have interest to some candidates for the ministry who are looking to the West as their field of labor, that the people have always been accustomed to listen to *extempore* preaching. Consequently they have acquired a taste for that mode of delivering sermons, which amounts almost to a prejudice.

Soon after I commenced laboring here, I heard from various quarters, that my "notes" were not liked. I then preached extempore for a time, but took early occasion to state publicly my views on the subject, and easily convinced the more intelligent that they would be the gainers by listening to written discourses, at least part of the time. Since then, I can see a change in the popular taste; and I think that on the whole, as good attention is paid to my written as to my extempore discourses.

It has generally occurred, we believe, that where the written sermon has been the result of study, the people of the West are not slow to perceive its superiority over the

more extempore harangue. Still a minister ought to be able to preach without his notes; for there are many unexpected occasions on which a minister is called to officiate, that render it needful for him to be able to present the truths required without specific preparation; in log houses, barns, in groves, &c., where the want of a desk or other fixtures would render the use of a manuscript a most awkward affair. This is true every where, but it is especially so at the West.

Moral Power of the Temperance Pledge.

There is a small number of temperance subscribers that have not bowed the knee to Baal. The pledge, here also, "has lost its moral power." There has been an order of Sons of Temperance, and an order of Rechabites established in this place. While they flourished, they professedly reclaimed some from a drunkard's course; and loudly boasted the superiority of these modes of reform over the old fashioned way that begins with the *heart*. But these orders have both fallen through; the professedly reclaimed have gone back to their cups. Some are more beastly than before. I am discouraged by such a state of things to attempt anything in the cause of temperance, aside from preaching the Gospel, "reasoning of righteousness, temperance and a judgment to come." This has long been my settled conviction, although I have been considered by some quite behind the age, because I was not ready to advocate every new system of reform.

From Rev. L. C. Spofford, Fond du Lac, Wis.

A Great Day—Church Completed.

We have erected a house of worship and finished it during the year. The finish is neat and plain. The ladies have furnished it handsomely, carpeted the aisles, platform and pulpit, trimmed the desk and purchased a pair of globe lamps and a communion service. The whole has been done without a penny from abroad, except six dollars worth of articles presented to our ladies by the Sewing Society in Fitchburg, Mass., which were disposed of with their own work at a sale.

We met in our church for the first time on Feb. 3d. It was a day long to be remembered. Some of our "little flock," had not seen a church before for five years. Gratitude might be read in their countenances. *Families* may now be seen on Sabbath mornings going to the house of God in company, sitting together in the same pew, to hear the word of God; a privilege they had long desired.

We thought that, if we rented 30 pews this year in all, we should be satisfied. But there have already been 27 rented and the prospect is, that they will all be rented soon. We held our monthly concert last evening in the church and it was fully attended; we have changed our weekly prayer meetings from the evening to the P. M. in the church. The result has been an increase of numbers. The little church is much more active and encouraged than before the house was finished.

What a Church is Praying for.

There is a faithful little band struggling against opposing influences. They are praying and waiting for a pastor. I have been made to weep as I have heard them plead for some one to come and break unto them stately the bread of life. Around the family altar, in a log cabin, I have heard the most fervent petitions that God would send a pastor to feed them with "doctrine and knowledge, and teach their children the way of holiness." There is good material to build up a church and society if they could have the right kind of a man to labor stately with them. But there is danger that wild excitement and infidelity will burn over and delude that fair heritage. I visit the church once a month. They hold regular church prayer meetings every Sabbath, P. M., and connect a Bible exercise with it.

The Temperance Struggle.

The absorbing subject of thought and conversation among us at the present time, is temperance. New interest has recently been given to it by efforts to enforce the provision of our new law, relating to the sale of spirituous liquors, which makes the rum-seller responsible for the consequences of his traffic. Some

have sold without giving the required bond, the penalty for which, is a fine and imprisonment. Some of those offending against these provisions have been examined before a justice and required to appear before next term of court for trial. They stoutly refused to give bonds to appear at court or go to jail, and threatened that there would be bloodshed, if the officer attempted to apprehend them. They for some days had a great body of rum-drinkers, Irishmen and others about them, raising a great excitement, and for a time it seemed doubtful whether law and order, or mob law, would rule here, but now it seems probable that the former will prevail. No serious injury has been done to any one. As might be expected, much reproach has been cast upon the decided friends of temperance.

ILLINOIS.

From a Pastor in Lake Co., Ill.

Gradual but Genuine Progress.

It is now nine years since I entered upon this field of labor. The church to which I minister was the only Congregational or Presbyterian church organized in this county, which at that time was a moral waste. There were but few Christians in name; society was in an unorganized state. The county contained a population not far from 2,000 people. That population has swollen to about 10,000. At that time there was but one house in the county that had the name of a church. That was a small log building belonging to the Catholics. During this period, there has been a gradual progress in the morals and education of the people. There are now six Congregational churches in the county; four of which have comfortable houses of worship. They have stated preaching from Sabbath to Sabbath. These four have had more or less aid from the A. H. M. S., and what little energy and efficiency they now possess has been nurtured by that society. The church to which I minister has enjoyed two seasons of revival, receiving additions at these periods of from eight to twelve persons each.

In looking back but a single quarter or half year, your missionaries can see but little if any advance, and we often find much that discourages us. But when we take a number of years together, instituting a comparison of what was and

what *now* is, we are constrained to say, what hath God wrought! This general advance is illustrated in one of the parables of our Lord. The sower soweth the seed, it takes root and springs up he knoweth not how; first the blade, then the ear, and then the full corn in the ear. It is in view of such comparisons that we are encouraged to hold on the even tenor of our way. It is sweet to ascribe all the changes for good to *him* from whom cometh down every good gift. Not unto us, not unto us. O Lord, but to thy name be all the glory.

A Christian Magistrate.

He is the first circuit judge elected by the people, and was elected without opposition. He has always taken a dignified and honorable course, never stooping to mean and underhanded measures to advance himself. He joined our church about six years ago, and has been elected elder. He is a devoted Christian, and when at home always in the prayer meeting. The evening of his election to his present office, he was in our monthly concert. Last winter, I invited him to address the young converts, which he did in an inquiry meeting in a happy manner. He urged them to beware of the seductions of former wicked associates. Said he, "It is no matter what *they* may say of you or think of you. If God is pleased with us, no matter what *men* may think." A judge that thus regards God, will be very likely to render justice to man. I feel exceedingly happy in having such a man as a member of our session and of being able to feel that he is a warm and decided friend.

MICHIGAN.

A Thankful Church and Missionary.

We all tried hard to get along without aid, but at last were compelled to claim your support one year more, which *will* I am sure be the last. And while this church remains, it will remain a monument to the years of benevolence and forbearance of your Society. It should be, it *must* be our duty to refund the whole and more to your Society, within the next ten or twelve years.

During my ministry of five years, I

have received aid for two and a half years, when on the whole I was poorer than now because I was in debt for my education; but never before was I so relieved from actual embarrassment, never before have I felt a sense of gratitude so warm. I went around myself most of the time for four weeks, just before the redemption time of our church building expired, and by great effort raised \$200 in cash, and freed ourselves from all debt, and secured materials and work for repairing the church to the amount of \$100 more. But it seemed as if it was literally withdrawn from my own salary, dollar for dollar.

The community now feel renewed confidence in us, and our congregation is greatly enlarged, numbering about 200 on an average, perhaps more than double any other congregation in the place.

Our prayer meetings are well attended and our Sunday School large and interesting, the effects of the revival last winter still sweet and refreshing. Not one of the converts manifests any disposition to return like the dog to his vomit.

Hunting for a Meeting.

An incident was related to me during one of my pastoral visits recently, by a woman now residing in town. Three years ago or longer, the family removed to an adjoining town from the East. She was immediately taken sick, and during her sickness, she inquired of her neighbors, who came in, if there were any meetings around. Some could not answer, others told her they had heard of their being preaching in a certain school house, a part of the time, but did not know where. The next spring, having nearly recovered, as she arose one Sabbath morning, she told her husband she must go to meeting that day, if she could find one. Notwithstanding he attempted to dissuade her, she set out on foot and alone, having ascertained nearly the direction of that school house though not the distance. After walking about three miles, having come within the bounds of this district, she ascertained that it was not the day for preaching there. But seeing a woman a little farther harnessing a span of horses, upon inquiry, she found that they were going three miles and a half, where there was regular preaching, and would take her in. The preacher, she said, was myself. The house for which she had

been searching was one in which I lectured once in two weeks at five o'clock in the evening. The female harnessing the horses was a member of this church, whose husband is impenitent. She often manages her own team, taking some of her children and her neighbors. The woman returned as she came, walking half way and gratified with her success.

Miscellaneous.

Another Star in Glory.

DEATH OF MRS. WOOD, OF KEOKUK, IOWA.

The sudden and afflictive event noticed in the following extract from a Keokuk paper, could have scarcely surprised and startled those who beheld it more than it did the circle of acquaintances at the East, to whom the excellent subject of it was greatly endeared.

DIED.—In the city of Keokuk, (Iowa,) on the 18th of Nov. last Mrs. MARIA L. WOOD, wife of the Rev. Glen Wood.

Rarely has a death so sudden or so afflictive occurred in this community.

Regarded as in a state of convalescence, Mrs. W. was sitting up, when seized with a distressing faintness, followed by excruciating pain, against which the powers of life, already enfeebled, were able to maintain but a short and unavailing struggle. The twenty or thirty minutes of mortal agony scarcely sufficed for the arrival of sympathizing neighbors and the summoned physician. Yet how soon was that death chamber, like that of "Dorcas," filled with mourning friends, weeping, and showing the "good deeds" of her who had departed. Though the onset of the last enemy was so sudden and violent as to afford no opportunity for words of parting or of admonition, or for the expression of christian views and hopes in the near prospect of eternity; yet, so powerful and harmonious had been the testimony of her uniformly pious life, that dying utterances, however much they might have gratified, were not heeded to assure the hopes of surviving friends.

Mrs. W. had, at an early age, while a resident of the state of New York, so-

lemnly devoted herself to the service of her Redeemer, and to the missionary work. Her after life was ever such as to produce a conviction of the reality and power of her religion.

Of her life and labors during the two years of her residence in this place, there seems to be but one opinion. In the system and neatness of her domestic arrangements—in her peculiar adapted-

ness to the difficult station she filled as pastor's wife—in her winning promptness and fidelity as a Sabbath school teacher, and in the social circle, she has equally commended herself to the esteem and admiration of all who knew her.

The loss which this community has sustained is deeply felt, and may not soon, if ever, be repaired.

Appointments by the Executive Committee of the A. H. M. S., during the month of March, 1850.

Not in commission last year.
 Rev. J. H. Warren, to go to California.
 Rev. Henry T. Lathrop, to go to the West.
 Rev. Joseph D. Baker, do. do.
 Rev. W. E. Catlin, do. do.
 Rev. D. C. Meeker, Lima, Indiana.
 Rev. E. T. Branch, Genesee and Vienna, Mich.
 Rev. Reuben Reynolds, Talmadge, Folkton, &c., Mich.
 Rev. Samuel Hemenway, Ada, Vergennes, &c., Mich.
 Rev. A. K. Barr, Ripley, O.
 Rev. Charles Spooner, Wadham's Mills, N. Y.
Re-appointed.
 Rev. W. W. Brier, to go to California.
 Rev. W. B. Brown, Spring Place, Ga.
 Rev. E. P. Noel, Coal Banks, &c., Mo.
 Rev. T. S. Reeve, St. Joseph, Mo.
 Rev. G. S. Woodward, Parkville and vicinity, Mo.
 Rev. Timothy Morgan, Mount Zion, &c., Mo.
 Rev. John Stuart, Tabo, Mo.
 Rev. Robert Stuart, Cascade, Iowa.
 Rev. David Knowles, Columbus City, &c., Iowa.
 Rev. C. C. Cadwell, Caldwell's Prairie, Wis.
 Rev. Melzar Montague, Fort Atkinson and Kasikonong, Wis.

Rev. S. E. Miner, Elkhorn and Sugar Creek, Wis.
 Rev. S. W. Eaton, Lancaster, Wis.
 Rev. J. D. Stevens, Monroe, &c., Wis.
 Rev. John N. Powell, Chelsea, &c., Ill.
 Rev. Calvin Butler, Marine and Troy, Ill.
 Rev. James B. Wilson, Virginia Settlement, Ill.
 Rev. Henry Bergen, Little Rock, Somonauk, &c., Ill.
 Rev. I. A. Hart, Fox Lake, Ill.
 Rev. J. G. Porter, Wilmington, Ill.
 Rev. T. Waterbury, Fentonville, Mich.
 Rev. G. C. Overhiser, Otisco and Cannon, Mich.
 Rev. F. F. Waldo, Wayland and vicinity, Mich.
 Rev. W. L. Buffett, Erie and Lasalle, Mich.
 Rev. Paul Shepherd, Dover, Mich.
 Rev. Charles Kellogg, Almont, Mich.
 Rev. G. S. Johnson, Amboy, Pike and Swan Creek, O.
 Rev. S. W. Rose, St. Albans, O.
 Rev. Ira Tracy, Streetsboro, O.
 Rev. Madison Elliott, Sullivan and Rochester, O.
 Rev. Chester Colton, Greenville and vicinity, O.
 Rev. E. O. Springer, New Madison and vicinity, O.
 Rev. Thomas A. Gale, Collins, N. Y.
 Rev. Felix Kyte, Lumberland and Barryville, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the following sums, as reported by Auxiliaries, or received into the Treasury, during the month of March, 1850.

MAINE—
 Maine Missionary Society, *11,062 22
NEW HAMPSHIRE—
 New Hampshire Miss. Society, *3,531 21
 Ackworth, in part of legacy of Miss Betsy Elnkerton, by Rev. R. P. Stone, 56 25
 Bennington, Mrs. Deborah Whittemore, by B. Perkins, 10 00
 Dunbarton, Sab. Sch., by Rev. B. P. Stone, 34 86
 Orford, in part of legacy of Rev. Daniel Campbell, by Rev. G. W. Campbell, Ex'r., 900 00
VERMONT—
 Vermont D. M. Soc., *5,371 40
 Springfield, Rev. S. R. Arms, 5 00
MASSACHUSETTS—
 Mass. Home Miss. Soc., *8,306 11
 Massachusetts Home Miss. Soc., by B. Perkins, Treas., 3,000 00
 Andover, "Philos.," 25 00
 Conway, Cong. Ch., by A. D. Matthews, 171 50
 Framingham, legacy of Miss Betsy Bennett, by Warren Nixen, Ex'r., 500 00

Hampshire Miss. Soc., by E. Williams, Treas.,
 Hubbardsville, Mon. Con. Coll., 9 25
 Northampton, First Parish, S. Stoddard, \$10; E. of N. to const. Rev. E. Y. Swift a L. D., \$100, 110 00
 West Hampton, Gent., 76 83
 Whately, Second Parish, 30 00
 Other sources, 373 92
 West Newbury, in part of legacy of the late Mrs. Sarah Hills, by John Moody, Ex'r., 1,600 00
 Windham, Cong. Ch., Mon. Con. Coll., by Rev. G. R. Entler, 17 65
RHODE ISLAND—
 Rhode Island Home Miss. Soc., *1,437 50
CONNECTICUT—
 Connecticut Miss. Soc., *4,554 13
 Bridgeport, First Cong. Ch., Sab. Sch., by Mrs. E. S. Jones, 5 00
 Columbia, a friend, \$1; do. \$3, 4 00
 Greenfield, Cong. Ch. and Soc., to const. Samuel Banks a L. M., by Rev. T. B. Sturges, 30 00
 Groensfarms, Joseph Hyde, to const. Joseph Hyde Andrews of Milan, O., a L. M., 30 00
 Guilford, legacy of Miss Ann Kimberly, in part, by H. W. Chittenden, Ex'r., \$400; T. Hotchkiss, \$6, 406 00

* The sums marked thus * have been expended by the respective Auxiliaries and Agencies within their limits during the year.

Hotchkissville, R. I. Allen,	4 60	a L. M., by L. Jackson, \$9; a friend,	
Middle Haddam, Fleazer Tallman, &	5 00	\$5; M. Merrill, \$2,	307 69
Middletown Ct., Fern. H. M. S. in part		Peru, Cong. Ch., by Rev. A. D. Barber,	20 00
to const. Rev. John Dudley a L. M.,		Smithville, Miss. Iovinia Hall,	3 00
by J. A. Russell,	15 00	Southold, L. I., Presb. Ch., by Rev. G.	
New Haven, legacy of Henry Trow-		F. Wiswall,	11 00
bridge by H. Trowbridge junr. Ex'r,	5,000 00	South Wales, by Rev. P. D. Irving,	17 12
Kent, legacy of Miss Abigail Stewart, by		Troy, in part, legacy of T. W. Dana,	
James Stewart, Ex'r,	250 00	by R. D. Silliman, Ex'r,	50 00
Plymouth Hollow, Cong. Ch. and Soc.,		Wilmington, Cong. Ch., by Rev. M. C.	
by Rev. J. D. Hull,	103 50	Bronson,	4 60
Sherman, Cong. Ch., of which \$30 is to		Yorktown, Cong. Ch., by Dr. White,	5 50
const. Hugh Geleston a L. M., by Rev.		NEW JERSEY—	
J. B. Stoddard,	48 83	Morristown, Mrs. Charlotte Condict, to	
Simsbury, D. B. McLean,	5 00	const. Wallace R. Condict of Michi-	
Somers, Cong. Ch. and Soc., by Rev. J.		gan City Ind., and Charles E. Ford,	
Vail,	78 00	of Sun Prairie, Wis., Life Members,	60 00
Stonington, Fem. Miss. Soc., to const.		Newark, Samuel Baldwin, a L. M.,	30 00
Mrs. Charles Niles a L. M., by Miss. L.		Orange, Mrs. M. O. Halsted,	5 00
A. Sheffield,	30 00	PENNSYLVANIA—	
Watertown, Miss Polly Nettleton, by A.		Philadelphia Home Miss. Soc.,	*7,830 61
Warren,	100 00	Philadelphia, viz:	
Willington, Cong. Ch., by John Turner,	13 10	First Presb. Ch., James Smith for	
NEW YORK—		Iowa, \$50; J. S., \$20, per Rev. R.	
Central Agency, Utica,	*4,198 22	Adair,	
Western Agency, Geneva,	*3,266 59	Clinton St. Ch., John Borland,	25 00
Rochester Presbytery,	*330 00	Randolph and Troy Cong. Ch., to	
Central Agency, Utica, by Rev. W.		const. Mrs. L. L. Radcliff a L. M.,	40 00
Thacher,	400 00	GEORGIA—	
Adams, "Clinton,"	3 00	Athens, S. W. Magill, to const. Miss Ann	
Barre, First Cong. Ch., by Rev. A. H.		L. Twinning of New Haven, Ct., a L. M.,	
Gaston,	22 60	by Rev. R. S. Cook,	30 00
Bedford, L. I., Cong. Ch., Mon. Con.		Hickman, Dr. C. Hubbard, by Rev.	
Coll., by D. O. Calkins,	1 75	W. Bacon,	5 00
Beekmantown, Presb. Ch., by Rev. C.		OHIO—	
M. P. Luther,	6 00	Cincinnati Agency,	*3,947 15
Brooklyn, viz:		Western Reserve Agency,	*2,377 48
Bridge St. Cong. Ch., Mon. Con. Coll.,	7 70	Marietta Agency,	*830 02
Second Presb. Ch., Ladies, by Mrs.		Western Reserve Agency, by Rev. M.	
Hubbard,	100 00	Tracy,	346 65
Third Presb. Ch., Mon. Con. Coll., by		Baltimore and Walnut Creek, Presb.	
Dr. Halsey,	29 46	Ch., by Rev. W. Swift,	25 00
South Presb. Ch., Mon. Con. Coll., by		Farmer, Presb. Ch., by Rev. A. H. But-	
W. R. Dwight,	34 53	ler,	4 00
D. M.,	5 00	Marietta, Douglas Putnam,	1,000 00
Cannonville, Presb. Ch., by A. Phillips,	12 51	Salem, Presb. Ch., Portage, by Rev. F.	
Collins, Cong. Ch., by T. A. Gale,	5 00	Muzzy,	8 50
Constable, Presb. Ch., by Rev. B. Mar-		West Unity, Presb. Ch., by Rev. A. H.	
vin,	7 50	Butler,	8 00
Coventry, Mrs. E. A. P. Hoyt, in part to		INDIANA—	
const. James P. Hoyt, a L. M.,	10 00	Evansville and Bethlehem, Ger. Ch., by	
Evans, Cong. Ch., by Rev. G. S. North-		Rev. H. Toelke,	15 00
rop,	4 00	Little Elkhart, Presb. Ch., by Rev. J. N.	
Franklin, First Cong. Ch., by Rev. J. F.		Williams,	4 00
Ingersoll,	18 00	Marion, Rev. Alfred Hawes,	12 50
Fulton, Presb. Ch., by D. W. Gardner,		Oriand and Gilead, by Rev. J. Patch,	8 00
to const. Edwin Huntington, Lewis		Romney, by Rev. W. W. Brier,	2 20
E. Loomis and Harvey Clark, Life		ILLINOIS—	
Members,	90 00	Albany, First Cong. Ch., by Rev. J. J.	
Greenfield, by P. Bates,	15 58	Hill,	3 00
Harlem, Presb. Ch., Men. Con. Coll., by		Chicago, Third Presb. Ch., by Rev. A.	
E. Ketcham,	10 00	Johnson,	10 00
Hamden, Cong. Ch., by Rev. Wm.		Du Page, Ill., Presb. Ch., by Rev. W. R.	
Fraser,	16 50	Downs,	10 13
Jamestown, Cong. Ch., by A. Hazeltine,	10 56	Elk Grove, Cong. Ch., by Rev. B. B.	
Jay, Cong. Ch., by Rev. M. C. Bronson,	6 00	Drake,	1 00
Le Roy, Presb. Ch., by S. Skinner,	41 00	Sharon, Presb. Ch., by Rev. A. C. Lord,	9 00
Maine, Cong. Ch., by Rev. W. C. Boyce,	8 00	Weathersfield, D. Needham,	11 00
Martinsburgh, Mrs. D. Shumway, by		MICHIGAN—	
Rev. C. Yale,	5 00	Adams and Ransom, Cong. Ch., by	
Minville, a friend,	2 00	Rev. R. Parker,	7 40
New York City, viz:		Atlas, Presb. Ch., by Rev. G. Winter,	2 00
Bleecker St. Ch., A. Lamb,	10 60	Bristol and Porter, Presb. Ch., by Rev.	
Broadway Tabernacle, H. M. Assoc., in		T. C. De Pew,	5 00
full, to const. Thomas E. Smith, a		California, Presb. Ch., by Rev. D. Jones,	5 00
L. D.,	53 75	Cascade, Cong. Ch., by Rev. R. J. Hess,	9 57
Eastern Cong. Ch., by S. Cutter,	18 46	Dexter, Cong. Ch., by Rev. C. Leak-	
Hammond St. Ch., Mon. Con. Coll., by		wood,	20 00
Rev. Dr. Patton,	9 47	Dundee, by Rev. R. Laird,	3 00
Mercer St. Ch., J. L. Mason,	25 00	Fentonville, Presb. Ch., \$7; Mrs. B. L.	
Tenth Presb. Ch., by J. F. Joy,	36 00	Waterbury, \$3,	10 00
In part, legacy of Miss Catherine B.		Franklin, by Rev. R. Laird,	6 00
Patton, by Rev. Dr. Patton, \$100; leg-		Hudson, Mich., Cong. Ch., by Rev. J.	
acy of Miss Caroline P. Dayton, by		W. Baynes,	2 64
E. Ogden Ex'r, \$93 50; A. M. Bruen,		Lima, Cong. Ch., by Rev. S. Sessions,	25 00
to const. Mrs. Bruen a L. M., \$50;		London, by Rev. R. Laird,	3 00
John K. Allen, \$25; I. C. Westmore,		Monroe, Presb. Ch., by W. H. Boyd,	40 00
\$20; a friend, \$2 50; in part to const.		Northville, New School Ch., Ladies, by	
		Rev. S. Cochran,	8 50

Rainville, Cong. Ch., by Rev. R. Laird,	3 00
St. Clair, Cong. Ch., by Rev. H. M. Morgan,	16 25
Somers-et. Presb. Ch., by Rev. H. E. Eastman,	5 00
Sylvan, Cong. Ch., by Rev. J. Morton,	6 00
Teensha and Eckford, Presb. Ch., by Rev. J. Marsh,	8 69
Vermontville, Rev. W. U. Benedict,	1 00
MISSOURI—	
Missouri Home Miss. Soc.,	*1,133 36
West Ely, Presb. Ch., Sab. Sch., by Rev. W. T. Dickson,	10 00
WISCONSIN—	
Columbus, Presb. Ch., by Rev. C. E. Roenkrans,	1 68
Geneseo, Cong. Ch., by Rev. G. W. Camp,	2 63
Platteville, Cong. Ch., by Rev. John Lewis,	15 18
Pleasant Prairie, Wis., Presb. Ch., by Rev. C. E. Roenkrans,	1 31
Racine, Israel M. Mills, to const. Mrs. Caroline D. M. Roberts, of Manchester, Vt., a L. M., \$30; Mrs. Bethiah Sage, by S. B. Peck, \$5,	35 80
Whitewater, Cong. Ch., by Rev. Mr. P. Kinney,	5 00
IOWA—	
Cascade, Cong. Ch., by Rev. R. Stewart,	12 75
Clay, A. Allen, by Rev. C. Burnham,	3 00
Maquoketa, Cong. Ch., by Rev. J. W. Windsor,	3 20
Sabula, Cong. Ch., by Rev. J. A. Reed,	2 50
SANDWICH ISLANDS—	
Kohala, Rev. Mr. Ellis's church,	30 00
Home Missionary,	302 06

\$74,891 03

J. CORNING, Treasurer.

Donations of Clothing, Books, &c.

Bridgeport, Ct., First Cong. Ch., Sab. Sch., by Mrs. E. S. W. Jones, two barrels; Sab. Sch. Young Misses, a Sab. Sch. library,	
Hartford, Ct., Center, Cong. Ch., a box of books,	
New York, I. S. P., 100 vols. books,	
Shrewsbury, N. J., Rev. R. Taylor, 100 copies of "Love to God."	
Westfield, N. Y., Ladies, a box,	160 00
Worcester, N. Y., Mrs. Henrietta M. Bigelow, a box, by Mrs. Marshall,	

Receipts of the Geneva Agency, at Geneva, N. Y. from February 9, to March 6, 1850. Rev. J. A. MURRAY, Secretary.

Auburn First Presb. Ch., a friend to const. Mrs. Margaret M. Nelson, a L. M., \$30; Thomas M. Hunt to const. Seth Nelson of Cortlandville a L. M., \$30; others, 150, 30,	196 39
L. C. Derby,	5 00
Bearytown, Evan. Luth. Ch., by Rev. James Leffler,	37 00
Bennington, Presb. Ch., by Rev. I. Chester,	26 00
Bethel, Presb. Ch., by Rev. S. McGlashan,	8 00
Branchport, Presb. Ch., by Rev. Horace Fraser,	25 00
Buffalo, North Presb. Ch., coll. \$94 80; Ladies' Soc., Miss Mary E. Davis to const. Mrs. Lucy Perkins a L. M., \$30; others to const. Mrs. Eunice Bull and Mrs. Jane Cowles Life Members, \$73 75, by Mrs. G. B. Rich,	198 55
Carlton, by Rev. R. Brooks,	12 50
Cantonville, by Rev. Lymman B. Waldo,	13 00
Chemung, Edmund Dena,	5 00
Colden, by Rev. Charles Crocker,	12 50
Dunkirk, by Rev. Lewis Hamilton,	25 00
East Otto and Waverley, by Rev. R. Twit-chell,	33 00
Eden, by Rev. F. D. Avery,	25 00

Elmira, Presb. Ch., in part, T. Beadle, \$10; others, \$92 24; Mon. Con. Coll., for California, \$4 97,	107 21
Gaines, by Rev. J. S. Barris,	12 50
Geneva. Mr. Young, \$1; a friend, \$1,	2 00
Gowanca, by Z. A. Macomber,	8 00
Holly, by W. Alling, bal.,	2 50
Hume, by Rev. J. Van Antwerp,	16 00
Lancaster, by Rev. L. A. Skinner,	50 00
Naples, by Rev. Flavel Gaylord,	25 00
Ontario, by Rev. L. Manley,	14 00
Ovid, coll. in part, by Arad Joy,	20 00
Painted Post, by Rev. J. R. Young,	10 18
Richford, by Rev. D. S. Morse,	22 25
Riga, interest on mortgage, by L. Baldwin, Rochester,	80 00
First Presb. Ch., A. Champion to const. Rev. J. H. McIlvaine and Mrs. McIlvaine, Life Directors, \$1 00; Ashley Sampson, \$20; R. M. Dalsell, \$20; Ebenezer Ely, \$50; Mrs. Freeman Clark, to const. Mrs. Dr. Levi Ward, a L. M., \$30; Ira Bolden, L. M., in full \$15; Erastus Cook, \$25; others, in part, \$106 89,	1,266 89
Presb. Ch., J. M. Schermerhorn, bal. to const. his daughters Matilda B. and Catharine E., Life Members, \$50; others in part, \$126, by N. B. Merrick, Washington St. Ch., William Alling, in full, to const. Stephen Y. Alling, Mrs. Sarah M. Alling, David C. Alling and Prudence L. Alling, Life Members, \$100; Mrs. William Alling, to const. Miss Martha Bertlett, a L. M., \$50; O. Hastings, \$12; others, in part, \$61 12,	223 12
Rose, by E. Flint,	5 00
Sodus, Coll., \$7 75; Ladies, \$6 75, by Rev. Mr. Ingraham,	14 50
Somers-et, by Rev. E. H. Stratton, Strykersville, Arden Woodruff and wife, in part to const. Clinton Woodruff a L. M., \$12; Elijah Smith, a L. M., in full, \$10; Coll., \$28, by Rev. H. G. Ward, Varna, by Rev. G. Spaulding,	50 00
Waterloo, John McAllister, \$10; J. C. Strong, \$10; Charles Merrill, Jr., \$10; Amherst Childs, \$10; Peleg Pierson, \$10; Alexander Rorison, \$10; Mrs. D. S. Skatts, \$10; a friend, \$10; E. Taylor, \$10; to sustain a missionary, \$10,	9 25
Victory, by Rev. E. Everett,	26 00
Westport, by Rev. C. E. Avery,	100 00
West Groton, by Rev. Mr. Hall,	7 00
West Hill, Ithaca, by Rev. G. Spaulding,	6 00
	13 62
	\$2,897 98

The Marietta Agency, Ohio, acknowledges the receipt of the following sums. Rev. THOMAS WICKES, Secretary.

Amesville,	18 00
Barlow,	5 00
Belpre,	32 63
Chester,	14 54
Coolville and Heekingport,	27 35
Harman,	61 31
Logan, \$20; Juvenile Assoc., \$7 75,	27 75
McConnellsville,	44 42
Marietta Ch., \$236 57; Ladies' Sew. Soc., \$6 90,	243 47
Marietta College, Society of Inquiry,	4 66
Morgan Co., Center Ch.,	7 12
Pomeroy,	5 00
Warren,	32 27
Watertown, \$4; Village Ch., \$20 60,	24 60
	\$568 13

Rev. William Kirby acknowledges the receipt of the following sums in Illinois.

Chandlerville, Cong. Ch.,	10 00
Mendon, Coll. in part,	27 50
Spring Creek, Presb. Ch., Coll.,	11 00
	\$54 50

Mr. D. B. Ayres acknowledges the receipt of the following sums in Illinois.

Farmington, Presb. Ch.,	46 25
Jacksonville, First Presb. Ch., of which	
\$40 is from Mrs. Agnes Prentice, L. M.,	150 00
Manchester, Presb. Ch.,	31 10
	\$227 25

Rev. Calvin Clark, acknowledges the receipt of the following sums in Michigan.

Clinton, Presb. Ch., George Pomeroy,	10 00
Marshall, Presb. Ch., Mr. and Mrs. Clark,	
\$15; an individual, \$1,	16 00
Three Rivers, Presb. Ch., to const. Rev.	
Robert McMath, a L. M.,	30 00
	\$56 00

Rev. A. Kent acknowledges the receipt of the following sums in Illinois.

Galena, First Presb. Ch.,	61 00
Mount Carroll,	4 55
Col. Loomis, U. S. Army,	2 50
Two individuals,	1 50
	\$72 55

The Massachusetts Home Missionary Society, acknowledges the receipt of the following sums during the month of February, 1850.—B. PRANKINS, Treasurer.

Amherst, First Parish, Gent, \$95 28; Ladies, \$50 54; West Center, Sew. Soc., \$30,	196 12
South Ch.,	15 00
Billerica, Rev. Mr. Stearns' Soc.,	15 00
Boston, a friend,	3 00
Carver, Ezra Lucas,	2 00
Conway, Cong. Soc., \$91 30; Gent. Assoc. First Cong. Soc., \$28 70,	50 00
Danvers, Rev. Mr. Field's Soc.,	269 01
Dennis, Rev. Mr. Tolman's Soc.,	57 30
Dorchester, Nonsect, H. M. Circle, to const. Miss Rachel Minot a L. M.,	30 00
Essex, South Conference, G. H. Smith, Treasurer,	258 45
Grantville, Fem. Benev. Soc.,	10 00
Groton Cong. Ch. and Soc.,	6 00
Hamilton, a Family Sew. Circle, by Mr. Burnham,	2 00
Hampden Co., H. M. Soc., H. Brewer, Treasurer, of which \$30 is to const. Rev. I. W. Harding, a L. M.,	936 00
Ipewich, Rev. Caleb Kimball,	15 00
Kingston, Second Cong. Ch. and Soc.,	10 14
Leicester, a friend,	5 00
Lynn, Silsby St. Cong., coll.,	23 00
Montague, Ladies, \$23 07; Mon. Con. Coll., \$16 11,	39 18
Natick, Rev. Mr. Hunt's Soc.,	97 36
New Bedford, North Ch. and Soc.,	25 00
Pepperell, Cong. Ch. and Soc.,	32 56
Plainfield, First Cong. Ch. and Soc.,	37 00
Rochester, Rev. Mr. Cobb's Soc.,	30 00
Salem, bal. of legacy of the late J. B. Lawrence,	37 24
South Reading, Cong. Ch., Cent Soc.,	31 41
Stoneham, Ladies' Benev. Soc., to const. Mrs. Phoebe L. Rowe a L. M.,	35 50
Sunderland, Young Men's Benev. Agricultural Soc. to const. Emmons Russell, a L. M.,	30 00
Taunton, Fem. Benev. Soc., \$12; a friend, per Rev. Mr. Cobb, \$2,	14 00
Turo, Cong. Soc.,	13 00
Waltham, Mrs. Rebecca Jewett to const. Mrs. Lydia M. Jewett a L. M.,	30 00
Ware, Rev. Mr. Colburn's Soc., Coll. \$55; Ladies' Benev. Soc., \$20,	75 00
Warren, Rev. Mr. Smith's Soc., to const. Deac. Samuel Tidd, Dwight Ellis, Wm. H. Arnold, Aaron Bliss, and Mrs. Adelaide D. Patrick. Life Members,	150 00
Wendell, Rev. Mr. Dickinson's Soc.,	9 00
West Brookfield, Rev. Mr. Parker's Soc.,	47 00
Westminster, Cong. Ch.,	27 00
West Needham, Rev. Mr. Bigelow's Soc.,	13 00

Worcester, Rev. Mr. Sweetser's Soc., of which \$30 is to const. Ichabod Sanford, a L. M., \$193 28; Mrs. E. Salisbury, \$100; Miss S. Waldo, \$100,	393 29
Salem St. Ch.,	80 50
Union Ch. and Soc., \$112 50; Ichabod Washburn, \$125,	237 50
A friend,	2 00
	\$3,302 55

Receipts of the Connecticut Missionary Society, to March 1, 1850. E. W. Parsons, Treasurer.

Eastbury, a young man,	10 00
Ellington, Ladies' Sew. Soc., \$10; Edward Hall, L. M., \$30; Coll., \$55 12, by Rev. N. H. Eggleston,	95 12
Everest Fund, by B. Ely,	175 00
Exeter, Coll.,	20 00
Hitchcockville, in full, to const. Alexander Cleveland, a L. M.,	5 00
Montville, Coll.,	3 00
North Cornwall, Assoc. Coll., by G. Wheaton,	30 32
Rainbow, by Rev. C. B. Everest,	6 03
Simsbury, Thomas Case, L. D.,	100 00
Suffield, Coll., \$29; a blind lady, \$1, by Rev. A. C. Washburn,	30 00
Unionville, Coll.,	66 00
Wapping, by M. Conant,	9 88
Westfield, by Rev. L. S. Hough,	23 86
West Stafford, Coll., by A. B. Collins,	30 00
Wethersfield, Mon. Con. Coll. by Deac. Stillman,	31 20
Winchester, A. Blake, \$1; S. Platt, \$1; F. Marsh, \$1, by Rev. F. Marsh,	3 00
Windsor Locks, Coll., by S. H. Allen,	35 46
Winsted, Coll., by J. Pettibone,	29 70
Tallmadge, O., Martin Camp, by D. C. Whittlesey,	19 00
A Friend, by F. Warren,	2 00
	\$735 55

Receipts of the Philadelphia Home Missionary Society, from Jan. 25, to March 1, 1850. Rev. ROBERT ADAIR, Secretary.

Ararat, Pa., Cong. Ch.,	12 50
Bethlehem, N. Y., Ball. of Coll.,	3 00
Bloomfield, N. J., Presb. Ch.,	176 70
Blossburgh and Covington, Pa., by Mr. Clark,	8 75
Gibson, Pa., Presb. Ch.,	12 50
Great Bend, Pa., Presb. Ch.,	6 25
Hamiltonville, Pa., Presb. Ch., Jas. J. Clarkson,	16 00
Harford, Pa.,	20 00
Hartsville, Pa., Rev. Mr. Turner, \$5; Mrs. Craven, \$3,	10 00
Jeffersonville, Pa.,	25 00
Minersville, Pa.,	75 00
Newark, N. J., First Presb. Ch., Ladies' Miss. Soc. by Mrs. J. N. Tuttle, Treas., \$80; Aaron Carter, \$30,	100 00
Philadelphia, viz.—	
Third Presb. Ch., Mrs. Carswell, \$30;	
W. F. Geddes, \$3,	23 00
Eleventh Presb. Ch., Charles B. Dungan, L. D.,	100 00
Western Presb. Ch., in part, Thomas Potter, \$10; Rev. J. Patton, 10; W. W. Tenbrook, \$10; Rev. Dr. Gilbert, 5; others, 138 57,	173 57
Port Penn, Del., Mr. and Mrs. Constable, in full, to const. Mrs. Alida K. Kennedy, a L. M.,	15 00
Pottsville, Pa., by Rev. A. Barnes,	20 00
Smithport, Pa.,	12 50
Sparks and Centerville, by W. Johns,	10 00
Wilmington, Del., Hanover St. Ch. Sab. Sch., by Mr. Floyd,	23 01
Oscar Fisher, in part, to const. his son, W. O. Fisher a L. M., \$10; Miss Sopi. Hart, \$2; interest on certificate of Clinton St. Church stock, \$7 50,	19 50

THE HOME MISSIONARY.

Go, PREACH the GOSPEL. *Mark* xvi. 15.
How shall they preach except they be sent? *Rom.* x. 15.

Vol. XXIII.

JUNE, 1850.

No. 2.

Twenty Fourth Anniversary.

The AMERICAN HOME MISSIONARY SOCIETY held its Twenty Fourth Anniversary in the Broadway Tabernacle, New York, on Wednesday evening, May 8th, 1850.

HENRY DWIGHT, Esq., President of the Society, took the chair, and the meeting was opened with prayer by Rev. WILLIAM WISNER, D. D., of Ithaca, N. Y.

In the absence of the Treasurer, an abstract of his Report was read by Rev. CHARLES HALL, D. D.

An abstract of the Annual Report of the Executive Committee was presented by Rev. MILTON BADGER, D. D.

On motion of Rev. JOHN W. CHICKERING, of Portland, Maine, seconded by Rev. DAVID B. COE, of New York.

Resolved, That the Reports now read, be adopted and published under the direction of the Executive Committee.

On motion of Rev. ANDREW L. STONE,

VOL. XXIII.

of Boston, seconded by Rev. ANSEL D. EDDY, D. D., of Newark, N. J.

Resolved, That the Gospel of Christ, brought in contact with the mind and heart of our entire population, is the only influence to which we can safely entrust the destiny of this country.

On motion of Rev. SAMUEL WASHBURN, of New York, seconded by Rev. JOAB BRACE, of Newington, Ct.

Resolved, That in view of the enlargement of our national domain, and the increasing emigration from abroad, the work of evangelizing our country becomes, in effect, a mission to all mankind.

Impressive remarks in support of these resolutions were made by the gentlemen by whom they were respectively introduced. These addresses dwelt upon the providential developments which, in the last few years, have rendered the mission of the American churches so obvious and urgent; together with the instrumentality which is particularly employed by this Society, and on which, under God, our hopes for the success of our great enterprise depends.

The benediction was pronounced by
Rev. BENJAMIN TAPPAN, D. D., of Port-
land, Me.

The following officers were chosen :

PRESIDENT.

HENRY DWIGHT, Esq., of Geneva, N. Y.

VICE PRESIDENTS.

Rev. Albert Barnes, Philadelphia, Pa.
Rev. Joshua Bates, D. D., Dudley, Mass.
Rev. Lyman Beecher, D.D., President Lane Sem.,
Cincinnati, O.
Rev. Nathan S. S. Beman, B. D., Troy, N. Y.
Rev. Robert H. Bishop, D. D., Oxford, O.
Hon. Benjamin F. Butler, LL. D., New York.
Aristarchus Champion, Esq., Rochester, N. Y.
Rev. Calvin Chapin, D. D., Rocky Hill, Ct.
Rev. Samuel H. Cox, D. D., Brooklyn, N. Y.
Hon. William Darling, Reading, Pa.
Rev. Henry Davis, D. D., Clinton, N. Y.
Rev. Jeremiah Day, D.D., LL. D., New Haven, Ct.
Rev. George Duffield, D. D., Detroit, Mich.
Rev. William T. Dwight, D. D., Portland, Me.
Rev. Justin Edwards, D. D., Andover, Mass.
Rev. Ralph Emerson, D. D., Theol. Sem., Andover,
Mass.
Rev. Samuel Fisher, D. D., Albany, N. Y.
Hon. Theodore Frelinghuysen, LL. D., President
Rutgers' College, N. J.
William M. Halsted, Esq., New York.
Rev. Joel Hawes, D. D., Hartford, Ct.
Hon. Joseph C. Hornblower, LL. D., Newark, N. J.
Hon. Nathaniel W. Howell, LL. D., Canandaigua,
N. Y.
Rev. Heman Humphrey, D. D., Pittsfield, Mass.
Hon. William Jessup, LL. D., Montrose, Pa.
Rev. Nathan Lord, D. D., President Dartmouth
College, N. H.
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Rev. Simeon North, LL. D., President Hamilton
College, Clinton, N. Y.
Rev. Eliphalet Nott, D.D., LL. D., President Union
College, Schenectady, N. Y.
Rev. Samuel Osgood, D. D., Springfield, Mass.
Rev. Absalom Peters, D. D., Williamstown, Mass.
Rev. George E. Pierce, D. D., President W. A.
College, Hudson, O.
Rev. David Porter, D. D., Catskill, N. Y.
Rev. Samuel S. Schmuicker, D. D., Theol. Sem.,
Gettysburg, Pa.
Rev. Thomas H. Skinner, D. D., New York.
Rev. Ichabod S. Spencer, D. D., Brooklyn, N. Y.
Rev. Richard S. Storrs, D. D., Braintree, Mass.
Hon. Lewis Strong, Northampton, Mass.
Rev. Benjamin Tappan, D. D., Augusta, Me.
Rev. Nathaniel W. Taylor, D. D., Theol. Sem., New
Haven, Ct.
Rev. John Thompson, Crawfordsville, Ind.
Rev. Mark Tucker, D. D., Wethersfield, Ct.
Rev. Bennett Tyler, D. D., Theol. Inst., East
Windeor, Ct.
S. V. S. Wilder, Esq., New York.
Rev. Charles Walker, D. D., Pittsford, Vt.
Rev. Charles White, D. D., President Wabash Col-
lege, Crawfordsville, Ind.
Hon. Thomas S. Williams, LL. D., Hartford, Ct.
Rev. William Wisner, D. D., Ithaca, N. Y.
Rev. Leonard Woods, D. D., Andover, Mass.

DIRECTORS.

Rev. William Allen, D. D., Northampton, Mass.
Rev. Leonard Bacon, D. D., New Haven, Ct.
Rev. Zedekiah S. Barstow, D. D., Keene, N. H.
Rev. Alvan Bond, D. D., Norwich, Ct.
Rev. Edward Beecher, D. D., Boston, Mass.
Rev. Horatio N. Brinsmade, D. D., Newark, N. J.
Rev. Artemas Bullard, D. D., St. Louis, Mo.
Rev. William Carter, Pittsfield, Ill.
Rev. Aaron L. Chapin, President Beloit College,
Wis.
Rev. George B. Cheever, D. D., New York.
Rev. Joseph E. Clark, Boston, Mass.
Rev. John F. Cleaveland, D. D., Providence, R. I.

Amos M. Collins, Esq., Hartford, Ct.
Rev. William R. De Witt, D. D., Harrisburgh, Pa.
Rev. Baxter Dickinson, D. D., New York.
Rev. Ansel D. Eddy, D. D., Newark, N. J.
Rev. E. W. Gilbert, D. D., Philadelphia, Pa.
Rev. Albert Hale, Springfield, Ill.
Rev. Edwin Hall, D. D., Norwalk, Ct.
Eurotas P. Hastings, Esq., Detroit, Mich.
Rev. Laurens F. Hickock, D. D., Auburn Theol.
Sem., N. Y.
Rev. Mark Hopkins, D.D., President Williams Col-
lege, Mass.
Rev. Ova F. Hoyt, Kalamazoo, Mich.
Rev. Mancius S. Hutton, D. D., New York.
Rev. Aratus Kent, Galeana, Ill.
Rev. Harvey D. Kitchel, Detroit, Mich.
Rev. Benjamin Labaree, D. D., President Middle-
bury College, Vt.
Rev. Joel H. Linsley, D. D., Greenwich, Ct.
Rev. William H. McGuffey, D. D., President Athens
College, O.
Rev. Erskine Mason, D. D., New York.
Rev. Samuel Merwin, New Haven, Ct.
Rev. John J. Miter, Milwaukee, Wis.
Joseph Montgomery, Esq., Philadelphia, Pa.
Rev. Joel Parker, D. D., Philadelphia, Pa.
Rev. Swan L. Pomroy, D. D., Boston, Mass.
Rev. Enoch Pond, D. D., Bangor Theol. Sem., Me.
John PUNCHARD, Esq., Salem, Mass.
Rev. David H. Riddle, D. D., Pittsburgh, Pa.
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Hiram H. Seelye, Esq., Geneva, N. Y.
Rev. Asa D. Smith, D. D., New York.
Rev. Henry Smith, D. D., President Marietta Col-
lege, O.
Rev. Richard S. Storrs, jr., Brooklyn, N. Y.
Rev. Julian M. Sturtevant, D.D., President Illinois
College.
Jeremiah Sullivan, Esq., Madison, Ind.
John Tappan, Esq., Boston, Mass.
Rev. Asa Turner, Denmark, Iowa.
Rev. Thomas T. Waterman, Providence, R. I.
Ambrose White, Esq., Philadelphia, Pa.
Rev. Henry White, D. D., Union Theol. Sem.,
New York.

TREASURER.

Mr. Jasper Corning.

AUDITOR.

Mr. Caleb O. Halsted.

SECRETARIES FOR CORRESPONDENCE.

Rev. Milton Badger, D. D.
Rev. Charles Hall, D. D.

RECORDING SECRETARY.

Mr. Christopher R. Robert.

MEETING OF THE BOARD.

The Board of Directors met on Thurs-
day, May 9th, at the Society's Rooms,
150 Nassau street, and appointed the fol-
lowing gentlemen members of the

EXECUTIVE COMMITTEE.

Mr. Abijah Fisher.
Rev. William Paton, D. D.
Rev. William Adams, D. D.
Rev. Edwin F. Hatfield.
Rev. Joseph F. Thompson.
Charles Butler, Esq.
Dr. Alfred C. Post.
Mr. Simeon B. Chittenden.
Mr. William G. Bowers.

MEMBERS EX-OFFICIO.

Mr. Jasper Corning, Treasurer.
Rev. Milton Badger, D. D. } Secretaries for Corres-
Rev. Charles Hall, D. D. } pondence.
Mr. Christopher R. Robert, Recording Secretary.

ASSISTANT TREASURER.

Mr. H. W. Ripley.

Twenty Fourth Report.

[Instead of the usual variety of intelligence from particular missions, we give our readers, in this number, a general view of the whole field, and of the progress that has been made during the year, in turning it into the garden of God. And if they will give themselves time to survey it, and will do it with a map of the country before them and the prophecies of Isaiah fresh in their recollection, we think they will rise from the perusal with deepened impressions of the magnitude and importance, and *progress* of the work which God has given us to do in this western world.

There are those who attend our religious anniversaries—or speak of having attended them—who go in to here and there a meeting, hear the beginning of one address and the end of another, but spend the greater part of the time in chit chat at the door, who are not interested in the anniversaries—they think them very tame—wanting in life and spirituality—the same thing over—they wonder men don't have something new and speak better; and they go away little better themselves than when they came. There are others who go in to the same meetings, with their hearts deeply imbued with love to the objects of benevolence which are here presented, and their faith strong in the exceedingly great and precious promises of God respecting the future glory of Zion; and

their fixed attention, their tearful countenances, their lingering upon the last accents of the last speaker, and their departure to work, while their day lasts, to save the souls of their fellow men, all show that these occasions have not lost their interest, and will not, till the kingdoms of this world shall become the kingdom of our Lord and of his Christ.

So, in some humble measure, if any will sit down even to a *report*—that which is so often laid aside for reference but never referred to—a report of one of our benevolent institutions, and read it attentively, read it with prayer and thanksgiving, and read it through, and treasure up the glorious things it records in their hearts; they will not think such a report dry and uninteresting—the same thing over; but they will see a God, in his providence, in the outpourings of his Spirit, in his shaking of the nations, in his marshalling his hosts for the great day of battle, in his rapid fulfilment of the glorious things prophesied as coming to pass in these last days, calling upon them to do with their might whatsoever their hands find to do, for the time is short, the end of all things is at hand. The events of a century seem now to be crowded into a year; and the years, like days and hours, are bearing us swiftly into the millenium.]

SELDOM have we been permitted to celebrate an Anniversary of this Society, without being reminded, by the decease of patrons and fellow-laborers, how short and uncertain is our time of service in the vineyard of our Master.

The lives of the Missionaries of this Institution a kind Providence has preserved, the past year, in a measure even greater than in years of less exposure and mortality. Though laboring, many of them, in the midst of the pestilence while it prevailed, remaining with the sick and ministering to them with their own hands, and, in some instances, burying the dead when others had forsaken them, but one, out of more than a thousand, fell a victim to its rage.

The Officers of the Society, who commenced the year with us, all come with us to its close; while each of the seven previous years recorded the departure of one or more to their rest on high.

Would that we could stop here. But, no! death has entered the circle of the Executive Committee, and one whose counsels we highly prized, whose spirit of devotion had often enkindled ours,

whose life was a luminous pathway to a peaceful death and a glorious immortality—the Rev. WILLIAM B. LEWIS—is with us here no more. He was an intelligent, devoted, unwavering friend of this Institution. He loved its principles; he rejoiced in its fruits; he worked while his day lasted to send the Gospel, through its instrumentality, over the land and over the globe. Kindred institutions too—the kingdom of God in every form in which it cometh, was near his heart. He adorned his profession; he has many souls as the seals of his ministry. May we be as conscientious, as kind, as steadfast, as humble, as laborious in the cause of Christ, as full of faith and the Holy Ghost as was he; then may our death be that of the righteous and our last end like his.

[For the details of the Society's operations in a tabular form, giving the names of the missionaries, their fields of labor, the amount appropriated in their support, additions to their churches, &c. see the full report.]

SUMMARY OF RESULTS.

The number of ministers of the Gospel in the service of the Society, whose names are found in the preceding table—together with those engaged in superintending the missionary work, and who are mentioned in connection with the respective Auxiliary Boards and Agencies—has been, the last year, 1,032.

Of these, 827 were in commission at the date of the last Report, and 205 have been since appointed.

They have been distributed in 27 different States and Territories, as follows: in Maine, 92; New Hampshire, 40; Vermont, 58; Massachusetts, 60; Rhode Island, 6; Connecticut, 45; New York, 173; New Jersey, 6; Pennsylvania, 47; Delaware, 2; Maryland, 1; District of Columbia, 2; Virginia, 9; Georgia, 2; Texas, 1; Tennessee, 6; Kentucky, 7; Ohio, 97; Indiana, 50; Illinois, 114; Michigan, 74; Missouri, 33; Wisconsin, 63; Iowa, 37; Minnesota, 2; Oregon, 2; California, 3.

This distribution gives to the New England States, 301; the Middle States, 228; the Southern States, 15; and the Western States and Territories, 488.

Of the whole number in commission, 677 have been the pastors or stated supplies of single congregations; 229 have ministered to two or three congregations each; and 126 have extended their labors over still wider fields—the destitutions of a county, or of several contiguous counties, or those within the limits of an ecclesiastical body.

To encourage and assist every church so that it may ultimately have the undivided labors of a pastor sustained by their own resources, is the object of this Society. As a means to this end, an itinerant ministry, in new and sparsely settled communities where churches consist of but few members or are yet unorganized, is employed by the Society as circumstances require, and a due regard to economy will permit. Two or three churches, too, in their infancy or extreme weakness, are often united under the labors of the same missionary. But these and similar arrangements are regarded as only temporary, and are designed to give place to more permanent ones—especially to the regular institution of the pastoral relation, at the earliest practicable period.

The aggregate of ministerial labor performed is equal to 812 years.

The number of congregations and missionary districts supplied, in whole or in part, at stated intervals, is 1,575; while many others have enjoyed the occasional preaching of the word.

Five missionaries have been in commission as pastors or stated supplies of churches of *colored people*; *ten* have preached to *Welsh*, and 28 to *German* congregations; *one* to a congregation of *Norwegians*; and *one* to a congregation of *Swedes*.

Sabbath Schools have been maintained in the congregations of the missionaries as in former years. In many cases, they have been organized among the destitute in a circuit around a missionary church—have been visited regularly by teachers from the church and by the missionary, who has made the locality of each an occasional preaching station. Not less than 75,000 children and youth have been connected with the Sabbath schools, under the care of the missionaries of this Society, the last year.

The number of *subscribers to temperance pledges*, in the communities where the missionaries labor, is not far from 93,000. But a pledge, in many places, is not the test of temperance, as it once was; nor are all temperance organizations promoters of temperance, or good order, or sound morality; some of them are not the least hindrances the missionary finds to moral reformation. Intemperance is too strongly entrenched in the deceitful and desperately wicked heart of man to be driven out, otherwise than as every evil spirit is exorcised, by the power of truth and the Spirit of God. This is becoming better understood, year by year, by the missionaries and their churches; and a temperance reform based on moral principle, they are consequently seeking to promote, and with great encouragement to faith and perseverance.

In Wisconsin—a state blessed from its infancy in a degree not less than any other by the benevolent labors of this Institution—a law has been enacted by the legislature, making the seller of ardent spirits responsible for the injury which he does to individuals, families and the community—for the accidents, crime, desertion and distress that can be traced to his sales as the procuring cause.

This law is in the second year of its operation. It was predicted that it would be repealed at the end of the first. But instead of that, the last legislature added an amendment, making it the duty of town supervisors to prosecute all cases of its violation. It has broken up gambling saloons, ball allies and groceries in great numbers, banished the sale of ardent spirits from many townships, and has a fair prospect of being sustained by the moral sense of the people.

The contributions to benevolent objects, reported from 512 congregations, amount to \$21,756; which is more than one-third of the amount expended, during the year, to aid these congregations in sustaining the ministry.

The additions to the churches, during the year, have been not far from 6,682; viz., 3,815 on profession of their faith; and 2,867 by letters of recommendation from other churches. This is a larger number of additions than has been reported in any one year since 1844; and a number exceeded in but three years since the organization of the Society. This increase is to be ascribed to the influences of the Spirit of God, whose descent upon so many of the churches near the close of the preceding year, we were permitted to record in our last report; and to the still more remarkable manifestations of divine power, in the revivals with which many of the churches in the newer states have recently been visited and are now enjoying. Seventy one missionaries make mention, in their annual reports, of revivals of religion in their congregations; and less than one third of the whole number in commission during the year, report 3,108 cases of hopeful conversion. In recording these special tokens of divine favor, the Committee desire to unite with the friends of the Redeemer, whose benefactions have sustained the missionaries at their posts, whose sympathies have cheered their hearts and whose prayers have brought down upon them and their churches the richest blessings of Heaven, in giving thanks to God for the wonders of his grace, and in earnest supplication for the continued and still more abundant effusions of his Spirit.

In outward things also, we have the most gratifying evidence of the prosperity and advancement of many of the missionary churches. No less than forty of them become, henceforth, self-supporting

churches. They are beneficiaries no longer; but our generous and hearty co-operators in giving the Gospel to those who are still in need. Sixty houses of worship have during the year been completed; the building of fifty eight others has been commenced; and forty four others have been enlarged, repaired, or rendered in other ways more convenient and inviting; and this has been done, in most cases, by the efforts and sacrifices of the congregations themselves, without aid from abroad. Other congregations have provided parsonages, liquidated debts, established libraries or high schools. In other instances, there has been a great increase in attendance on the means of grace, or a manifest improvement in public morals, or special efforts in the religious training of the young or in supplying the destitute in a township or a county with the word of life. Good, in the unnumbered forms in which it is wrought out by a preached Gospel and the lives of the pious, has been accomplished in every part of the missionary field, which numbers cannot compute nor language adequately describe, but which will be recognised by the benefactors of this Institution, in the day in which it shall be fully revealed, as a glorious recompense for all their labors.

THE TREASURY.

Resources. The balance in the Treasury, April 1st, 1849, was \$2,849 00. The receipts of the succeeding twelve months have been \$157,160 78; making the resources of the year, \$161,009 78.

Liabilities. There was due to missionaries, at the date of the last report, \$10,044 60. There has since become due, \$147,347 26; making the total of liabilities, \$157,391 86.

Payments. Of this sum, \$145,456 09. have been paid. The remainder—\$11,935 77—is still due to missionaries for labor performed. Towards liquidating these claims, and redeeming other pledges already made in commissions which have not yet expired—making in all \$65,046 64—there is a balance in the Treasury of \$15,553 69—the greater part of it received in payment of legacies near the close of the year, and more than all of it requisite to cancel the past dues of missionaries and meet the additional amount now pledged over that of any preceding year.

CONTINUED PROGRESS.

By comparing the results now enumerated with those of the preceding year, the following particulars are obtained, illustrating the progress of the Society. The receipts of the year exceed those last reported, by \$11,234 87; 13 more missionaries have been in commission; 65 more congregations have been blessed with a preached Gospel; and 1,109 more have been added to the churches, on profession of their faith.

Nor do these particulars but partially illustrate the progress that has been made. A large number of congregations each year—the present year forty—pass from a condition of dependence to that of self-support; the names of their pastors no longer appear on our list. To keep our number good, therefore, as many more must be introduced to occupy—not their places, but new fields; in addition to others called in to supply vacancies occasioned by death, sickness, removals and other changes. To retain the number of our laborers undiminished, therefore, is not a small matter—it has required 192 new appointments the last year; to retain it undiminished is to make progress, at the rate of bringing forty or fifty new fields under missionary culture every year. This has been done the past year, and our number of missionaries also enlarged; and such has been the distribution, by the transfer continually going on from the older states to the newer, that while the increase of the whole number has been but 13, the increase in our Western States and Territories has been 25.

The last year, also, the Society has entered another new Territory—Minnesota—and erected, at its capital and at another of its chief settlements, the banner of the cross. This Territory has been opened and organized under circumstances peculiarly auspicious to morality “education and religion,” as well as “liberty and law;” and its soil, its climate, its water communication, its resources of every name are inviting its thousands and tens of thousands of immigrants; and they will soon be there. And missionaries in greater numbers should be there also, to point them to an inheritance incorruptible, undefiled and that fadeth not away. In Oregon and California, too, our work is but just begun; while in New Mexico and Texas, we have now no man to preach repentance and remission of sins. In all the older sections of the West, likewise, the demands for missionary labor are still importunate,

and the openings are most inviting and constantly increasing. Every where we are stretching out our arms to receive the world, and the world is rushing in to our embrace. We scarcely need say, that our work never appeared so vast, so far-reaching, so identified with the destiny of mankind, as now. This, the intelligent patrons of this Institution seem to understand. There is a growing interest in this work of home evangelization, this mission on our shores to all the earth—an interest based on true philanthropy, christian principle, promises of God exceeding great and precious—which cheers our hearts and awakens hope full of immortality for unnumbered millions of our countrymen and our race. To this interest we confidently look, under God, for all the encouragement we need in our labors—for those enlarged resources the coming year, which shall enable us to go up and possess the land, and come back at its close, with such tidings as it has never yet been our blessedness to bear—tidings which shall gladden every pious heart on earth, and awaken joy unspeakable in the presence of the angels of God.

Our Missionary Brethren.

It would be difficult to select a thousand men from the christian church or the christian ministry, any where, among whom there would not some be found unworthy of the confidence and trust reposed in them. So, in the missionary work, we must expect, here and there, disappointments, failures. But our Home Missionaries as a class, the Committee believe—and the evidences of their character and spirit are daily passing under our observation and with many of them we have had a long and intimate acquaintance—are pre-eminently deserving the confidence and affection of the christian community. They are of necessity, many of them, placed in circumstances of great privation and hardship. Their labors would tax severely any constitution; their comforts are few; their support is scanty; their trials are often such as those living in our older settlements are, and must be, utter strangers to. Yet, these privations and trials they bear with exemplary cheerfulness, counting them unworthy to be compared with the privilege given unto them of preaching Christ, where otherwise he would not be named. It is not sympathy with them in their outward condition that they ask for; though this, we know full well, the generous patrons of this Institution cannot withhold.

But their request is, "Give us, above all things, your prayers, that we may be humble, devoted men—workmen that need not to be ashamed."

COMPARATIVE RESULTS.

The following Table gives a comparative view of the amount of receipts, expenditures, number of missionaries, new appointments, congregations and missionary districts, years of labor performed, additions to the churches and pupils in Sabbath schools, for each year since

the organization of the Society. It also exhibits, in the tenth column, the *average* expenditure, each year, for a *year of missionary labor*, obtained by dividing the sum total of the expenditures of the year by the number of years of labor performed. And in the eleventh column, by dividing the sum total of the expenditures of each year by the number of missionaries employed, is shown what the *average* to a missionary would be if the expenditures were equally apportioned among them.

Society's Year.	Receipts.	Expenditures.	No. of Missionaries.	Not in comms. the preceding year.	No. of Congregations and Mission'y Districts.	Years of Labor.	Additions to Churches.	Sabbath Schools and Bible Classes.	Aver. expen. for a year's labor.	Aver. expen. for a Mission'y.
1—1826-27	\$18,140.76	\$13,984.17	169	68	196	110	not rep.	not rep.	\$127	\$ 83
2—1827-28	20,035.78	17,849.22	201	89	244	133	1,000	306	134	89
3—1828-29	26,997.31	26,814.96	304	169	401	186	1,678	423	144	88
4—1829-30	33,929.44	42,429.50	392	166	500	274	1,959	572	155	108
5—1830-31	48,124.73	47,247.60	463	164	577	294	2,532	700	160	102
6—1831-32	49,422.12	52,808.39	509	158	745	361	6,126	783	146	104
7—1832-33	68,627.17	66,277.96	606	209	801	417	4,284	1,148	159	109
8—1833-34	78,911.44	80,015.76	676	200	899	463	2,736	Pupils.	172	118
9—1834-35	88,863.22	83,394.28	719	204	1,050	490	3,300	52,000	170	116
10—1835-36	101,565.15	92,188.94	755	249	1,000	545	3,750	65,000	169	122
11—1836-37	85,701.59	99,529.72	810	232	1,025	554	3,752	80,000	180	123
12—1837-38	86,522.45	85,066.26	684	123	840	438	3,376	67,000	194	124
13—1838-39	82,564.63	82,655.64	665	201	794	473	3,920	58,500	175	124
14—1839-40	78,345.20	78,533.89	680	194	842	486	4,750	60,000	162	115
15—1840-41	85,413.34	84,864.06	690	178	862	501	4,618	54,100	169	123
16—1841-42	92,463.64	94,300.14	791	248	987	594	5,514	64,300	159	119
17—1842-43	99,812.24	98,215.11	848	225	1,047	657	8,223	68,400	149	116
18—1843-44	101,904.99	104,276.47	907	237	1,245	665	7,693	60,300	157	115
19—1844-45	121,946.28	118,360.12	943	209	1,285	736	4,929	60,000	160	126
20—1845-46	125,124.70	126,193.15	971	223	1,453	760	5,311	76,700	166	130
21—1846-47	116,717.94	119,170.40	972	189	1,470	713	4,400	73,000	167	123
22—1847-48	140,197.10	139,233.34	1,006	205	1,447	773	5,020	77,000	180	138
23—1848-49	145,925.91	143,771.67	1,019	192	1,510	808	5,550	83,500	178	141
24—1849-50	157,160.78	145,456.09	1,032	205	1,575	812	6,682	75,000	179	141

Remarks.—1. From the foregoing Table, it will be seen that the receipts have been more than *doubled* the last *ten years*; and more than *quadrupled* the last *twenty*.

2. The total of receipts, for the twenty four years, is \$2,054,417 91,—only equal to the amount which has been expended in time of war, in sustaining two regiments of soldiers a single year.

3. The total of years of labor is 12,243. These years are reckoned in each report, by adding together the months of labor which the missionaries have actually performed.

4. The average expenditure for a year of missionary labor, for the twenty four years, is \$166. The average expenditure to a soldier, in a regiment of a thousand costing the government \$1,000,000 a year for officers' and soldiers' pay, sus-

tenance, arms, ammunition, &c., is \$1,000. So much cheaper is it, as well as more merciful, to save life than to kill.

5. The average expenditure to a missionary, for the twenty four years, is \$121. The difference between this amount and the average for a year's labor, is occasioned by the fact that a missionary is named and counted in a report, though in some cases he may have labored but a fraction of the year.

6. The whole number of additions to the churches is 101,103.

7. The fifth column—that of new appointments—shows how many have to be called in each year, to supply the places of those whose support is assumed by the people, the vacancies occasioned by death, sickness, removals and other changes, and to make the increase over the number of the preceding year.

DISTRIBUTION OF MISSIONARIES, No. 1.

The following Table gives the number of missionaries employed, each year of the Society's operations, in the Geographical Divisions of *Eastern, Middle, Southern, and Western States*; and also in *Canada*.

SOCIETY'S YEAR.	New England States.	Middle States.	Southern States.	Western States and Territories.	Canada.	Total.
1—1826-27	1	129	5	33	1	169
2—1827-28	5	130	9	56		201
3—1828-29	72	127	23	80	2	304
4—1829-30	107	147	13	122	3	392
5—1830-31	144	160	12	145	2	463
6—1831-32	163	169	10	166	1	509
7—1832-33	239	170	9	185	3	606
8—1833-34	287	201	13	169	6	676
9—1834-35	289	216	18	187	9	719
10—1835-36	319	219	11.	191	15	755
11—1836-37	331	227	11	195	22	810*
12—1837-38	288	198	8	166	24	684
13—1838-39	284	198	9	160	14	665
14—1839-40	290	205	6	167	12	680
15—1840-41	292	215	5	169	9	690
16—1841-42	305	249	5	222	10	791
17—1842-43	288	253	7	291	9	848
18—1843-44	268	257	10	365	7	907
19—1844-45	285	249	6	397	6	943
20—1845-46	274	271	9	417		971
21—1846-47	275	254	10	433		972
22—1847-48	295	237	18	456		1,006
23—1848-49	302	239	15	463		1,019
24—1849-50	301	228	15	488		1,032

* Of these, 24 labored in France and Switzerland, under the direction of the Evangelical Societies of Paris and Geneva.

REMARKS.—1. In explanation of the comparatively large number of missionaries in the Middle States and the increasing number in the New England States for several of the earlier years, it should be remarked that, at the organization of this Society in 1826, the missionaries of the United Domestic Missionary Society, whose responsibilities it assumed, were transferred to it, and that the greater portion of them were in commission in the State of New York. The New England State Societies, also, became integral parts of the National Society, in several successive years—the Maine Missionary Society and the Vermont Domestic Missionary Society in the third year of its operations; the New Hampshire Missionary Society, in the fourth year; the Connecticut Missionary Society, in the fifth year; and the Massachusetts Missionary Society, in the seventh year.

2. In the New England States, it will be observed, there has been but little increase of the number of missionaries, at any time, since the auxiliary relationship of the State Societies was completed. Since 1837, the number has diminished,

and is, this year, 30 less than at that date. In the Middle States, also, the number the present year, is but one greater than in 1837.

3. The increase of the Society's labors, the last sixteen years, has been mainly in our Western States and Territories. The last ten years, the increase alone in that portion of our country, has given it 321 additional missionaries; which is more than nine tenths of the increase on the whole field during that period.

4. In the table on the next page, will be seen the progress which has been made, year by year, in the newer states of the West, as they have severally come into being and presented fields of peculiar promise for missionary culture. When this Society was formed, Indiana and Illinois were in their infancy. Michigan was, at that time, and for ten years subsequent, a territory; in 1826, it had but one Presbyterian or Congregational minister, and he was a missionary. Wisconsin remained, eight years after the organization of this Society, the almost undisputed home of the Indian. Iowa was not organized as a territory till 1838.

DISTRIBUTION OF MISSIONARIES, No. 2.

The following Table shows the number of Missionaries in the several States and Territories, and in Canada, for each year of the Society's labors. Each of the four Geographical Divisions of Eastern, Middle, Southern and Western States is included within double rules.

SOCIETY'S YEAR.	Eastern States.			Middle States.			Southern States.										Western States and Territories.										Total.							
	ME.	N.H.	VT.	MASS.	I.	CT.	N.Y.	R.I.	PA.	DEL.	MD.	D.C.	VA.	K.C.	B.C.	GA.	ALA.	MIS.	LA.	ARK.	FLA.	TEX.	IND.	ILL.	MIC.	MO.		WIS.	IOA.	MIN.	OR.	CAL.		
1-1826-27							120	1	7				1	3	2		1					2	2	4	16	3	2	4	3				1	169
2-1827-28	1	2	2				120	1	9			2	2	3	2		1					2	2	4	17	3	3	5	5				1	201
3-1828-29	40	2	29	1			117	1	10			3	6	2	3		2					2	3	3	43	12	8	5	6				1	309
4-1829-30	47	29	27				113	1	13			4	1	2		3						5	7	5	64	18	12	10	6				3	392
5-1830-31	54	31	35				148	2	10			2	3	2		2						7	9	74	23	17	12	5				2	463	
6-1831-32	62	40	32	1			156	2	11			2	2	1		3						10	13	74	24	20	16	12				1	509	
7-1832-33	66	50	38	55			151	3	16			2	2	1		4						11	13	80	26	23	20	12				3	606	
8-1833-34	83	63	42	62			177	3	20	1		3	2		4	6						10	9	68	29	24	16	13				6	676	
9-1834-35	87	49	42	68			185	6	22	3		4	3		4	2						13	7	85	26	29	16	10				9	719	
10-1835-36	90	59	53	71			183	5	29	2	1	3	1		1	4						1	12	9	80	24	32	17	12			2	755	
11-1836-37	107	63	50	74			186	6	34	1	1	1	1		3							12	7	72	31	31	29	9			2	810*		
12-1837-38	71	56	52	76			161	7	29	1	2	2			1							7	64	29	27	22	14	2			1	684		
13-1838-39	70	48	47	80			148	8	41	1	3	3			1							7	56	26	31	22	12	3			3	665		
14-1839-40	71	55	51	73			165	12	27	1	2	3			1							6	54	25	39	24	9	6			3	680		
15-1840-41	74	47	50	82			167	11	35	2	1	2			1							8	53	21	42	26	5	8			6	690		
16-1841-42	73	50	54	83			187	11	49	2	1	1			1							1	8	66	24	50	36	6			19	791		
17-1842-43	68	47	53	78			193	10	47	3	1	2			1							6	1	75	33	65	46	20			28	848		
18-1843-44	75	42	40	64			201	10	44	2	2	1			1							6	3	91	36	87	63	21			30	907		
19-1844-45	82	45	39	66			188	10	51	1	1	1			1							3	7	99	46	95	65	20			34	943		
20-1845-46	80	45	45	56			211	6	53	1	1	1			1							6	6	103	51	98	67	25			36	971		
21-1846-47	86	44	43	60			198	7	47	2	3	1			1							6	8	95	59	92	77	21			44	972		
22-1847-48	91	46	45	62			187	4	45	1	3	1			1							7	9	102	52	101	80	21			49	1,006		
23-1848-49	89	41	50	67			166	4	49	1	2	1			1							6	7	94	51	110	73	25			58	1,019		
24-1849-50	92	40	58	60			173	6	47	2	1	2			1							6	7	97	50	114	74	33			63	1,032		

* Including the 24 in France and Switzerland.

**PRINCIPAL AUXILIARIES,
AGENCIES AND MISSIONARY
FIELDS.**

Maine Missionary Society.

The REV. BENJAMIN TAPPAN, D. D., of Augusta, was elected the Secretary of this Society, at its last anniversary, to supply the vacancy occasioned by the decease of the venerable Dr. Gillett. Probably no appointment could have been more acceptable to the friends of the institution or given brighter promise of its continued and increased prosperity. Dr. Tappan has entered upon the duties of the office during the year, having been reluctantly released, by a large and affectionate people, from the ties which had so long and so happily bound them together, that he might search out the sheep upon the mountains and in the valleys, and lay broad and deep, over the wide spread destitutions of this new country, the foundations of many generations. That his days in this service may be many, and that through his instrumentality much people may be added unto the Lord, will be the prayer of many hearts.

The Society has had in its service, during the year, *ninety two ministers* of the Gospel—two-thirds of whom have been the stated supplies of single congregations. There has been an increased attendance on public worship; the churches have been at peace among themselves, and several of them have been visited with the special influences of the Divine Spirit.

The receipts of the Society, for the year ending March 1, 1850, were \$11,245 66, and its expenditures, \$11,082 22,—leaving a balance in its treasury of \$163 44; \$584 94, were also received from this State into the treasury of the Parent Society.

Maine is doing nobly the work of evangelization within her own limits, and her sympathies and prayers as well as her benefactions, reach over the earth and over the globe. "The destiny of the American people," say the Trustees in their last report, "as we seem to catch a glimpse of it in the developments of Providence, overwhelms us by its magnificence, if we do but fulfil with any good measure of fidelity, the work for Him, for ourselves, for mankind, which God has given us to do. What a large and blessed Home is this country of ours; and how deep the interest we should take in all that may be conducive to its welfare. And what so conducive,

as that it be pervaded by the light and the love which beam from the cross of Christ,—that being thus pervaded, it may send forth light and love to bless the men of other nations—of other continents."

New Hampshire Missionary Society.

Forty missionaries, in the employment of this Society since our last report, have rendered an aggregate of ministerial service equal to about thirty years. Five of the churches have enjoyed revivals of religion, and the spiritual condition of the whole field has become more encouraging.

The receipts of the year have been \$5,778 29. Of this sum, \$3,531 21 have been expended within the State; \$602 79, by designation of the donors, have been paid to the American Home Missionary Society, and \$1,000 by vote of the Trustees. \$792 67 have also been paid directly into the treasury of the Parent Society from individuals and congregations in the State,—making the whole amount realized to the Home Missionary cause within the year, \$6,571 08,—\$2,395 46 of which have been expended in the destitute settlements of the West.

The Secretary of the Society Rev. BENJAMIN P. STONE, says in his report, "there are only fifteen feeble churches in the State, containing on an average thirty three members each, not at present included in our list, that are without the stated ministry of the Gospel. Six of these are so small and so beset with obstacles to their growth and prosperity, that they will probably always remain destitute. The remaining nine are looking to the providence of God for the re-establishment of the Gospel among them. Of the churches able to support the ministry themselves, there are only four at present destitute of pastors or stated supplies. Never were our churches so generally supplied with a sound and pious ministry as they are now."

"But when we look over the whole State, and contemplate the fact that out of its two hundred and twenty six chartered towns, there are thirty six destitute of churches and the means of grace according to our platform of faith and practice, and that the population of these towns, for the most part, are under no established evangelical influence, the painful inquiry forces itself upon us, when will these numerous destitutions be repaired? When will this checkered landscape of so many strange and un-

natural contrasts become one of universal beauty and loveliness? O, when will the work of Home Missions be accomplished in the 'Old Granite State,' and its sanctified sons and daughters—the only patriots worthy of the name—be gloriously compelled to seek far away towards the setting sun, even along the shores of the Pacific, the objects of their heaven-born benevolence”?

Vermont Domestic Missionary Society.

The receipts of this Society the past year, have been \$5,109 19; and its expenditures within the State, \$5,271 40; \$842 07, have been received from the State into the treasury of the Parent Institution; \$297 93 of it from the treasury of the Auxiliary, and \$544 14 from congregations and individuals.

Fifty eight missionaries have been in the employment of the Society, and have performed an aggregate of forty four years of ministerial service, in sixty one churches and four communities where no churches have been organized. Five missionaries have been installed as pastors during the year, and fifteen new fields have been added to the missionary list, one of which embraces the entire destitutions of Essex county.

“The general aspect of this field,” says the Secretary of the Society, Rev. JOHN F. STONE, “is the same as it was a year ago. Some progress has been made. The decline of the influence of those errors, which have long been prevalent among us, it is believed, is becoming still more marked and extensive. The providence of God seems to call loudly for a greater enlargement of the operations of the Society. Of the two hundred and forty six towns in the State, not less than sixty five are without Congregational churches, and not less than ninety five without Congregational ministers. And in many of these, there is no preaching of the Gospel by any denomination. Many of these towns are new and have but a small population; but not so small as to furnish any good reason why nothing should be done to secure the influence of the Gospel over them and to save their souls. Our churches seem to feel a growing interest in this cause. But as yet, our resources are far from being equal to our necessities. Could we command the means and obtain the men, very many additional fields might be at once occupied with good prospects of success.”

Massachusetts Home Missionary Society.

The Society, at its last anniversary, had completed the first half century of its existence; and the report of the Executive Committee, drawn up by the Secretary—Rev. JOSEPH S. CLARK—is one of great interest and value, as exhibiting the history, principles and results of Home Missionary action. It may well be studied by every friend of the cause, and made a Manual by every executive board.

From this report it appears, that the total of receipts from Massachusetts for Home Missionary purposes, the last fifty years, is \$591,699. Of this sum, \$167,553 have been expended in the State; and \$345,506 in other parts of the land,—\$306,254 of it through the American Home Missionary Society, since 1828. More than half the receipts of the fifty years have been contributed the last ten. The Society has had in its employment directly, 486 missionaries, and under its cultivation in Massachusetts 183 missionary fields. “These fields in most instances when first entered, were moral wastes, overgrown with the thorns and thistles of religious error, or else new ground never before broken up. With the exception of twelve of these waste places, where a small amount of labor was bestowed merely as an experiment without any attempt to organize a church, or where the feeble organization was afterwards absorbed in some other of the same faith and order, more favorably situated,—living churches of Christ are there, comprising nearly two fifths of all the orthodox Congregational churches in Massachusetts; pastors are there feeding their flocks; sanctuaries are there, more than 100 of which arose during the period of missionary patronage and in consequence of it; Sabbath schools and Bible classes are there, training the young in the way of life; the moral and religious influence of 15,000 church members is there, accumulating new strength by fresh accessions every year; while fountains of Christian benevolence are flowing out in all directions to the ends of the earth.” Of the 171 existing churches that have leaned on the arm of the Society, 116 have risen to the condition of self support, and more than half of them have come to that state within the last ten years. The rest, with few exceptions, are every year rising towards the same condition. The average amount of assistance rendered to those which actually become independent, is \$702; and

the average time required to bring them into this state is six and a half years.

Sixty missionaries have been in the service of this Society during the year. At the time of their last report, nine new missionary fields had, within a year, been taken up; ten had disappeared from the list; and five others were reported for the last time, having assumed the entire support of their ministers; six pastors had been settled; five meeting houses built and several others commenced.

The receipts of the Society, for the year ending March 1st, have been \$33,322 49; which exceeds the amount of the preceding year, by \$7,937 69. There have been expended, within the State, \$8,306 11; and remitted to the treasury of the American Home Missionary Society \$24,000. There have also been received into the treasury of the Parent Society from the Hampshire Missionary Society, \$2,400; from individuals, congregations and auxiliaries, \$2,970 50; in payment of legacies, \$4,338 60—in all, \$9,709 10, making the total realized from the State to the cause of Home Missions, during the year, \$43,031 59; which is \$6,919 73 greater than the amount of the previous year. Of the whole amount contributed from Massachusetts, \$33,709 10 have been expended through the National Institution in extending the empire of Christianity over other portions of the land.

Rhode Island Home Missionary Society.

Six missionaries have been in commission within the bounds of this Society during the year; for their support \$437 50 have been contributed in the State, and \$1,000 appropriated by the Connecticut Missionary Society; \$444 38 have also been received from congregations and individuals into the treasury of the American Home Missionary Society.

"The field of our missionary labor," say the Directors in their last report, "is indeed limited—our stations are few—some of the missionary churches are small—and yet the influence, what is exerted in Rhode Island by our missionaries and the churches and societies with which they are connected, is precious and compensates a thousand fold for the expenditure in sustaining them. This influence is felt on every social, civil, educational, moral and religious interest of our people. It is felt around the globe. It will be felt in eternity."

Rev. THOMAS T. WATERMAN, of Pro-

vidence, is the Secretary of this Society.

Connecticut Missionary Society.

The receipts of this Auxiliary, for the year ending March 1st, have been, \$7,654 19. The expenditures within the State, have been \$4,554 13; \$1,000 have been appropriated in aid of the Rhode Island Home Missionary Society; and \$2,500 remitted to the Parent Institution. There have also been received into the treasury of the American Home Missionary Society from auxiliaries, congregations and individuals, \$11,660 59; and in payment of legacies, \$11,455,—making the total for this cause, from the State, \$30,759 78; which exceeds the amount of any previous year by \$5,087 74. The whole amount from this State expended through the National Society during the year, in support of Western Missions, is \$25,605 89.

Forty five missionaries have been in the service of this Society since our last report. A gradual external improvement is manifest in nearly all the churches to which they have ministered, and some of them have experienced a spiritual reviving and been strengthened by an ingathering of souls. About one third of the churches aided have been formed since the commencement of Home Missionary operations in the State, and probably would never have existed but for the expectation of aid, or would not have survived to the present time without it. They are living witnesses for the value of Home Missions, advancing, as many of them are, to the condition of self-support and unquestioned permanency. Some twenty of these congregations have built houses of worship within a few years; five or six others have repaired their old ones, making them more convenient and attractive; to a considerable extent they have provided parsonages—the best kind of permanent funds for feeble societies—and in a degree no less than the more favored churches do they testify their regard for the pastoral relation.

It is sometimes asked, will not the Home Missionary work in the older states ere long be completed, so that all the resources of the churches may be expended in our new settlements. Pertinent to this inquiry, the Secretary of the Society—Rev. HORACE HOOKER—remarks, "I have no expectation that religious institutions will, for many years, be enjoyed in this or any other community, in due extent and vigor, without

the intervention of Home Missions. Indeed, their agency will probably be requisite, long after the work of Foreign Missions has been completed. From gradual decay caused by ten thousand changes constantly taking place in society—and now and then by sudden shocks—there will, perhaps, even in millennial days, be members of the christian confederacy demanding the beneficence of their more favored associates. When there is no more room for the exercise of beneficence in extending the Gospel where Christ has not been preached, this relation of strength and weakness, of abundance and poverty, may be essential to the maintenance of healthy action in the churches. At any rate, employing a portion of their means in strengthening “the things that remain,” is shown by the fruits to be “well doing,”—and we should no more be weary in it, than in making new conquests.”

Philadelphia Home Missionary Society.

This Society—which comprises within its limits, the states of New Jersey, Pennsylvania, Delaware and Maryland—has had in commission the past year, *fifty eight ministers* of the Gospel, viz.: six in New Jersey, forty seven in Pennsylvania, two in Delaware, one in Maryland, and two in the District of Columbia. Eight new missionary fields have been occupied during the year, and six congregations heretofore aided have assumed the support of their own Gospel institutions. Five houses of worship have been finished, five others commenced and two others enlarged. In several of the churches there have been recent manifestations of the special presence of the Spirit; and in others, the fixed and solemn attention to the preached word encourages the hope that the day of their redemption draweth nigh.

The receipts of this Society have been \$8,424 65. The expenditures within its limits have been \$7,889 42; and \$125 have been remitted to the National Institution. There have also been received into the treasury of the Parent Society, from congregations, individuals and in payment of legacies—from New Jersey, \$1,783 40; from Pennsylvania, \$149; from Delaware, \$7,77; and from the District of Columbia, \$105—in all, \$2,045 17; making the whole amount realized to the cause, \$10,469 82; and the amount expended through the American Home Missionary Society, \$2,045 17.

The Executive Committee in their last
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report, drawn up by the Secretary, Rev. ROBERT ADAIR, say, “we cannot close without expressing our deep conviction of the importance of Home Missions to the safety of our civil and religious institutions and the real prosperity of the nation. The Church is urged by the unequivocal indications of Providence, to go up at once and possess the land, to exert her energies in cultivating the moral wants of our vast territory. A crisis seems to be rapidly approaching, which will prostrate all our hopes or realize our most sanguine expectations. The ship under full sail, moves safely before the propitious gale when a judicious pilot guides her course; but if an inexperienced hand is at the helm, her very speed, if she strikes a rock, is the seal of her fate. In like manner, the enterprise and energy that characterize the American people, unless these elements are regulated by religious principles, instead of being a blessing, will accelerate our ruin.”

Central Agency, N. Y.

The number of *missionaries* under appointment has been 43; congregations supplied in whole or in part 46; ministerial labor performed equal to 41½ years, at an expense of \$4,128 22, or an average of one hundred dollars for each complete year, inclusive of incidental expenses. The resources of the Agency for the year, with the balance of \$475,84 on hand at its commencement, have been \$4,734 54; and there is an amount of \$606 32 in the treasury unexpended. From the same field, there has been remitted to the Parent Society the further sum of \$2,243 35 making the aggregate for Home Missions derived from that section of the state, \$6,505 06—about \$300 more than in the year before.

The Central Agency—as its name imports—operates in the midland portions of the state, extending to twenty two of its counties, which comprise one third of its population and nearly half of all its territory. Within these limits there is much missionary ground, much broken country sparsely settled in which society must advance slowly, and be liable, for an indefinite period, to lose its most enterprising citizens by emigration to more attractive portions of the land. The Secretary, Rev. WASHINGTON THACHER, states, that “there are individual churches which almost every year have experienced the blessings of the Spirit, and filled up their usual number of members, which immediately distribute the fruits of these harvests

throughout the new territories, till they find themselves again reduced in strength and numbers. This process is being repeated in some churches from year to year; and while it continues, who can object to the appropriation of missionary funds to enable these feeble churches to keep up the supply?"

The spiritual aspects of the year, in the bounds of this Agency, according to the Report, "have been marked with larger promise and richer experience than those which have preceded it. There have been greater indications of the favor of God upon the churches and the missionaries, more revivals of religion, and we have reason to believe, more souls converted, as there are more who have united with the churches by a profession of their faith."

Western Agency, N. Y.

In the bounds of this, the earliest board organized by the Society as an auxiliary, 61 missionaries have been under commission, the last year. These have preached stately in 76 different congregations. With scarcely an exception, they have sustained Sabbath schools and Bible classes, and other auxiliary means of moral progress. Eight of these missionaries report seasons of revival. Five congregations cease to be dependent. Six new houses of worship are in progress; one, which had passed out of the hands of the congregation has been recovered; and several others have been improved or repaired.

Four of the missionaries within the bounds of this Agency, are sustained by a portion of the funds furnished by the churches of the Presbytery of Rochester, and labor under the direction of its Missionary Committee.

The income of the Agency for the year was \$9,347 47, about half of which was applied to feeble churches within its bounds. From the same field there has been remitted to the Parent Society, directly, the further sum of \$2,467 63; making the collections for this object from the twenty most western counties of New York, during the last twelve months, \$11,815 10.

But the great contribution of that region to Home Missions is not to be estimated by the amount of money—some \$200,000—gathered there in twenty four years. A richer and more enduring gift is found in the bands of well trained men—the religious families—who have

gone thence to the newer regions beyond. All over the West, these materials are found built, as living stones, into the rising walls of the temple of God. The Secretary of the Agency, Rev. JOHN A. MURRAY, estimates those who have thus gone forth from its churches, as more than there are now remaining in them. This constant migration, though trying to the feeble congregations, and protracting the period of their dependence on the Society, is doubtless one of the methods by which a wise Providence pushes forward the work of evangelization. These emigrants carry with them a taste for religious institutions, and to a considerable extent, the habit of supporting them. Such are the first to feel the want of a preached Gospel, and to make judicious efforts to obtain it. But for the leaven thus infused into the heterogeneous materials collected on the frontier, the process of reducing them to regularly organized christian congregations would be incalculably more difficult and protracted than it is.

To appreciate fully the causes of this migration, it should be borne in mind, that while the pecuniary inducements are as great as ever, and the social advantages are continually augmented, the obstacles to emigration are much reduced. In 1837 the fare from Albany to Chicago was \$74; last year, it was but \$17. Twenty years ago, departing for the West was going into exile, with but tardy and uncertain means of intercourse, even by mail. Now, the electric telegraph so brings the extremes of the land within speaking distance of each other, as to beget in every part the feeling of unity with all the rest. Emigration, therefore, no longer costs the sacrifice, and involves the sundering of ties, that it once did. Hereafter, it will not be regarded as the peculiar event of any given year, but as a permanent feature in the history of our most exposed missionary churches, that when their growth has reached a certain point, they will be liable, by this cause, to be thrown back again upon the sympathy and aid of this Society. Nor should we grudge the assistance which is thus made needful, any more than the planter of an orchard regrets, that the trees which he has reared and grafted in his nursery, are removed to the fields where they are to bring forth fruit. The diminishing of these churches in the older states, is the riches of those who dwell in the remoter borders of the land.

Western Reserve Agency, O.

A gradual but manifest improvement is observed in the results of Home Missions on this field, from year to year. The receipts for twelve months ending March 1st, were \$2,696 18; and the total income from that region, including direct remittances to the Parent Society, \$3,927 12; which is an advance of \$250 on the same items of the year before. *Thirty three missionaries* were commissioned on recommendation of the Agency; and 8 others, in the western counties adjacent, were appointed directly by the Society. An improved estimate of the ministry and of its claim to live of the Gospel which it heralds, is beginning to prevail; while returning stability gives promise of rest and growth to some churches which had been convulsed and rent by various conspiring excitements. "In prosecuting the Home Missionary enterprise," says the Secretary, Rev. MYRON TRACY, "we are fast raising up efficient helpers in the great work of the world's salvation. The contributions of the churches, which owe a large part of their present strength—and many of them their very existence—to the Home Missionary Society, constitute no inconsiderable portion of the income of all the benevolent institutions of the present day."

But much missionary toil, alms-giving and prayer must yet be expended on the Western Reserve, before the object of the Agency will be fulfilled. The *one hundred* feeble churches—not one of which is able to raise \$300 for a pastor's support; and a large number of townships in which no Presbyterian or Congregational church exists, and a portion of which are destitute of all evangelical preaching—form a body of population and an extent of territory, for whose effectual culture much wise devising and patient continuance in christian effort will be required.

Marietta Agency, O.

On the recommendation of the Marietta Agency, 16 *missionaries* have received appointments to labor during the past year, in from 25 to 30 different stations. To 7 of these the Agency has paid from its own treasury \$820; and has collected \$568 13. Upwards of \$1,040 have also been remitted by individual churches and donors directly to the Parent Treasury. No superintendence has been had of this section, ex-

cept what has been exerted without charge by the ready zeal of the Secretary.

This field, like the one last mentioned, is so situated as to receive less impulse than would naturally be supposed from the general progress of the country. In both cases, a current of emigration sweeps the border, but does not as yet materially pervade the rural portions. The emigration to Southern Ohio is largely composed of foreigners, whose religious sympathies are not in harmony with the infant churches, whose members they often displace. The day is at hand, however, in which the region embraced by this cluster of missionary counties, it is believed, will be cut through by new channels of intercourse between the Atlantic shore and the Mississippi, and when these secluded communities will feel the impulse of the causes which stimulate industry and promote intelligence. But while many of the congregations are small and feeble, from a want of homogeneity among the people, newness of the farms and distance from profitable markets; honorable testimony is borne by the Agency to their spirit of benevolence and self-denying exertions to sustain Gospel institutions. Though scattered over the hills, small in numbers and poor in resources, they feel the claim of Home Missions when urged upon them; and in two instances the last year, churches doubled their subscriptions in order to reduce the measure of their dependence on the Society. Still, the standard of contribution needs to be greatly raised.

The Secretary of the Agency, Rev. THOMAS WICKES, thus commends the missionary laborers on that field to the respect of the patrons, by whose bounty and prayers they are sustained. "They are a body of truly noble, self-denying men, whom nothing but a high sense of duty and love to Christ could sustain amid their hardships and discouragements."

Cincinnati Agency, O.

The *missionaries* sustained by the resources of this Agency, the last year, number 44. The receipts were \$3,170 78, falling some \$70 short of the payments. From the report of the Secretary we learn, that there was reason to expect a considerable increase both of funds and missionary work, when the severe visitation of the cholera, with which the principal towns and the vicinity of the rivers

were afflicted, broke up the ordinary arrangements for collections. Similar interruption of ministerial labor occurred in some cases; and one missionary was called away from his work, though not by the prevailing disease. "These brethren," says the report of the Secretary, Rev. HENRY LITTLE, have all toiled on with encouraging success, and several of them have been blessed with interesting revivals." These have been, on some portions of the field the characteristic of the year. "The steady advancement of those churches and congregations, and their success in all that improves a community, add another to the thousand proofs, that we need only to extend these same evangelical means, and this 'wilderness shall be as Eden,' this whole 'desert as the garden of the Lord.'"

In illustration of the recovering power of the remedies associated with the Gospel ministry, it is stated, that one church in the southeast of Indiana, has been twice, in its past history, on the very eve of dissolution; and though it enjoys but part of the labors of a good missionary, yet fifty nine persons have been added to it in three years. "In the additions to those feeble churches, much is found to encourage Christians at the East to be faithful at home, as well as liberal in sending missionaries abroad. In the examination of persons for reception to the churches of the West, they are often found to be the children of the covenant, trained by pious mothers and in the Sabbath schools and sanctuaries of old Connecticut or Massachusetts; but who have been hunted up in their wanderings, and converted under the labors of Home Missionaries in the West."

Innumerable proofs cluster around the work, attesting the blessings that have flowed from what has been done, and exciting the most painful regrets that no more was attempted. "In 1810;" says the report, "the General Assembly appointed Rev. James Dickey, to labor three months between the Sciota and the Wabash—the whole breadth of Indiana and half of Ohio. Now, on that part of our field, in both branches of the Presbyterian church, there are 460 churches, and some 30,000 members. What would have been the result had a still more generous outlay of strength and means been invested by christian zeal? Had souls been felt to be worth as much as western lands, would not *twenty* rather than one have been appointed to *abide* on the same field, and proportioned efforts continued to the present time?"

Missouri.

In Missouri, during the year now reported, 33 *missionaries* have been in commission. Eight of these have received their appropriation, in whole or in part, from the treasury of the Auxiliary in that state, whose *receipts* have been \$1,193 10.

In accordance with the apprehension expressed in the last Annual Report, the work of missions in this state has been attended by many discouragements. Beyond any other state in the Union, it suffers from the influence of the emigration to California; not only from the actual loss of its own citizens, but from the disturbance of the regular pursuits and repose of the community, by the gathering and equipment of caravans within their borders. The excitement thus kept at a feverish degree, interferes with the interests of ordinary life, and especially with the claims of religion. Almost every town, large or small, furnishes its representation, composed of one or of several companies. They are generally of that class which sustains good institutions at home, many of them members of churches; and consequently their departure abstracts just so much from what the congregations had gained in numerical, moral or pecuniary strength. "In many cases," writes the Secretary of the Auxiliary, Rev. JAMES B. TOWNSEND, "it takes the third or the half of a young and feeble church. In one case, respecting which we were informed a few months since, that they would after this year assume the entire support of their pastor, we are now told that twenty of its members are preparing to leave in a mass this spring."

In addition to this comparatively new retarding cause, the missionary work in Missouri has to struggle with those which have long existed, some of which are the more disastrous as they hinder the accession of that most essential of all means of progress, the ministry of the Gospel. "Our state," says the report, "is divided into *ninety six counties*, and at least one third of these are without any preaching by our denomination, and but poorly supplied with any evangelical instruction." Some advancement has been made, however, in this respect, during the year. The number of missionaries has been increased by eight. The German population is becoming, apparently, more accessible to that species of instruction which the patrons of this Society deem essential to a sound profession of the Gospel. The labors of several missionaries have been attended with more than

ordinary spiritual success. Glasgow, Savannah, and other churches—and particularly Parkville—have been specially visited with revivals of religion. Several congregations have made marked progress. One community, which had long been divided and destitute of ministerial culture, now unites in the whole support of the missionary, after only a single year of aid.

No special agency for this cause has been employed the last year in Missouri, beyond that which is performed, without charge, by the Secretary, and by Rev. A. BULLARD, D. D., of St. Louis.

Michigan.

The operations of the Society in this state—and the same is true of others hereafter mentioned—are carried on through an agent; and the several ecclesiastical bodies co-operating with the Institution supply, through their respective missionary committees, the places of Boards of Agency.

The *missionaries* in Michigan, for the period now reported, number 74. The *receipts* from the field have been \$1,904 24.

Our annual returns give, on the whole, a favorable view of the results of the year. A closer and more cordial co-operation is manifest between the denominations acting with this Society. A growing spirit of benevolence is exhibited, and comprehends in its regards not only Home but also Foreign Missions, the cause of the Bible, and other forms of charity. The friends of Sabbath schools would be delighted to visit some of the schools in this state, whose condition and regulations are perhaps equal to any in older communities. Several of these are nurseries of a missionary spirit; where specific efforts are made to cherish and diffuse the knowledge and zeal appropriate to such a work, and liberal contributions are maintained weekly. Some of these schools have grown up where, sixteen years ago, the wild beast prowled and the red man had his hunting ground. To those who, in solitude and discouragement, then toiled in their missionary journeys through the paths of the wilderness, the change is such that they seem to themselves to be as those that dream.

But the feature of the year, most worthy of specific and grateful record, is the effusion of the Holy Spirit. The

Agent, Rev. CALVIN CLARK, reports as follows: "God is now doing wonders for the churches in this state. Some of them had for a long time languished; death and removals had diminished their numbers and disheartened those who remained. But dews of righteousness have distilled; the languishing graces of the people of God have been revived; the Pentecost cry has been heard; the sinner, awakened from his death sleep, has trembled in view of his guilt and danger; and many have been brought into the kingdom of our blessed Lord. In some places, many heads of families have shared in the rich blessings of salvation; new altars of prayer have been erected, on which the incense of broken hearts ascends. I have never seen more marked manifestations of the presence and power of the Spirit." "Could the friends of Home Missions," he continues, "see what my eyes have seen since the autumn of 1835, they would not sit down in despondency. When I came to the state, in all its western half there were only two pastors and only eight or ten other laborers, and perhaps a dozen churches. Now, the Great Head of the Church has multiplied the laborers ten fold, and the churches in about the same proportion. Glorious victories have been achieved; many enemies vanquished; much land possessed, and repeated and precious have been the harvests gathered from this field of the Lord."

Illinois.

In the last twelve months, Illinois has enjoyed the labors of 114 *missionaries* under commission from this Society—the largest number ever under appointment in that state, in a single year. The *receipts* of the Society from the same field were \$3,083 91.

As stated in former reports, twenty three of the Northern counties are under the missionary care of Rev. ARATUS KENT. The central portion is assigned to the supervision of Rev. WILLIAM KIRBY. The Southern part of the state is for the most part under the superintendence of the Committee of Missions connected with the Presbytery of Alton.

In speaking of *Northern Illinois*, the Agent—whose personal knowledge extends over the entire period of its christian history—is led to notice the rapidity of improvement, both physical and social. Ordinary roads, rail-roads and plank roads, are opened or projected; school houses are multiplying; edifices of brick and stone are fast succeeding

to the rude shantees of the pioneers. Among the signs of moral progress are such facts as these. "Eleven new laborers have been introduced during the year; five churches have been organized; nine houses of worship have been built or are in progress; three academies have gone into successful operation, numbering, the first year of their existence, more than 200 pupils in the more advanced stages of education. Each of these occupies a site of surpassing beauty, on which, seventeen years ago, the tawny Indian fixed his filthy lodge, and by the side of a stream where he sought his food and trapped his furs. These are the legitimate results of an enlightened christian ministry, such as your Society aims to introduce and sustain; and indeed, almost every church in Northern Illinois shows the foot-prints of the Home Missionary in its early history."

"On this field, there are now *fifty* missionaries of your Society; and among them there are some excellent men, whose devotion to their work sustains them in the performance of great labor, and under the pressure of heavy trials. I know them, for I have shared in their straitened accommodations, and have seen their self-sacrificing spirit, and the courage they evince in urging forward moral reforms in advance of a timid public sentiment. I have admired, too, the fortitude of their companions in sympathizing with them, and even cheering them on, in their work of sacrifice and toil."

The churches in *Central Illinois* suffered, in common with the rest of the community around them, the invasion of the cholera; though, thanks to the guardianship of the King of Zion, their strength has not been materially affected by this cause. Four of the churches have relinquished their dependence on missionary aid, resolved, though at the cost of a severe struggle, to rely on none but God in sustaining his worship and ordinances. In this effort, one congregation has been already blessed. The Holy Spirit has been poured out so abundantly upon them, that they will probably find the burden lighter this year without aid, than last year with it.

This divine impulse is also experienced in a more than ordinary degree in other congregations. The Agent in this part of the state reports—"The past winter has been a favored season with many of our churches. The Spirit's work has been extensive and powerful. The number of congregations that have re-

joined in his presence, is such as to furnish great encouragement that the communities in this field will not only move forward to independence of foreign aid, but become efficient helpers of others."

In the *Southern counties* of Illinois, the Presbytery of Alton, by its missionary committee, has continued to co-operate with the Society, in selecting missionaries and arranging the distribution of their labors, and by pecuniary contributions. For the year ending in Sept. last, the payments to the missionaries were \$552 20.

Although many churches in this favored state, which once received assistance, no longer require it; and ministers are emigrating thither every year in increasing numbers, the demand for intelligent, active heralds of the cross, appears to be undiminished. Not only the lower counties,—whose population, having been derived mainly from the Southern states, seem to have few of those natural ties and associations which would draw to them a ministry from the East—but also the central and Northern sections, call more and more loudly for relief. Mr. Kirby writes, "Our necessities for an enlightened Gospel ministry are still urgent. The influx by emigration is, probably, as great now as at any former period of our history. There are ten fields now vacant in the central part of the state, and asking for speedy supplies of the bread of life. Two of them are county seats of considerable promise. But if these were all supplied to-morrow, new fields would open to us and demand more laborers."

On the Eastern side of Illinois, there is a district extending from Lake Michigan to the Ohio River, two or three counties in breadth and three hundred miles in length, on which the churches associated with this Society, have scarcely made a visible impression.

Mr. Kent, on his field, enumerates positions of importance requiring the labors of seventeen men. These are not congregations ready made to the missionary's hand, but scattered settlements requiring much preparatory work—preaching to small assemblies gathered in log cabins; exploring the ground to find the point where the largest number can be accommodated; and visiting from door to door, to constrain attendance by winning confidence and esteem, till a love for the truth shall be superadded to the other attractions that draw them to the sanctuary.

Wisconsin.

Sixty three missionaries have been under appointment in this state since the last Annual Report.

In November, 1848, an extensive and valuable lumber district, lying between the Wisconsin, Wolf and Fox Rivers, was purchased from the aborigines by the United States, and is to be opened for occupancy by the whites in the coming autumn. But already, multitudes of pioneers are penetrating this wilderness and possessing its select localities. The presence of an enterprising class is further stimulated by the improvements, undertaken by the General Government to perfect the navigation of the Fox and Wisconsin, by which a continuous channel of commerce will be secured between the Lakes and the Gulf of Mexico. From such causes, multitudes from other states and emigrants from foreign countries have come in, and even large villages have sprung up, on lands yet unsurveyed. Nothing can more vividly illustrate the benefit of early missionary efforts, than the contrast between the settlements which are now starting without the Gospel, and those into which it was introduced at their commencement. The heaviest portion of the recent emigration is made up of people of a foreign tongue; and among them, we are grieved to hear, are large importations of infidelity, profaneness, intemperance, and other dissolute indulgences. Throughout the districts where these take up their abode, a great battle is yet to be fought with the Jesuits, and the open and secret propagators of infidelity. In the region adjacent to Lake Michigan, there is a lamentable destitution of ministerial labor, and consequent indifference to religious privileges, desecration of the Sabbath, contention and litigation. How different from this is the picture of those sections where the ministry and the church, with their attendant agencies were introduced by this Society at the beginning, and have since been sustained! "An influence goes out from your missionary churches," says a correspondent, "which is in the highest degree salutary upon the surrounding community. Order, decorum, good society, the observance of the Sabbath, temperance, correct sentiments on moral subjects, are some of the incidental results of Home Missions, which impress every beholder." Another writes, concerning the western portion of the state, "To the American Home Missionary Society belongs the honor of doing all that has been done by

Presbyterians or Congregationalists in this region. Every one of our churches has been organized by its missionaries and fostered by its care. Every church which has had a minister the last year has been prosperous; every such church has had additions by profession, and several have admitted a very large number. They are increasing in all that constitutes permanent churches on the right foundation. Could the Society see what has been accomplished, they would find abundant cause to thank God and press onward. No other agency has accomplished so much for the best interests of this region as that Society."

Notwithstanding the drain by emigration to California, the population of this state is augmenting at a rapid rate. Probably not less than 250,000 have settled there within the last ten years. The ministerial supply is wholly inadequate to the wants of such a population diffused over such a space. The committee for the mining district inquire, "Who will come and help us lay the foundations? If they will cast in their lot with us, and their experience is like ours, they will bless God for allowing them to enter upon this self-denying work. Where are the men? We need them now." From the eastern side of the state a correspondent writes, "Our prospects are gloomy, unless we can procure additional laborers of the right kind." Eight districts are then specified each requiring the services of a missionary; and the appeal closes with an emphatic statement that this help is "needed now." And it is scarcely possible to estimate the demand for the central and northern counties; the borders of the Lake; in the settlements along the new line of commerce; the interior from the Portage at Fort Winnebago to the Mills in the Pinery, with its 20,000 inhabitants; and down the Neenah and its tributaries, all bordered with farms, and abounding in sites for any desirable amount of machinery.

Iowa.

Thirty seven missionaries have been sustained in Iowa during more or less of the year now reported. The whole number of Presbyterian and Congregational clergymen in the state, devoted to the ministry, is 41. Two others are laboring as agents, two are teaching, and three others are without specific charge. Eight of the whole number—four of them missionaries—are pastors. One has been installed during the year,

and four have received calls to enter the pastoral relation.

The year has been marked by general prosperity in the missionary churches. The congregations have improved in size and regularity. The various machinery of well ordered churches—prayer meetings, Sabbath schools, collections for benevolent objects—are becoming common. At least one third of the churches aided have increased their pledges in support of the Gospel; one has paid a debt of \$600; and six are engaged in building houses of worship. Twenty two of the fifty four congregations which have been organized, meet in sanctuaries which they have built for the service of the Most High. Precious revivals of religion, embracing in their influence the infant college at Davenport, have been enjoyed the last year. In one of these revivals, 30 conversions, in another 25, are reported; and in two cases, nearly all the youth connected with the congregations were subjects of the work. That the ministers of Iowa are training their people to correct views of their obligation to aid the progress of Christ's kingdom, will appear from the sums gathered into the treasury of the Lord, as the first fruits from those newly cultivated fields. Not far from \$1,500 has been given by those churches to various religious objects during the year past.

Such details of the missionary history of Iowa are well adapted to assure the friends of Home Missions, that they have not mistaken the instrumentality best suited to evangelize the West. The Agent, Rev. JULIUS A. REED, in communicating his annual report, remarks, "Could the patrons of the American Home Missionary Society look over the state and see the churches which have been gathered, the meeting houses which have been built, and the precious seasons of revival which have been enjoyed, they would feel well paid for all their sacrifices to this enterprise. Five churches have acquired strength under your fostering care to assume the support of their ministers. These have cost the Society \$6,484 84; of which they have already returned to the treasury of the Lord \$1,950. In June last, they had, together, 495 members, about half of whom have been hopefully converted in the revivals which have been granted to these churches. Each of them has, or will have in a few weeks, a settled pastor; each has built an edifice for divine worship, one a conference room, and another an academy. Of the \$19,300 which these structures have cost, only

about \$1,300 has been received from abroad. Soon they will return to your treasury all they have received from it, multiplied many fold, and be your efficient co-workers in supplying our whole country with a preached Gospel."

Could anything be more animating than such results for so small an amount of means! What more can the friends of the Redeemer require, at once to awaken their thankfulness for past success, and to inspire new fervor in prosecuting the same blessed work!

But what a field still spreads out there before the eye of christian philanthropy! Iowa, the Mesopotamia of the West, has on its eastern and western borders the two largest rivers in the United States; and the Des Moines, with its slack-water navigation nearly completed, through its center. These natural channels of intercourse are soon to be intersected by thoroughfares pointing westward across the continent—thus interlacing the arteries of social and commercial life. The 200,000 inhabitants are now spread over fifty counties, already defined, and over undivided tracts sufficient to make seven more. Twenty three counties, comprising a larger territory than Massachusetts, Connecticut and Rhode Island, contain all the ministerial force of the Presbyterian and Congregational denominations in the state. In view of such facts, it is entirely within bounds to say, that an increase of at least fifteen well qualified missionaries, the coming year, is indispensable to sustain our present position relative to the increasing population and importance of the State.

Minnesota.

The territory of Minnesota extends from the parallel of 43° 30' to the northern boundary of the United States, and from Wisconsin on the east, to the Missouri River on the west. Within these limits, is an area of 166,000 square miles, being more than a square of 400 miles, and sufficient to form four large states. The first settlement was made in 1819, by a government expedition under the command of Col. Snelling, and in the following year, the fort bearing his name was erected at the mouth of the St. Peter's, or Minnesota River. The first steambot is said to have made its appearance at that point in 1822. In 1831, Congress purchased the lands on the St. Croix River, and the principal settlements, until quite recently, have been in the vicinity of that stream. Early in 1849,

a territorial government was established, which went into operation in September following. Few communities, in their origin, have seemed to be blessed with a magistracy more auspicious. The first message of the Governor takes high ground in favor of good morals generally, and particularly against the traffic in ardent spirits with the Indians. The legislature also recommend a system of education, of which, "morality and religion are to be regarded as the most essential elements,"—a system based on the principle, that "man should be educated for eternity," and that no system of education should be regarded as complete or desirable," which does not view man in the light of his relations to the universe at large, and to an immortal state of existence.

The Society has two missionaries in Minnesota; Rev. E. D. Neill, at St. Paul, the capital, eight miles below the Falls of St. Anthony; and Rev. J. C. Whitney, at Stillwater, on Lake St. Croix. Churches have been regularly organized at the places above named; and at the former, a lecture room has been erected for the use of the congregation.

Other missionaries are under appointment, who are expected to occupy important posts in this territory during the coming summer.

The elements of prosperity with which this country is endowed, are of such a nature as to secure its rapid settlement, and the elevation of its people in wealth and virtue. Its northern climate will secure them from listlessness and disease, which so often attend a milder sky. Its treasures of lumber, the deposits of iron and copper, and the fisheries in Lake Superior, with the improvement of the soil and of the unsurpassed water-power, all require labor, and point out the inhabitants of this region as destined to be a working people. From the similarity of climate and pursuits, it is probable that a large emigration from the northern and eastern parts of New England will be found setting towards Minnesota, and will help, we trust, to establish there the principles and institutions of their fathers.

Oregon and California.

The Society has now two missionaries in Oregon. The arrival of one, Rev. George H. Atkinson, and his settlement at Oregon City, were announced in the last Report. In November last, Rev. Horace Lyman and Mrs. Lyman arrived, and were subsequently stationed at Port-

land, on the Willamette, 12 miles below Oregon city.

The correspondence of these brethren holds out the finest prospects for their adopted country, when it shall recover from the disturbing effect of the all pervading excitement now felt in that part of the world. They urge the Society to forestall the various agencies of evil, by the speedy introduction of more missionaries. The work of planting and rearing churches has been, and, for a time, must be retarded by the facility with which every occasion of fluctuation in California produces a corresponding effect in Oregon. The discovery of gold in the former caused an immediate and almost total suspension of farming and mechanical employments in the latter. Merchants, professional men, artisans and laborers of every class, left their respective spheres and their families, to try their fortunes in the mines. Society was greatly deranged, lay helpers left the ministers unsupported, meetings were nearly broken up, and women and children in the country sought the towns, from fear of the Indians. The success of the first adventurers stimulated those whose caution had at first restrained them. It is believed, however, that the superior advantages of Oregon as a residence, and for manufactures and agriculture, must soon secure to it a steady increase of population, and a prominent position in the Pacific trade. Already many of its people are returning from the mines, to seek, amid their own rich valleys and wooded hills, the health and domestic quiet which they could not find in the diggings of the Sierra Nevada.

The public mind has been held in such a condition of wakefulness in regard to California, that every step in its social progress is well known, and this Report has occasion to state only what relates to the operations of the Society in that field.

Rev. Samuel H. Willey, who was designated by the Committee to Monterey, commenced his labors at that place, March 1st, 1849. He was cordially received, and his services immediately engaged by the American residents, at their own expense. Besides supplying the pulpit, Mr. Willey set on foot and for several months sustained a school, which, in the peculiar circumstances of the country, was deemed an important means of promoting the objects of his mission.

Rev. John W. Douglas, on his arrival at San Francisco, to which place he was

appointed, finding a minister already laboring there, went to San José, where the seat of government has since been established. Here also, the support of the missionary was assumed by the people. In connexion with his other labors, Mr. Douglas caused a school to be opened, which has been successfully sustained, and has proved a useful auxiliary. A church has been organized, and the various means of training the community in truth and righteousness are set in action, although, from their infancy, they are yet comparatively feeble. Considering that it is but about a year—a year, too, of great commotion and change—since these brethren first threw themselves into the whirlpool of Californian society, the lodgement they have made and the promise already afforded of future good, are matters of grateful surprise.

This great movement to the land of gold has been of such a character, that the Committee had no precedents from which they could safely derive rules for the guidance of their missionary operations there. They have, therefore, been obliged to wait for the results of specific inquiry and exploration, before sending out reinforcements. They were the more induced to this delay by the general opinion, that many clergymen would find their way across the mountains, whose presence there might meet—or at least modify—the demand. This result has not been realized to any considerable extent. The correspondence of the Committee has satisfied them, that the inhabitants of California will not be confined to a few principal localities; that they will not be exclusively a gold digging, fluctuating people; that the proportion of permanent settlers must rapidly increase, and the usual intellectual and spiritual wants of regular society must be felt, and those who are qualified to meet them will be welcomed and liberally sustained. The Committee also derive from the missionaries the conviction, that—although amid the various elements thus thrown together by one of the most remarkable movements the world ever saw, there must needs be a great development of human depravity—there is yet a large representation of the stability, intelligence and piety of the best portions of the Atlantic states; so that a well ordered community can hardly fail to arise, where, by the favor of God, the great seminal principles of virtue and liberty will germinate and grow, to be transplanted abroad over all the coasts and islands of the Pacific.

With the matured persuasion, therefore, that the eastern churches have a great work to do for the world, through California, the Committee are arranging for a steady reinforcement of this mission, as the wants of the country may from time to time require. Two appointments have been made since the present year commenced. Rev. *Isaac H. Brayton*, from Watertown, N. Y., an alumnus of the New York Union Theological Seminary, sailed for California in the ship *Houqua*, on the 14th of March. Rev. *William W. Brier*, an alumnus of Lane Theological Seminary, and for two years past a missionary of this Society in Tippecanoe Co., Indiana, departed on the 9d of this month, with Mrs. *Brier*, in the *Crescent City*, to go by way of Chagres. Arrangements are in progress for sending out other missionaries during the summer. For obvious reasons, it can hardly be expected that the same generous support which the earliest missionaries received can be accorded to their successors. To continue these reinforcements will, therefore, draw heavily upon the Treasury; and a liberal scale of contribution must be adopted by the friends of Home Missions.

CONCLUSION.

From the foregoing survey of the field entrusted to their cultivation, the Committee feel warranted in deriving a high degree of encouragement. Taken in all its aspects, the last year has afforded more numerous indications of the divine favor than any which has preceded it. The plans and policy of the Society have met with no providential rebuke; none of its enterprises have failed; the blessing of Heaven has rested on its missionaries and their flocks; the christian public have manifested their confidence by a more generous support than ever before; and expanding fields of usefulness, that surpass in number and interest all former example, have opened before it. In the progress of our settlements over the continent, the Most High appropriates to the fulfilment of his own ends the utmost energies of the people and the ambition of their rulers. At his bidding, secular enterprise, like a hale and lusty giant, rushes forth into the wilderness, and striking right and left, clears a wide and goodly land, where families may dwell and herds abound; where villages may rise and traffic display its wares; and, over and controlling all, the religion of the cross may have a triumphant and glorious course.

In the progress of such a history, the Committee cannot but recognize more than the results of human plans and energy. A God is here; the awe of his presence is upon them as they put their hands to this Home Missionary work. That his providence and Spirit have led them on thus far, is no more certain to their apprehension, than that the same providence and Spirit bid the Society to attempt and expect greater things than its faith has yet ventured to grasp. The time has fully come for its aims to take a wider compass, and its operations to assume a bolder tone. The tide of great events which, in these latter years, has broken in successive waves upon our shores, has borne on this Institution to a position of incalculable responsibility. We stand not where we once did. Foreign emigration—the enlargement of territory—the rapid formation of states—the birth of nations in a day on the Pacific coast—have placed us in new relations and demand new duties. Formerly, the mission of this Society was strictly domestic; it followed rather than preceded the camp of Israel. Now its place is in the van. In connexion with other agencies for the same great end, it must advance—it must *forecast* the measures, by whose timely working the enduring welfare of so many rising and risen states may be made sure. To falter in such circumstances would not only prove us unworthy of the post assigned

us; it would be cruelty to souls, and treachery against Him who died for them.

But we cannot admit the probability of such dereliction. We are persuaded better things of our fellow Christians, and things that accompany salvation. They have too much intelligence in regard to their stand-point—too much philanthropy—too much love to the Savior—to throw away the advantages of such a day and such a position. Many signs assure us of the daily growth, in the great christian heart of this nation, of a purpose to make the American soil, the American people, and American enterprise and influence, wherever they may go, subject to Christ and the elevation of mankind. Thus regarding his country, not simply as his own, but as consecrated to the grandest and holiest uses in the renovation of the world, the Christian patriot may exclaim, "IF I FORGET THEE, O JERUSALEM, LET MY RIGHT HAND FORGET HER CUNNING; IF I DO NOT REMEMBER THEE, LET MY TONGUE CLEAVE TO THE ROOF OF MY MOUTH; IF I PREFER NOT JERUSALEM ABOVE MY CHIEF JOY!"

In behalf of the Executive Committee,

MILTON BADGER,
CHARLES HALL,

Secretaries for Correspondence.

Lights and Shades of Missionary Life.

The Missionary's Passion for Labor.

He will not cease from work; he cannot rest till he gets to heaven. Why should he? Are not his neighbors dying in sin? His very dreams would trouble him with the coming wails of the lost, if he should lie down at night leaving anything undone which he might have attempted for their salvation. No wonder, then, that he toils on month after month and year after year, till labor for Christ becomes the master passion of his soul. "That man works," said an unbelieving and worldly man, respecting the missionary in his neighborhood, "that man works—I can't *tell* you how he works! I call *myself* a stirring business man—with my store, and my mill, and my farming to at-

tend to; but *he beats all*; early and late, here and there, always at it; I do believe he is *determined* to have us all."

There are many such men scattered in the service of this Society throughout the West. Precious men! You may deem yourselves obscure and unappreciated; but you are not. The Master knows you, and your record is with him, on high; and your brethren of the Home Missionary Society know somewhat of your zeal, your privations, your patience. They sympathize with you, they honor you and pray for you. They behold with grateful wonder, how your labors are gradually transforming the wilderness into the garden of God. Faint not, nor be weary in well doing; your labors are not in vain in the Lord; but when all earthly glories vanish away, it will be your distinction to

have turned many to righteousness, and you will shine as stars for ever and ever.

Our Agent in Northern Illinois testified in his Annual Report as follows:—

I know these missionaries, for I have shared in their straitened accommodations and witnessed their self-sacrificing spirit.

Take a single illustration;—it was the last missionary with whom I spent the Lord's day. Weary with the exhausting labors of preaching daily for two weeks, he would not relax even for a Sabbath, when Providence had sent him help; but tore himself away, and preached three times in a desert place; and came back on Monday, rejoicing that he had won for his Divine Master a notable trophy of redeeming grace, and established one more family altar. I was left to conduct the public services for him, without so much as a study or a place of retirement; for there were but two finished rooms in his house, and the principal one of these was occupied by a stranger, whom, in her sickness, they had taken in.

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From a Pioneer.

How to Cure a Cold.

Under the conviction that abstinence and exercise are the best medium to carry off a cold, I left home last Saturday only half-sick and minus my dinner; rode 25 miles in the face of a strong east wind.

There I met a joyous welcome, and having secured my horse in a "sucker" stable,* and "careful and sparing ate my bread," I followed my guide for a distance of two miles to the place of my evening appointment, on foot and in the dark, over morasses and bogs.

Our synagogue was void of ceiling except as a few boards were thrown loosely across the joists, and these but partially concealed the shingles and the heavens. A fire already burnt down was still flickering upon the large hearth, which extended well nigh across the end of the building; while the rough wind was coursing joyously between the logs and through the broken windows.

A congregation of 24 sitting in darkness, quietly waited our arrival, and while my guide was gone in quest of a light, we spent the half hour in remarks upon the California excitement, which soon run into a discussion upon the merits of those

reverend gentlemen who are gone to the land of gold. With great unanimity we arrived at the conclusion that ministers were men of like passions with others, and the preacher himself pushed the matter yet farther, and affirmed that God had, on purpose, employed these earthen vessels that he might have all the glory of whatever good was done by their instrumentality, which is in fact the leading thought in the text (2 Cor. iv. 7,) which he had been that day studying as the basis of his sermon on the morrow and which they were invited to hear.

Two candles were at length procured but they proved to be of little service, for there was neither table nor chair in the house, and the frolicsome wind forbade their resting on the writing shelves which were attached to the logs. In attempting to preach, therefore, I held my Bible in one hand and my candle in the other, which precluded me from displaying any of the graces of oratory, except as I now and then set down my candle upon the floor. One of the kind neighbors made an effort to relieve my embarrassment and to construct a chandelier by thrusting a bit of a rail into a crevice, but failing in this—as frontier-life is inventive of expedients—he bethought himself to reach up and set the light upon a board over my head. This seemed at first a lucky hit, but soon failed of its object, for the wick was too large for the candle, and the light became so dim as to be of no service, and I was obliged to lay aside my meagre skeleton and trust entirely to such windy thoughts and brilliant scintillations as the excitement of the occasion would elicit.

Having dismissed the congregation, we retraced our steps over the same bogs and marshes, but not with the same light; for the crescent-moon had gone down, thick clouds muffled the stars, and we had only the faint and sickly glimmering of the prairie-fires in the distance.

Fatigued as I was with the ride and the walk, and with my exertions to interest and instruct a company of pioneer-worshippers, I was soon snugly recumbent in the loft of the cabin, and protected from the wind by the quilts neatly pinned around my bed, I was presently locked in the embrace of a delicious repose—thus verifying the passage of holy writ. "The sleep of a laboring man is sweet, whether he eat little or much;" I awoke in the night, and heard the drops pattering upon the roof just above my head, and this would have been soothing as music, but as I looked forward to the public services, and as I reflected that

* An enclosure made of logs with hay thrown over some poles intended for a shelter from the storms, but which by its drippings keeps the animals wet longer than if they stood out in the open air.

my saddle was perched for safe keeping upon the poles which should have supported the roof of hay, had it not been eaten away by the animals, which it was designed to protect.

The Sabbath came and the clouds hung heavily over us. The place of meeting was $1\frac{1}{2}$ miles distant, and there was no conveyance for that Christian sister whose hospitality I had shared. The ground was full of water and she could not walk thither, as she had done when I preached there before, and it was one of the coolest days of winter. As I took leave, I cheered her disappointment by suggesting that it was better to be denied the privilege of public worship than to despise it as too many do.

We had another open house and another strong east wind, but in lieu of the large fire-place we had a box-stove capable of containing about six gallons of smoke, besides what escaped from its broken sides, and which would have rendered the place a *Bochim*, but for the wider breaches in the sides of the house. I enjoyed some comfort and experienced some enlargement for the time being, in setting forth the glory of the Gospel treasure, and the wisdom of God in employing human agency to reveal it to mankind.

But when the heavens gathered blackness, I remembered the message of Elijah to Ahab, "get thee down that the rain stop thee not," and having dismissed my congregation abruptly that they might escape the shower, I mounted my horse, there being 10 miles distance between me and my second appointment, and I was apprehensive that by a little delay I might be arrested in my course by the streams, which were being rapidly swollen. In the event, it proved to be a heavy storm of rain and hail accompanied with frequent peals of thunder immediately over and around me.

Drenched with the shower I reached the church in time; but they did not expect that I should encounter the storm, and we spent a little time in reading the Scriptures and prayer with the few that were assembled, when opportunity was afforded me to dry my clothes. In the evening I had a small congregation, and after public service I retired to rest early; and this morning I awoke refreshed by sleep, and rode home on the frozen ground against a cold west wind, evidently benefitted by the medicine I had taken,—albeit the doses were unpalatable, and heavier than I had thought necessary. I had the satisfaction also to reflect that I had presented the Gospel message to more than 60 souls who are destitute of the stated ordinances.

From a Missionary Report.

The Times of Darkness.

When I came here in April, 1845, I pitched my tent in this village as being central to the settlements which were to constitute my places of preaching. B. village, though furnishing a kind neighborhood, was not a desirable residence for a christian family. No such family was there found—no domestic altar in the village. And as might be expected, profane discourse and the violation of the Sabbath, were awfully prevalent and almost universal. The stillness of the sacred hours was often interrupted by the report of the rifle, the rumbling of the mill and the filing of the saw—aye, and the atmosphere was beclouded with the smoke of the distillery. All things bore the marks of sin, and indicated that you were in the domains of the prince of darkness. A moral death brooded over the community and filled the mind of the beholder with gloomy forebodings. The only redeeming feature that appeared was the temperance banner, which had been for some time unfurled. Not only had the scattered religious community been enlisted, but a considerable host of others were ready to fight its battles.

When I commenced here, there was not only the almost entire absence of religion in the village, but a lamentable deficiency on the part of its professors round about, owing partly to bodily infirmities and their scattered situation. The Presbyterian name had rather an ill savor in the community, and there was great prejudice, to say the least, against some of its friends. Some of these, were not at all anxious to enjoy the means of grace. A member of the church, and one who was seeking wealth and popularity in the community, and who had an interesting family growing up around him, admonished me in the beginning not to expect any success, on the ground that B. was the most hopeless place on the face of the earth. This was very discouraging, but I replied to the objection, that "the Gospel is the remedy for all the moral evils of human society." My most reliable supporters resided from three to seven miles from the village. And my reliance here was soon to be diminished. The Lord removed three of the ablest, most liberal and efficient of them, members of the church, and two of them members of the session. These things seemed to be against us. But what was most discouraging of all, no regular prayer meeting could be sustained in any part of the parish. There were several excellent

people scattered over the ground, but they seemed unable to assemble together; and there appeared no "Aaron and Hur to hold up the hands" of the minister. My preaching seemed to amount to little. Spending only the half of my time in B., and preaching at two distant places, I preached to the same persons, what amounted to only one Sabbath in four weeks. I may then add to all these trials, my severe domestic afflictions. During four years of my residence here, I buried three children, two of them being adults and of very promising character. My wife and myself, suffered in our own persons, and in those of our surviving children an unusual amount of ill health, without, however, greatly interrupting my regular pastoral duties. Last spring I suspended my labors in one of my stations and now devote my time to B. alone, having been installed on the 6th of June, the next day after the house of worship was dedicated. But such is the scattered situation of our people that I have still to preach one third of my time five miles distant. More labor is needed on this ground than I now bestow.

The Day Breaking.

Yet it is believed, that the progress of improvement in B. is unceasing; that for years past it has been gradually advancing in knowledge, in morals and general prosperity. In education there has been a general advance. The district schools, it was said, had been nurseries of irreligion, immorality and bad manners, and that by official authority the Bible and prayer had been excluded from them, as it had been supposed that Bible religion was unfavorable to the improvement of the mind, or that it would weaken some favorite religious theory. Our experience has taught us a different lesson. In 1847, we received a teacher from the Board of National Popular Education, whom the district not only permitted to throw a moral influence into the school, but dared to make a contract with her to that effect. It was required of her to have the reading of the Scriptures, prayer and sacred music as daily exercises, and likewise to exclude from the scholars the use of profane and obscene language. Against these innovations profuse clamors were at first raised, but they were soon silenced by the manifest prosperity and popularity of the school. It is now in its third year under the same teacher, and has during the whole time averaged about 50 scholars, and is acknowledged to be the best and cheapest school they have ever had. It has exerted a favorable in-

fluence on morals, civilization and refinement.

Our Sabbath schools have also been much improved and are now in a flourishing state. They were from time to time generously supplied with books, and at length, by funds raised here, they procured a valuable accession to the library for the use of adults from the American Tract Society, with a donation from that society of half as much more.

The Revolution.

This latter addition to the library, I feared might not take well with our young people, and when it came, the remark was made, "what dull books." But now they are just the thing they need, and they feed upon them as manna from heaven. The *outpouring of God's Spirit has revolutionized our community*. One young man of respectable family connections, and from the ranks of irreligion and infidelity, took a sudden turn, gave his attention to religion, attended worship and Sabbath school, and soon became hopefully converted. This occurred about the middle of December last. It excited the wonder of the community and enlivened the faith of the praying few. Prayer was much increased and expectations raised. It appeared a proper time to increase the means of grace and spread the truth before the community. On the 1st Monday of January, I commenced daily meetings, holding a conference in the afternoon and preaching in the evening. The meetings were at first confined almost wholly to our praying people. But hearers became daily more numerous, and on Friday, I invited the anxious inquirers to separate seats, when 15 appeared deeply impressed. The number seemed to increase daily till it reached 55, when we ceased to call for a separation. A large proportion of those who attended diligently for a few days were under conviction, and most cherished hopes and gave some evidence of an entire change in a short time. The work advanced and deepened. Heads of families, young people and children were brought to the foot of the cross, to accept of mercy through atoning blood. Many skeptics came to Christ to have their blindness removed, and found no difficulty to throw aside their old cloak of Universalism. In the course of three weeks there were nine family altars erected in this village and vicinity. The deportment of our converts is very pleasing and consistent thus far. Their number, up to the present time, may be estimated at about 45.

Hints to Ministers.

A minister's time of unbending from study, in the company of his cheerful friends, is his most critical time, in every respect. It is then that friends are apt to see the man without the minister, and foes may pick up their report.

To be tied to the christian ministry while one has not an inward conformity to it, and complaisance in it, is both the most unbecoming and the most uncomfortable state of life imaginable.—*Bishop Burnet.*

We have no hesitation in saying, that the most of preachers whom we have known, were essentially defective in the grand and primary object of the christian ministry, *laboring for the conversion of souls.*—*Dr. William Brown.*

Ministers will never do much good till they begin to pull sinners out of the fire.

I protest against all whim and eccentricity in ransacking the Bible for some odd word or phrase to be the basis of a discourse.—*Porter.*

Of all preaching in the world, (that speaks not stark lies,) I hate that preaching which tends to make the hearers laugh, or to move their minds with tickling levity, and affect them as stage-players used to do, instead of affecting them with a holy reverence of the name of God.—*Baxter.*

The devil does not care how ministers are employed, if it is not in their proper work.—*Cecil.*

Perkins used to write in his books:—

"Thou art a minister, mind thy business."

He who preaches faithfully will, in the end, never preach in vain. Every sermon should teach a sinner the way to God by Jesus Christ.

Home scenes, as they are lovely or repulsive, form a beauteous halo round, or dark specks upon, the orb of your public character.—*James.*

Our churches will forgive almost any fault in a minister, rather than dullness.—*Hinton.*

The greatest learning is to be seen in the greatest plainness. The more clearly we understand anything ourselves, the more easily can we expound it to others.—*Bishop Wilkins.*

Preach without restraint; intercede warmly; invite powerfully; persuade forcibly; urge incessantly the great salvation; cry aloud, "Whosoever will, let him take of the water of life freely."—*Gilbert's Address to Prichard.*

A celebrated divine, who was remarkable in the first period of his ministry, for a loud and boisterous mode of preaching, suddenly changed his whole manner in the pulpit, and adopted a calm, mild and dispassionate mode of delivery. One of his brethren observing it, inquired of him what had induced him to make the change? He answered, "When I was young I thought it was the *thunder* that killed people, but when I grew wiser, I discovered that it was the *lightning*, so I determined to thunder less and lighten more in future."

POSTAGE OF THE HOME MISSIONARY.

The law which makes the HOME MISSIONARY a NEWSPAPER, and subjects it to newspaper postage ONLY, is contained in the 16th Section of the Post Office Act of 1845, and is as follows:

"SECTION 16. And be it further enacted, that the term 'newspaper' herein before used, shall be, and the same is hereby defined to be, any printed publication issued in numbers, consisting of not more than two sheets, and published at short stated intervals of not more than one month, conveying intelligence of passing events, and bona fide extras and supplements of any such publication. And nothing herein contained shall be so construed as to prevent the free exchange of newspapers between the publishers thereof, as provided for under the twenty ninth section of the Act entitled, An act to reduce into one the several acts for establishing and regulating the Post Office Department, approved the third day of March one thousand eight hundred and twenty five."

The authority which establishes the proper interpretation of this law, and secures to us and to our subscribers the rights and privileges which it was designed to bestow, is the explicit decision of the present Post Master General, to whom copies of the Home Missionary have been submitted, with the request that he would

examine the same in connexion with the law which we have given above, and inform us if the publication be not by law a newspaper and chargeable with newspaper postage only. This decision has been given us in the following communication; which we commend to the attention of all Deputy Post Masters, and of every subscriber who receives his Home Missionary by mail.

**POST OFFICE DEPARTMENT,
APPOINTMENT OFFICE,
MAY 4, 1850.**

Sir,—

According to a recent decision of the Post Master General, the "Home Missionary" should be rated with newspaper postage only.

Very respectfully, &c.,

FITE HENRY WARREN,

Second Assistant Post Master General.

Rev. MILTON BADGER,

Sec. Am. Home Miss. Soc.,

New York.

☐ The POSTAGE of the HOME MISSIONARY, therefore, is as follows: not over 100 miles or any distance within the state, *one cent*; over 100 miles and out of the state, $1\frac{1}{2}$ cents.

☐ EXCHANGE PAPERS FREE.

But it will be asked, if these rights and privileges were conferred upon the subscribers of the Home Missionary by the law of the land in 1845, why have we been paying unlawful, double postage ever since? This is a fair question; and it is one which we are the more desirous to answer, that our subscribers may know that they have not been thus unrighteously taxed through any neglect of ours.

When the Post Office Act of 1845 was passed, containing the section which we have copied, we had no more doubt than we have now, that the Home Missionary, as soon as that Act took effect, became a newspaper, and was chargeable with newspaper postage only. How could it be otherwise? Just look at the definition of a newspaper in that Section. Does it not describe the Home Missionary, as exactly as it does the New York Observer or the Commercial Advertiser? It is a "printed publication;"—it is "issued in numbers;"—it contains less than "two sheets;"—it is published at "short stated intervals of not more than a month;"—and it "conveys intelligence of passing events." It answers, therefore, to every particular in the definition, as fully as any paper can.

Furthermore, we were knowing to the fact that this section of the law was written, and introduced through the agency of the late Hon. Jabez W. Huntington, then senator from Connecticut, for the express purpose of giving to the small missionary publications—which were newspapers in reality, no less than the folios, though their form under previous laws had given them a different classification—some advantage of the reduced rate of postage.

Here, then, was the plain, unequivocal language of the law, and the no less unmistakable intention of the law-makers. Why then should we not expect to enjoy the benefits of the law? Why have we not? We have not, in a word, because the then Post Master General, with whom cheap postage was no favorite scheme, would not execute it nor permit his Deputies to do so. We wrote to him on the subject, submitting copies of the publication, referring him to the law, urging our claim under it, and respectfully asking his decision. We received for reply that the question involved had been referred to the Attorney General, and that when his opinion was given we should be served with a copy. But that opinion we could never obtain, though we subsequently wrote for it re-

peatedly. We heard indirectly and from a reliable source, that it was given in our favor. But the only authoritative satisfaction we could ever get was, "the Post Master General has not yet made any such classification of periodicals as will bring the Home Missionary under the denomination of newspapers."

We learn from the "African Repository," the Editor of which had a similar correspondence with the Department, that the reason assigned by the Post Master General for not allowing such publications to pass as newspapers was, that they could not contain *intelligence of passing events*, as they were only published once a month, and the *intelligence* was often *six months' old*, and therefore *passed*, and not *passing*!

The present Post Master General, however—a Green Mountain boy—has the sagacity to perceive, that events may be passing the first day of the month, as well as the first day of the week or the first hour of the day; indeed, he has not yet discovered that there is any particular time when events are not passing; and being withal somewhat acquainted with the science of law and its proper interpretation, he does not presume to pronounce that which the law-makers so explicitly describe, a non-entity—conveying *intelligence* of passing events at stated intervals of not more than a month.

Our subscribers are indebted, therefore, to JUDGE COLLAMER, that justice, so long withheld, has come at last; and to him, and to his efficient and gentlemanly Assistant, FITZ HENRY WARREN, Esq., we present our unfeigned thanks for the courtesy as well as the justice we have received at their hands.

Appointments by the Executive Committee of the A. H. M. S., during the month of April, 1850.

Not in commission last year.

Rev. John Reynard, to go to Wisconsin.
 Rev. S. A. McEwen, Lisbon, Wis.
 Rev. R. L. Farnsworth, Climax and Augusta, Mich.
 Rev. H. B. Howe, Huntington, O.
 Rev. Wm. H. Megie, Williamstown, N. Y.
 Rev. A. Blanchard, D. D., Newstead, N. Y.

Re-appointed.

Rev. C. W. Matthews, Arena, Primrose and Blue Mount, N. Y.
 Rev. Theron Loomis, Raymond, Wis.
 Rev. R. C. Bristol, Bloomington, Ill.
 Rev. W. R. Downs, Dupage, Ill.
 Rev. Hugh Barr, Spring Cove, Ill.
 Rev. James Loughhead, Destitutions in Grundy Co., Ill.
 Rev. John Ballard, Perry and Salem, Ill.
 Rev. T. C. De Few, Bristol, Ind.

Rev. W. W. Atterbury, Lansing, Mich.
 Rev. D. McG. Bardwell, Sharon, Mich.
 Rev. Geo. Winter, Atlas, Mich.
 Rev. A. W. Bushnell, Bedford, Mich.
 Rev. D. L. Eaton, Farmer's Cr., and Campbell's Cr., Mich.
 Rev. Wm. Wakefield, McConnellsville, O.
 Rev. A. D. Barbour, Peru, N. Y.
 Rev. Charles Chapman, Meredith, N. Y.
 Rev. E. V. Wales, Laurens, N. Y.
 Rev. C. F. Halsey, Waddington, N. Y.
 Rev. A. D. French, Centre Lisle, N. Y.
 Rev. Gorham Cross, Canton Falls, N. Y.
 Rev. Z. Riggs, New Lisbon, N. Y.
 Rev. J. C. Morgan, Ira, N. Y.
 Rev. F. S. Gaylord, Naples, N. Y.
 Rev. F. D. Avery, Eden, N. Y.
 Rev. E. D. Wells, Colon, N. Y.
 Rev. R. Twitchell, East Otto and Waverly, N. Y.

The Treasurer of the Home Missionary Society acknowledges the receipt of the following sums, during the month of April, 1850.

MAINE—			
Bath, J. Hyde,	10 00		
South Paris, Seth Moore, by B. Perkins,	15 00		
NEW HAMPSHIRE—			
Bristol, a few friends, by Rev. D. O. Morton,	5 00		
Hollis, Cong. Ch., Mon. Con. Coll., by J. A. Wheat,	33 00		
Nashua, Pearl St. Cong. Ch. and Soc., of which, \$30 is from Dr. I. Kittredge, to const. Mrs. Susan B. B. Kittredge, a L. M., by J. A. Wheat,	204 00		
VERMONT—			
Grafton, L. M. Aikin,	10 00		
Springfield, Miss Maria Foster to const. Mrs. Harriet T. Taylor, a L. M.,	30 00		
Westminster, legacy of Deac. John Murdock, to const. Mrs. Sally B. Murdock, of Westminster, and Mrs. Sarah Ann Osborn of Leominster, Mass., Life Members,	100 00		
MASSACHUSETTS—			
Home Missionary Society, by B. Perkins, Treas.,	2,000 00		

Andover, South Ch., by Rev. J. L. Taylor,	52 98	South Presb. Ch., Mon. Con. Coll., by	
Clinton, Seneca,	30 00	W. W. Pinneo,	54 48
Enfield, a friend, to const. Miss Eliza-		Cazenovia, First Presb. Ch. and Soc., of	
beth M. Walker, a L. M.,	35 25	which, \$30 is to const. Eldad Webster,	60 00
Hadley, First Ch., Ladies' H. M. S., by		a L. M., by S. C. Hitchcock,	
Miss E. M. Marsh, to const. Mrs. Mary		East Nassau, Presb. Ch., by Rev. J.	90 00
Getes and Mrs. Ethelinda Lawrance,	66 00	Hurlbut,	
Life Members,	10 00	Gloversville, S. Stewart Mills, L. M., in	
Lenox, Oliver Peck,		full by Rev. Dr. Yale,	27 50
North Brookfield, Persis Howe, in full to		Green, Presb. Ch., by Rev. A. G. Orton,	10 60
const. Mrs. Jonathan Nye, of New		Hannibal, Cong. Ch. and Soc., by S. W.	18 15
Braintree, a L. M.,	15 00	Brewster,	
Otis, John Spear, by Rev. J. Cushman,	1 00	Haverstraw, Central Presb. Ch., by Rev.	23 25
Springfield, a friend,	3 00	A. S. Freeman,	
Ware Village, J. M. Tolman,	5 00	Hoodick Falls, Presb. Ch., E. Bell, \$10;	
CONNECTICUT—		others, \$23; to const. Mrs. Miranda	33 00
Clinton, Fem. Benev. Soc., Miss A. L.		White, a L. M., by Rev. T. Gordon,	
Whitcox, Treas.,	13 25	Malone, Presb. Ch., by Rev. S. C. Wood-	50 00
Danbury, Cong. Ch., by O. Stone,	54 36	ruff,	
Forestville, Un. Benev. Soc., by W.		Manlius, Presb. Ch., by Rev. C.	54 60
Wright,	12 29	Smith,	
Hartford, Timothy Williams, to const.		Meredith, Cong. Ch., by Rev. C. Chap-	12 30
Mrs. Julia W. Stockbridge, of Spring-		Man, New York city, viz.:	
field, Mass., a L. M.,	30 00	Rev. W. H. Bidwell, to const. Rev. A.	
Kensington, Mrs. L. Cowles,	5 00	T. Chester, D. D., of Buffalo, a L.	
Middle Haddam, family of T. Tibbals,	5 00	D., \$100; W. H. Dayton, a L. M.,	
Middletown, North Cong. Ch. and Soc.,		\$30; a friend to const. Mrs. Sophia	
by E. Davis,	76 50	C. Dwight, of Beichertown, Mass., a	
Fem. Home Miss. Soc., in full to const.		L. M., \$30; Widow's mite, by L.	167 00
Rev. J. L. Dudley, a L. M., \$15;	90 00	Jackson, \$5; M. Merrill, \$2,	
freight, \$3; by Miss Julia A. Russell,	50 00	Bleeker St. Ch., F. W. Wolcott, to	
Henry S. Ward,		const. John P. Jackson and Freder-	
Milford, Second Cong. Ch., by F. Trow-	22 33	rick W. Whitehead, of Newark, N. J.	60 00
bridge,	1 00	Life Members,	
New Canaan, Mrs. Loundsbury,		Central Ch., a friend, \$25; Joseph	
New Haven, Miss Mary B. Starr, to		Hyde, in full to const. Alexander	
const. Harvey Baldwin, a L. M., \$30;		Hyde of Lee, Mass., a L. M., \$15;	
a lady, to const. Arthur Robinson, a L.		J. Ten Brook, \$25; others, \$146 15,	211 15
M., \$30; in part of legacy of the late		Mercer St. Ch., Henry Ivison, L. D.,	
S. B. Hotchkiss, by H. White, Adm'r,	82 32	\$100; Mon. Con. Coll., by E. Lock-	
\$22 38,		wood, \$36 53,	136 53
New Haven, West Consoc., by A. Town-		Peori St. Ch., by F. H. Bartholomew,	56 70
send, jr., Treas., viz.:		Union Theological Seminary, Mon.	
Birmingham, Cong. Ch. and Soc.,		Con. Coll., by Mr. Barrett,	4 00
Henry Summers, L. M.,	163 24	Norway, A. J. Burt,	1 50
Derby, First Cong. Ch. and Soc., to		River Head, Cong. Ch., by Rev. C. J.	
const. Rev. J. Gurnsey, L. M.,	50 00	Knowles,	25 00
Hamden, Mount Carmel,	27 00	Schenectady, Presb. Ch., by Rev. J. T.	
Milford First Cong. Ch. and Soc.,	154 18	Bachus,	53 51
Orange, to const. Lewis Bradley, a L. M.,	46 50	Seneca Falls, Ladies' H. M. S., by Mrs.	
New London, First Cong. Ch. Sew. Soc.,		M. E. Hoskie,	18 68
by E. Learned,	16 00	Sidney Plains, Cong. Ch., by Rev. J. B.	
North Branford, Miss Sarah Linsley, by	10 00	Fish,	10 53
H. E. Hodges,		Troy, First Presb. Ch., Ladies' Sew.	
Norwich, First Cong. Ch. and Soc. Lad-		Soc., by Miss Maria C. Edwards,	3 00
ies, to const. Mrs. Lucretia Strong		Yonkers, Rev. W. C. Foote,	15 00
and Miss Louisa M. Huntington, Life		NEW JERSEY—	
Members,	82 00	Middletown Point, Mrs. Wm. Parker,	5 00
Second Cong. Ch. and Soc., Samuel C.		Orange, I. Harrison Mulford,	30 00
Morgan of Norwich, and Thomas		PENNSYLVANIA—	
W. Williams, of New London, Life		New Milford, J. Summers,	2 00
Members, by Gen. Wm. Williams,	200 00	Philadelphia, Rev. Mr. Barnes' Church,	
Plymouth, bal. of legacy of Anna Clark,	15 00	Ladies,	10 60
by E. Langdon, Adm'r,		NORTH CAROLINA—	
Stamford, Cong. Ch. and Soc., by Mr.		Fancy Hill, James H. Stevenson, by Rev.	
Davenport, \$115.71; do. by A. R.	134 46	H. Wood,	5 00
Moore, \$18.75,		MISSISSIPPI—	
Stonington, legacy of Elisha Faxon, by	100 00	Cooksville, Rev. H. Woods,	7 00
S. Stanton,		Wahalak, Wm. Boughton, by Rev. H.	1 00
Torrington, Cong. Ch. to const. Ros-		Woods,	
well Birge and Henry Cobb, Life	65 00	OHIO—	
Members, by Rev. W. H. Moore,		Central College, Coll., \$12; Rev. E.	
Woodbridge, legacy of Isaac Hemen-	50 00	Garland, \$10,	22 00
way, by A. Hemanway, Ex'r,		Fremont, Jacob Stahl, \$2 50; First	
NEW YORK—		Presb. Ch. Sab. Sch., \$2 12,	4 63
Ballston, Rev. T. S. Wickes, by E. Wickes,	163 00	Warren, First Presb. Ch. to const. Cyn-	
\$150; Individuals, \$13,	1 75	thia M. King and Olive A. Howard,	
Bartsville, Cong. Ch., by Rev. F. Kyte,		Life Members, and in part to const.	
Bedford, L. I., Cong. Ch. Mon. Con. Coll.,	1 25	Rev. Wm. Clark, a L. D., by E. Spear,	163 30
by D. O. Calkins,		INDIANA—	
Brooklyn, viz.:		Indianapolis, James W. Yeades, L. D.,	
First Presb. Ch., Mon. Con. Coll., \$35.49;		in full,	50 00
Coll. \$60.81; D. Leavitt, to const.		ILLINOIS—	
David Leavitt, jr., a L. M. \$30; Cur-	156 78	Chicago, A. Bent,	1 00
tis Noble, \$30; by R. J. Thorne,		Fairfield, Cong. Ch., by Rev. L. E.	
Second Presb. Ch., Frederick Deming		Sikes,	4 25
and Mrs. Mary Deming, Life Mem-			
bers, \$60; Miss Sarah Ellen Dem-	302 30		
ing, L. M., \$30; Coll., \$212 30,			

Orangeville, Cong. Ch., by Rev. L. E. Sikes,	5 75
Other Creek, Cong. Ch., by Rev. J. Hodges,	3 00
Tremont, Cong. Ch., by Rev. W. Andrews,	10 30
Westfield, Cong. Ch., by Rev. J. Hodges,	5 00
MICHIGAN—	
Adrian, First Cong. Ch., by L. G. Berry,	34 00
Erie, Presb. Ch., by Rev. W. L. Buffett,	10 37
Gilead, Cong. Ch., by Rev. J. Patch,	2 00
Grand Haven, a friend,	18 00
Manchester, Presb. Ch., by Rev. S. Fleming,	7 50
WISCONSIN—	
Delafield, Presb. Ch., by Rev. W. J. Smith,	4 00
Madison, Cong. Ch., by Rev. C. Lord,	4 50
Troy, Cong. Ch., by Rev. M. Wells,	6 00
Waterloo, Presb. Ch., by Rev. I. E. Heaton,	5 00
IOWA—	
Du Buque, Ger. Evaa. Ch., by Rev. J. B. Madoulet,	6 50
Flint Creek, Christian Society, by Rev. W. Salter,	4 00
Garnaville, Ger. Cong. Ch., by Rev. C. V. Hess,	8 00
Keokuk, Presb. Ch., by Rev. G. Wood,	58 75
Marion, Cong. Ch., by Rev. B. Roberts,	7 00
Sherold's Mound, Ger. Evaa. Ch., by Rev. J. B. Madoulet,	2 00
	\$6,576 55

J. CORNING, Treasurer.

Correction—The acknowledgment from the Sandwich Islands in the May number, should have been from Rev. Mr. Bond's church to const. Rev. Henry T. Cheever, a Life Member.

Donations of Clothing, &c.

Ft. Ashing, L. I., Ref. Dutch Ch., Sab. Sch., a bundle of Sabbath school books,	
Forestville, Ct., Un. Benev. Soc., a bed quilt,	
Kingston, R. I., Fem. Home Miss. Soc., by E. M. Wells, a barrel,	47 38
Lakeville, Ct., Ladies' Sew. Circle, a barrel,	
Middletown, Ct., Fem. H. M. S., by Miss Julia A. Russell, two boxes,	190 00
Philadelphia, Pa., Rev. A. Barnes' Ch., Lay dies, four boxes,	
Troy, N. Y., First Presb. Ch., Ladies' Sew. Soc., by Maria C. Edwards, a barrel,	51 53

Receipts of the Central Agency, at Utica, N. Y., from Jan. 1 to April 1, 1850. Rev. W. THACHER, Sec'y.

Angusta, to const. S. C. Knox, H. Martin Knox and S. Adeline Strong, Life Members, by their Father, \$100; Coll. \$38,	136 00
Baldwinsville, bal. to const. Rev. T. Walker, a L. M.,	17 06
Barker, Coll.,	14 37
Camden,	51 81
Carlisle,	48 08
Castle Creek,	13 63
Clinton,	78 49
Copenhagen,	25 00
East Hebron,	4 13
Gilbertsville,	34 75
Holland Patent, bal.,	6 25
Kingsboro, S. S. Mills,	25 00
Lenox, Mrs. Hall,	10 00
Leyden, Coll., \$5; Mrs. Sarah Kemble, \$2,	7 06
Lisle Center,	18 75
Marathon, Fem. Benev. Soc.,	25 00
New Hartford,	66 00
Norwich, Presb. Ch., \$29; Estate of I. Bennett, \$10,	39 66
New Haven,	20 00
New Lisbon,	18 75
Onesida and Skenandoo,	25 00
Oswego, Second Presb. Ch., \$20; Mrs. Ludlow, S. B. Class, \$2 50,	22 50
Proble, Presb. Ch. Ladies,	10 06
Rochfield, bal.,	1 00
Roma, Coll., to const. Mrs. A. W. Knox, S. B. Roberts, and B. C. Dean, Life Members,	96 06
St. Lawrence Co. Aux.,	43 44

Salem Presb. Ch.,	35 29
Sallyburg Center,	18 06
Smyrna, Cong. Ch.,	8 00
Ulca, Rev. W. Thacher, \$15; Mrs. P. V. Kellogg, \$10,	25 00
" Dutch Ch. W. I. Bacon, \$10; Mrs. Emma Churchill, \$5; Mrs. W. Craft, \$3; Mrs. Irene Gridley, \$5,	23 00
Vernon Center,	20 00
Verona,	26 06
Waddington,	18 25
Watertown,	26 00
Waterville, Presb. Ch., and Soc.,	34 22
Westford,	38 06
Whitesboro,	2 50
Widow's Offering,	1 06
	\$1,903 19

The Western Reserve Agency acknowledges the receipt of the following sums from Jan. 1 to April 1, 1850. Rev. MYRON TRACY, Secretary.

Ashtabula, Cong. Ch., by O. H. Fitch, Treas., \$31; Sew. Soc., by Mrs. H. E. Parsons, Treas., \$7; Mrs. H. E. Parsons, \$6; Master J. H. Parsons, \$1 12,	45 12
Atwater,	9 75
Aurora, Cong. Ch.,	17 74
Austinburgh,	20 43
Bath, by Rev. S. D. Taylor,	7 50
Brighton,	5 68
Bronson,	2 00
Brunswick, Cong. Ch.,	25 06
Chagrin Falls, by Rev. J. Hopkins, D. D.,	3 66
Charlestown, Fem. Benev. Soc.,	2 42
Chester,	10 00
Denance, bal.,	50
Elgin, Artemas Beebe, L. D., in full, \$20; Coll. in part, \$17,	37 00
Euclid, Mrs. S. Shaw, avails of note against H. Blodget,	25 00
Franklin,	6 50
Geneva, Cong. Ch.,	3 00
Gustavus,	15 83
Hartford, Coll., \$19; Sew. Soc., by Mrs. B. Fenn, 25 cts.,	19 25
Hudson, Ch., in W. R. College,	26 50
Jefferson, Mrs. L. R. Parsons, \$6; Mrs. Wade, \$5; Master J. H. Wade, 50 cts.; H. P. Wade, 50 cts.; Mr. Whitmore, \$1,	13 06
Johnson, Mrs. ———, \$5; Master J. H. Webb, 7 cts.; Mrs. Webb, \$3,	8 07
Kinsman,	59 66
Mesopotamia,	26 20
Morgan,	5 97
Newburg, First Presb. Ch. and Soc.,	13 00
Newton Falls,	36 06
Peru, Rev. Mr. Hay's Cong.,	6 06
Rochester, by Rev. Mr. Elliott,	4 44
Rome, David Walkley, to const. Mrs. Flavia Walkley, a L. M., \$30; a Lady, 50 cts.,	30 50
Unionville, C. Cunningham, \$3; P. Mixer, \$1,	3 66
Vernon, Mr. B.,	18 26
Vienna,	18 27
Avails of cloth sold,	1 38
Home Missionary,	3 06
	\$515 93

The Cincinnati Agency acknowledges the receipt of the following sums. Rev. HENRY LITTLE, Secretary.

Cincinnati, O., viz :	
Tabernacle Ch.,	80 35
Walsh Cong. Ch.,	22 90
Elgin Presb. Ch.,	21 45
Circleville, O.,	37 50
Claves, O.,	6 20
Columbus, O.,	150 00
Columbus, Ind.,	4 10
Elizabeth, O.,	29 12
Etna, O.,	12 00
Green Castle, Ind.,	13 00
Hanging Rock and Pine Grove Furnace, O.,	75 60
Indianapolis, Ind.,	3 00
Madison, Ind.,	152 25
North Fork, O.,	5 50
Oxford, O.,	26 00

Paddy's Run, O.,	5 50
Putnam, O.,	38 37
Reynoldsburgh, O.,	18 20
South Marion, Ind.,	3 00
Vevay, Ind.,	9 85
Walnut Hills, O.,	25 00
W.P. Eastman,	7 00

Rev. Olevia Clark, acknowledges the receipt of the following sums in Michigan.

Allegan, H. Booth,	2 50
Detroit, Presb. Ch., J. Joy, \$25; others, \$15,	40 00
Marshall, Presb. Ch.,	50
Northville, H. S. Bradley, L. M.,	30 00
Romeo, Cong. Ch., Mon. Con. coll.,	18 50
Troy, A. S. Wells,	5 00

\$96 50

Rev. William Kirby acknowledges the receipt of the following sums in Illinois.

Carrollton, Presb. Ch., coll.,	7 00
Chandlerville, Cong. Ch., bal.,	3 00
Concord, Cong. Ch., coll. in part to const. Rev. J. M. Grout a L. D.,	60 00
Jacksonville, Cong. Ch., \$68 50; Mon. Con. coll. \$40 15, to const. Rev. N. P. Coltrin a L. D.,	108 65
Pittsfield, Cong. Ch., coll.,	26 76
Winchester, Presb. Ch., \$22 50; Mon. Con. coll., \$30,	52 50

\$257 91

The Massachusetts Home Missionary Society, acknowledges the receipt of the following sums in the month of March, 1850.—BENJAMIN PERKINS, Treasurer.

Amesbury and Salisbury Mills, Cong. Soc.,	30 00
Attleboro', Rev. Mr. Crane's Soc.,	45 19
Boston, viz:	
Essex St. Ch.,	589 41
Central Ch.,	566 02
Park St. Ch., Gent., \$504 50; Ladies, Mrs. Julia C. Quincy a L. M., \$176 17,	680 67
Pine St. Ch.,	423 27
Church of the Pilgrims,	72 00
Bradford, Rev. Dr. Perry's Soc.,	15 61
Braintree, Rev. Dr. Storrs' Soc., \$17; J. Newcomb, \$5,	22 00
Cambridge, C. B. Walker,	10 00
Draught, First Cong. Soc.,	22 54
East Falmouth, B. Hatch,	5 00
Fitchburg, Ladies' Sew. Circle to const. Mrs. Elizabeth Kenney, Mrs. Deborah Cowdin, Mrs. Harriet C. Adams, Mrs. Mary C. Baldwin and Miss Charlotte Cowdin, Life Members,	190 85
Holden, Rev. Mr. Paine's Soc.,	64 74
Littleton, Rev. Mr. Bacon's Soc.,	4 00
Malden, Cong. Soc. to const. Rev. A. W. McClure a L. M., \$38 32; Melrose, Mon. Con. coll., \$8 50,	46 82
Medford, Ladies' H. M. S., 2d Cong. Ch.,	25 75
Milton, Rev. Mr. Coggin's Soc.,	45 00
Newburyport, Ladies' Gleaning Circle to const. Miss Ellen Parker a L. M.,	30 00
Northboro', Rev. Mr. Houghton's Soc., bal., \$8; a lady, to const. Rev. W. A. Mandell a L. M., \$30,	38 80
North Chelsea, Rev. Mr. Wetherall's Soc.,	3 00
Provincetown, Cong. Ch. and Soc.,	12 50
Savannah, Ralph Dunning,	3 50
Scituate, Rev. Mr. Wight's Soc.,	8 00
Stoughton, Fem. Benev. Assoc. to const. Mrs. Elijah Glover a L. M.,	30 00
Templeton, Ladies' Char. and Read. Soc.,	20 00
Ware, Cong. Soc., viz: Ladies' Sew. Soc. \$17; Ladies' coll., \$77 35; Gent. to const. Charles F. Peirce, Joseph Hartwell, Ephraim Tucker, Joseph Johnson, Mrs. N. S. Simmons, Mrs. D. P. Billings and Mrs. E. J. Gilbert, Life Members, \$141; Hon. O. Sage and family to const. Orrin Sage, Mrs. R. P. Sage, Miss Sarah A. Sage, William Hyde and Mrs. H. W. Hyde, Life Members, \$165,	400 35
West Cambridge, Orthodox Cong. Soc., to const. Rev. Francis Herton a L. D.,	164 00

West Newton, a friend,	10 00
Wrentham,	56 00

\$2,686 23

The Philadelphia Home Missionary Society acknowledges the receipt of the following sums from March 1st to April 17th, 1850. REV. ROBERT ADAIR, Secretary.

Basking Ridge, N. J., Mrs. M'Eowen, \$10; Mr. M'Eowen, \$5; by Rev. Dr. Fairchild,	15 00
Bethesda and Sharon, Md.,	25 00
Erie Agency, by G. Seiden, Treas.,	16 66
Frankford, N. J., First Presb. Ch.,	21 00
Kendall Creek, Pa., by Rev. Samuel Porter,	6 25
Marple, Pa., bal. by Rev. M. E. Cross,	1 50
Newark, N. J., John Taylor, \$125; J. Baldwin, \$5; M. Gould, \$2,	132 00

Philadelphia, viz:

First Presb. Ch., John A. Brown, \$100; Cash, \$50; Rev. A. Barnes, \$50; John Eckle, \$50; A. Fullerton, \$50; D. Lapsley, \$50; John R. Neff, \$50; J. F., \$50; James Smith, \$50; A. R. Perkins, \$50; Thomas Fleming, \$50; J. S., \$30; W. Raiguel, \$25; H. J. Williams, \$25; C. P. Bayard, \$25; Wm. Wurts, \$25; John Richardson, \$20; Samuel Tolman, \$20; Thomas Biddle, \$20; J. S. Kneeler, \$20; Samuel H. Perkins, \$20; John M. Atwood, \$15; Thomas Hill, \$15; James W. Paul, \$15; James R. Gemmill, \$15; P., \$15; A. Campbell, \$10; J. Dunton, \$10; E. S. Whelen, \$10; B. W. Richards, \$10; others, \$128; Ladies, \$420 50,	1,503 50
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Third Presb. Ch., John C. Farr, \$50; Thomas Sparks, \$25; A. W., \$20; Edwin King, \$15; F. A. Raybold, \$10; Charles Robb, \$10; R. W. Davenport, \$10; others, \$81 50,	221 50
Clinton St. Presb. Ch., C. S. Wurts, \$25; James Bruen, \$20; G. W. Fobes, \$20; N. B. Thompson, \$20; L. S. Fithian, \$10; A. Fassitt, \$10; C. Tingley, \$10; B. W. Tingley, \$10; others, \$98 35,	223 35

Western Ch., J. Leeds, \$10; Miss Mackey, \$5; F. Stewart, \$1,	16 00
William Allison,	5 00
Pittsburgh, Pa., Fifth Ch., Mon. Con. coll., per W. L. Denison,	18 06
Port Tobacco, Md., Miss M. D. Ballin, by Dr. Converse,	4 00
Providence, Pa., coll., by Rev. J. Barlow,	25 00
Smithport, Pa., coll., by Rev. M. W. Strickland,	22 50
Sunville, Pa., coll., by Rev. L. Stright,	2 50
Unionville, Pa., coll., by Rev. William Earle,	12 50
West Bloomfield, N. J., of which \$30 is to const. Mrs. Mary Crane a L. M.,	71 66
West Milford, N. J., coll., by Rev. D. Higbie,	18 75
Williamsport, Pa.,	90 86

\$2,449 59

The Alton Presbytery, Illinois, acknowledges the receipt of the following sums:

Albion, Gent. H. M. S.,	20 00
Alton,	169 45
Bellville,	32 50
Bethel,	11 10
Brighton,	8 25
Collinsville,	69 62
Duquoin,	5 00
Greenville,	10 00
Hickory Creek,	4 00
Jerseyville,	61 15
Liberty Prairie,	2 00
Marine,	11 45
Monticello,	55 50
Pleasant Prairie,	2 00
Plum Creek,	7 80
Spring Cove,	7 60
Troy,	4 15
Vandalia,	10 83
Vergennes,	6 10
Dr. B. F. Long, \$25; Miss Anna Dale, \$2 50,	27 50

\$225 40

THE HOME MISSIONARY.

Go, PREACH the GOSPEL *Mark* xvi. 15.
How shall they preach except they be SENT? *Rom.* x. 15.

Vol. XXII.

JULY, 1850.

No. 3.

Missionary Experience.

IOWA.

*From Rev. E. B. Turner, Colasburg,
Delaware Co.*

Progress at an Outpost.

FIFTEEN joined our church at the communion in February. Thirteen of them united by profession and two by letter. At our last communion, two more united by letter. Though there are now no special manifestations of the Spirit's presence, there is an increase of interest on the part of the community in religious things. Our congregations are much larger than they have ever been. A much larger portion of the community attend church on the Sabbath than have heretofore attended. More respect is paid to the Sabbath, and more interest manifested in Sabbath schools, than has been common here. The population of this community is rapidly increasing; twelve families recently came in, in one week. Many of them are professors, and all of them appear to be friendly to religion. Almost every day there is an arrival of emigrants from Pennsylvania or New York. Some are emigrating here from Wisconsin and Illinois. Much of my time has been occupied during the last quarter, in visiting these strangers. In some instances I have been cheered and refreshed, to find that their religion has not suffered by transportation. In other cases I was apprehensive that their

professions were nothing more than second-hand cloaks, when they started, and having suffered severely by the journey, are very poorly fitted to endure the rough and tumble of western life. Alas, how many a bright profession has lost its glory in this soul-trying country. Nothing short of real piety will qualify a man to go through the fires, and the deep waters of this new country!

I have been invited by two or three surrounding settlements to spend a part of my Sabbaths with them. I propose to preach here one sermon in the morning and visit these settlements in P. M., as they are only from three to eight miles distant. I also propose to organize a Sabbath school in each one, and furnish them with books. The plan was agreed to by the church, and last Sabbath, I visited one of the settlements and organized a Sabbath school. The parents and children were all much delighted. Next Sabbath I shall visit another settlement eight miles and preach and organize a Sabbath school. After organizing the third Sabbath school in another settlement, this church will then have four schools under its care—all superintended and taught by members of our church. While they are in this way furnished with active employment, they will find it, I doubt not, a most effectual way of keeping their christian graces bright.

Our church sustains the regular

monthly concert, and contributions are taken at each meeting. Though we must give out of our poverty, we are determined not to cease giving. The weekly prayer meeting has been sustained thus far, and we have resolved that the busy season shall not deprive us of this priceless luxury.

A Helper Needed.

I continue to preach every fourth Sabbath at Yankee Settlement. The interest there is about the same that it has been. I am waiting anxiously for the arrival of a minister to take this church off from my hands.

There is a large and increasing population within seven or eight miles of this place, that I am obliged to neglect, on account of my having the care of that church. I hope the Society will be able to send a reinforcement of ministers into this state the present season, to meet the demands of our rapidly increasing population.

The Temperance Battle.

The friends of temperance are warring a good warfare with the great enemy in many parts of the West. Indeed they seem more active, and are consequently more successful than their brethren in the East.

In this place there has been a great struggle in the temperance cause. A man applied to the county commissioners for a license to keep a grocery. The ladies requested the county commissioners to refuse him the license, which they did. He went down to St. Louis and laid out all his money in the fiery fluid; and when he returned, he tried to work upon the sympathies of the people, setting forth, that as he had laid out all his funds in liquor, unless he could have a license it would ruin him. And so he succeeded in getting a few persons to sign a petition, praying the county commissioners to rescind their former act, and to grant him a license. He employed an attorney to plead his case before the commissioners. But the friends of temperance opposed him, and had a remonstrance signed against his petition, by a number of the citizens. The ladies again came before the commissioners, and succeeded in having a license refused to him.

From Rev. E. Adams, Davenport.

A Church Revived and Blessed.

The quarter, by the present report, has been, I think, on the whole, the happiest and the most profitable quarter of my missionary life. It has been happy in hours of sweet communion with God; happy in hours of christian intercourse at the fire side and the prayer meeting; happy in that our ears have heard the inquiry, "What shall we do to be saved?" And our eyes have beheld such as are rejoicing in a Savior but lately found. It has been a busy, arduous and a happy quarter. Would that all might be such!

I said a profitable quarter. Profitable, first to myself, and in various ways which I need not mention. Of *everlasting* profit, as we hope, to some 30, whose first serious impressions were felt in connection with our church meeting, and who now are indulging hope, and some of whom have made a public profession of Christ.

It has been a period of great profit to us as a church. 1st. We are, as I hope, permanently quickened. The little of feeling and interest we have had, was the result of individual conviction and return to duty. It was each Christian's being called to look directly within, and about himself, and to enter upon his own duties. We hope the influence of these things will not soon be lost. 2d. We have learned to put more confidence in God, in the use of what are called the ordinary means of grace.

We have felt that in the organization of the church, God designed to furnish it with all the means necessary for the advancement of his cause, in the conviction and conversion of sinners. We held meetings three times each week, for prayer and preaching. We felt that all we wanted was the presence of God, by his quickening Spirit, to give success to the means of grace in our hands. The impression, I believe, has been gaining ground among my people, that with the Spirit of God, every church is by itself complete for the work, and as such, under the most solemn obligation to act. This is a great and vital point. Would that as pastors and people, we all felt it as we ought; methinks nothing would stay the work of the Lord in our land.

Our congregations have greatly increased for the past six months, and a like increase for the next six months, would oblige us to provide in some way more room for the congregation.

From Rev. W. P. Aphorop, Oskaloosa, Mahaska Co.

From these distant parts to which the benefactions of your Society extend, it is doubtless interesting to you and encouraging to our patrons, to hear of the prosperity of your missionaries and their churches.

I think, I may say with truth, that our cause is gradually *advancing*. Certainly, if your Society had had no missionary here for the past winter, the means the people would have had to hear any Gospel preaching, would have been limited. I have felt, therefore, as if my labors were not needless.

Our congregations have decidedly increased, so that the average, both in favorable and unfavorable circumstances, has risen. On some evenings, the house has been about filled up, and what is more, encouragingly attentive. The practice of getting up and leaving the house, so prevalent in many places at the West, has certainly diminished here.

Our population has lost some 30 or 40 this spring by the California storm, and the stream of emigrants thither has begun to flow through our town. Emigrants, however, still come into the state, and building still goes on here.

A Convert.

But there is one particular which has encouraged us much, and that is, the clear and thorough conversion of one individual, the wife of one of our church members; and we expect at the next communion to receive her into our church. Her case has been somewhat striking. Till within a few months, she was extremely ignorant on religious subjects; could not see that she needed any Savior; there seemed to be no principles in her mind to work upon. After considerable time, and attendance on the means of grace, she was awakened. She sent for me to come in; and I found her in great depression. She said she was "in despair," her heart was "so hard, it could not melt," and though she had been so wicked, she could not feel any contrition or shed a tear. I conversed with her, directed her to Christ alone, who could give her a heart of flesh, and after a short prayer left her. Two days after, Mrs. A. called in and found her rejoicing in hope. She did not think she was born again, but told how precious Christ was to her. She said, if we had not spoken to her, she would never have thought of her soul. She has been serious in years

gone by, but had grieved away the Spirit. She now delights in the Bible, is anxious for the souls of her mother and friends, wonders how she could be so long in giving her heart to Christ, and seems ready to do any duty as soon as she knows it. It is surprising to see the amount of knowledge she has acquired in so short a time, and how correct her religious views are, as far as she has learned. We feel that it is God who has taught her. O that we could see many more following in her steps!

From Rev. W. A. Thompson, Fairfield, Jefferson Co.

Trophies of Grace.

Two have been added to the church by letter during the past quarter, who promise to be efficient helpers. Last Sabbath four others were examined to join the church. One of those has for months been interested upon the subject of religion, and for some weeks been indulging hope in Christ. She urged her husband (a man who had but seldom been with us on the Sabbath,) to attend meeting during the month of December, he came regularly, and it was noticed that when the contribution was taken up for the cause of Home Missions, he put a \$4 gold piece into the hat. The first Saturday in the new year, he was deeply impressed by the Spirit of God with a sense of his sins, and that night sleep departed from him. The next evening, he came of his own accord, after the preaching, to inquire what he should do to be saved. He seemed deeply convicted and subdued in his feelings, and appeared near the kingdom of heaven. The emotions of his wife who came with him, you can imagine. A flood of tears told us of the deep emotions that struggled in her breast. Two days after the evening aforesaid, I again saw them, and both together were rejoicing in Christ. He who one month before was a neglecter of the house of God, a profane swearer and Sabbath breaker, now appeared to be a meek, penitent, humble Christian. That evening was spent by a few Christians—this couple being of the number—talking of the things of Christ's kingdom, singing the songs of Zion, and offering up our united prayers at the throne of grace. Another member of the family, a sister of the wife before mentioned, is also indulging hope. Her husband started for California last spring

and died on the journey. His desolate widow, left with two little children, has now, as she travels forward, a friend that sticketh closer than a brother. Besides these, a young man, who has dwelt among us for a few months, and who, we trust, will be faithful helper in Christ, was examined to join our church.

We feel greatly encouraged in view of these mercy drops. Our feeble church has passed through sore afflictions, but we trust they have been sanctified.

Prejudices and Difficulties.

A great amount of prejudice against Puritan doctrines and measures, has been removed the past year. It has been the policy of some ministers in the West, to endeavor to depreciate in the minds of the people a settled and an educated ministry. It has also been the policy of these same ministers, to have much to say against Calvinistic sentiments. Not four miles from one of my appointments, a young minister, in a public discourse, while preaching from the text, "One sinner destroyeth much good"—after having specially noticed in his sermon, the Atheist, Deist and Universalist—proceeded to show how his text was true of those who held soul destroying errors. Among the more prominent examples which he adduced in illustration, was that of John Calvin, "who," said the preacher, with an impassioned strain of eloquence, "will find a lower place in perdition than all the others, and the hottest flames of hell will be his portion." This will account for the cause of the existence of such deep rooted prejudice against the Calvinistic doctrines.

When we first made our appointments, there was no regular preaching in the neighborhood. But no sooner did we make them, than we found that we clashed with those of another denomination. We changed our time, and as often as we changed, they would change, so as to have their meeting upon the same day, and as many as twice at the self-same hour. We endeavored to follow the injunction of the Bible, that the servant of God must not strive. At last the people saw where the difficulty lay. The movement was intended as a minister of death to our operations, but God made it a means of an effectual door being opened to introduce the Gospel here. We have not been the least molested in our appointments for the last quarter.

Our congregations are very good. It

is often attended with some difficulty for people to go to meeting in the bad weather in winter, especially those having families, yet even on very unpleasant days, we have had a respectable audience, considering the circumstances. When I first came here, we had no one to pray in the prayer meeting, unless some one should come from a distance. I have often been to the room with no one but myself to take a part. But it is far from being so now. We have now, generally, some active members in prayer meetings. We have continued them regularly from their establishment.

The truth has in some marked cases been the effectual power of God. One has been, we trust, brought out of the darkness of nature, and professed her faith publicly in Christ, at the last communion. There has been an unusual degree of serious attention, the past quarter, to the ministry of the word. In fine, the work is steadily advancing. We are trying to build a meeting house.

The Change, and the Means of it.

One year ago, there were here no regular Sabbath ministrations; now every Sabbath the people are permitted to come together, to hear of the things that pertain to life and peace. How great the change! But who has been the instrument under God of bringing about a change so glorious? A minister could not have been sustained upon this field without *your* assistance. God has blessed this people and sinners have been converted. These are only a few of those sparkling gems that shall deck the crown of rejoicing of many a humble contribution to the funds of the Home Missionary Society. And far more brilliant will these diamonds sparkle in the day of eternity, than the choicest and most costly diadems of earth.

From Rev. B. A. Spaulding, Otumoa, Wapello Co.

Church doubled—Meeting house Building.

During the last quarter, our little church in this place has been doubled by accessions. On the first Sabbath of April, fifteen were added, making the present number thirty. Of these, two were baptized, and for the first time became connected with a christian church. Of the remaining thirteen some were ad-

mitted on profession of their faith though they had been previously members of some church, and others were received by letter.

Our house of worship is not yet completed, though we hope it will be done in a few months. It is the only house for worship or public instruction of any kind in town, though I suppose we have at least six hundred inhabitants. We feel as though a beginning had been made in this community—though it is but a beginning—in answer to the prayer, "Thy kingdom come." Four years ago, last February, our church was organized with but eight members. If we have the same ratio of increase for the next four years we shall feel as though it was the Lord's work. But we are taught not to despise the day of small things. I think that we have abundant reason to thank God and take courage. Our prospects were never so cheering as at present. Our town is seven years old, and never did a child of that age exhibit more vigorous health and promise of a steady growth for seven years, or even seventy years, to come.

MISSOURI.

A Missionary Station Newly Occupied.

This is a village of some 350 or 400 inhabitants, pleasantly situated on the bank of the Mississippi River, and is somewhat prominent as a point for shipping produce, from the back country. It is also a point where many emigrants land who are coming into the country. The people are a mixture of all kinds, but with a larger proportion from Ohio than usual I believe. They have been sadly destitute of preaching most of the time past, and it is only during the current Methodist year, that any approach to regular preaching has existed; and that has been a night Methodist service, once a month nominally, not really. Much error has been instilled into the minds of many of the people, by Campbellites and Universalists, who have preached occasionally, and with whose doctrine too many were found to sympathize.

When I went there, I found no house of worship of any kind, except a school house, which was dirty and slovenly, very open, badly seated, and almost insupportable in very cold weather. Some of the Ohio people, who had been brought up under the influence of Presby-

terianism, and were attached to it, warmly welcomed me; and although not themselves church members or Christians, they set themselves about procuring me a house, where in accordance with the dictates of our feelings, we worship God in public on the Sabbath. I have cause to be thankful to our Heavenly Father, for the favor he has thus far showed me, in giving me warm friends, to assist me in relation to a house, and give me the encouragement of their favor. It seems like a special arrangement of Providence, that just at that time, a store house, which had been until very recently occupied and filled with a large stock of goods, was vacated, and passed into the hands of one who readily granted me the privilege of using it as a place of worship, as long as no one desires to rent the building. On this, my friends quickly had the counters removed; and a part of it, placed in front of the speaker's stand, helps form the pulpit. The shelves remain on the sides of the room, and a row of seats on each side of an aisle through the centre, forming a neat and comfortable place for an audience of 100 or 125. Here we have a room at our own disposal, where we can meet and worship without annoying others or without the feeling of being under obligation to them. Our congregation is not large but is encouraging. The people have not yet learned to go regularly to church each Sabbath, but I trust they will gradually acquire the habit.

From Rev. C. H. Heckmann, Weston,
Platte Co.

Mission among the Germans.

My health during the present quarter has been good; and though the weather has been stormy, and the river sometimes high, I have still been enabled to meet all the appointments in my widely extended circuit. My heart feels grateful to God, who has kept and guided me, and has given me such good health. I never had supposed I could undergo such hardships; but God's promise has been verified, "My grace is sufficient for thee." I have administered the sacrament in all my appointments this quarter. The members have almost all presented themselves at the Lord's table. Some who were excluded for ill conduct at other times have repented, confessed and returned to duty, and I trust to God.

In Westport I baptized a lady of 25 years, the first adult I ever baptized. A man of that town who has been in this country for 16 years, was affected by the influences of the Holy Spirit accompanying one of my sermons. He is now a devoted man, though before exemplary in many respects. At most of my appointments things look encouraging, but there is great need of having preaching oftener among the people; and another preacher is very much needed in this region of country. I cannot give up any portion of my field, while the people are so earnest to have the ordinances of the Gospel among them.

All things, on the whole, look encouragingly. During the past year I have circulated forty Bibles, baptized more than one hundred children, and have made many hearts glad by being the instrument of preaching the Gospel to some who have not heard it for years. Had it not been for the wise designs and expanded benevolence of the A. H. M. S., they would not have now heard it, nor perhaps for many years to come. In the judgment, many will doubtless rise up to call those blessed who have contributed for its wide spread usefulness.

WISCONSIN.

From Rev. C. Marsh.

Foot of Buffalo Lake.

After the streams froze up, I purposed to visit new settlements which were made last year on the northern part of Buffalo Lake. These settlements have been made upon land recently purchased of the Menominees, and when the land is surveyed, they will be included in Marquette County. Buffalo Lake is merely a widening of the Fox River. It is about 12 miles from Fort Winnebago and is 9 miles long, and in some places half a mile wide. The situation of the land upon the northern part of the lake, so far as I travelled, is delightful, although the soil appears rather too sandy to make it good and durable for agricultural purposes. Still, the immigrants do not think so; as they have gone out there with a rush, and there is scarcely a half section that is not already claimed. Scores of families went on there last year, built houses, and are making active preparations to clear up farms, &c. This anticipating the survey of the land will doubtless lead to a great deal of difficulty after it has been laid out, and

the settlers come "to prove up claims;" but these families are on the ground and doubtless will remain, whatever changes may take place.

In accordance with my purpose, I set out in December to go up to the outlet of the lake, 15 miles distant. Much of the land appeared to be good, and settlers have gone on and are fast clearing up farms almost to the outlet. When I arrived there, I found the river open, but succeeded in getting through with some difficulty owing to the ice on the edges. The people received me very cordially indeed, as no ministry of any denomination had visited them at their new home. The weather came on excessively cold, and I visited as many families as I could before the Sabbath. I found numbers of professors of religion belonging to different denominations; but in no family had any altar been erected, and not a religious meeting held since they commenced settling there. When the Sabbath came it was one of the coldest days of winter, and there was a less number present at meeting than would have been in milder weather. The congregation, which consisted of about twenty persons, appeared much interested and solemn. I held another meeting in the neighborhood in the evening, and there was the same solemn attention as during the day.

Although it was gratifying to carry the Gospel to these new settlers, and they also appeared much pleased with my visit, yet I felt it was not duty to prosecute my journey around the Lake, as I had originally intended, for the settlers had gone in so recently that few had any hovels where my horse could be kept, and more than that, had not feed of any kind suitable. So severe was the weather and so miserable the hovel where he was obliged to stand, that I feared he would freeze to death; and in the morning I found him covered with white frost and shivering pitifully with cold. Consequently on Monday I turned back and went into Dodge County, purposing to visit the region at another time, Providence permitting.

A Pleading Interview—Family Prayer Conducted aright.

I had the pleasure repeatedly during my stay at —, to be present in one family at its devotions. It was after breakfast that the father took his Bible, and the children old enough to read followed his example. Solemnity and stillness pervaded the whole circle, which

seemed to say, "We are about to worship God." Although there were four young children, the youngest still a nursling, there was no noise nor play, nor sugar offered with which to purchase silence; but all was calm and unrestrained. The father read, and the rest in their turn, without *hurry or irreverence*—which, alas! are too often seen in many christian families. After a short portion of Scripture had been read, the practical observations were also read from the Comprehensive Commentary, whilst the same delightful order and stillness prevailed which I observed at the first. The book was closed, and the father commenced singing the words: "Our father who art in heaven," in which the mother and her two lovely little daughters united, keeping excellent time. After the Lord's prayer had been sung in this manner, and which made a thrilling impressaon upon my mind which I shall not soon forget, all knelt as one in solemn silence. Whilst the father and priest of the family remembered each according to their circumstances and wants at the throne of grace. His prayer was particular, yet not prolix; comprehensive, embracing the whole world, yet not studied; and when we rose from our knees, it was with a solemnity which seemed to say we have been treading upon holy ground and engaged in no unimportant and unmeaning or irksome employment. Surely, thought I, "it is good to be here." How unlike what is witnessed in many instances where silence and order are hardly restored whilst the Scriptures are read, and when prayer is offered the children and other members of the family sit, like marble monuments, as though they had never been taught that there was any Being before whom it was *their duty to bow the knee and worship.*

Influence of First Settlers.

T. was the mistress of this part of the country when I first came. There gathered "the people" on caucous and election days; the mass meetings were held in the school house, the toppers resorted to that store, on one of the four corners, to replenish their bottles. Its sceptre has departed to other hands; but the influence that went forth from those four corners in those early days was neither small nor evanescent. It lives

and operates in the conduct and sentiments of multitudes, who first learned there the prevailing fashions of this region. Had our first merchant taken a decided stand for temperance; had religion at that time centered her holiest influences around that place; and had the new comers just settled, who resorted thither from many miles around, received from the leading men near there an impression that intemperance, Sabbath breaking and infidelity were not popular, the difference would have been immensely in favor of virtue. The history of such a place confirms the wisdom of your policy in pre-occupying these new settlements early with evangelical men; for, the amount of good a man is doing is not always to be measured by the populousness of his field, but more frequently by the state of society—the plastic or inflexible condition of the social elements where he is laboring.

The Wheels Blocked.

If one sinner destroyeth much good how much more if he be a professor. A professed follower of Christ, lately from the bosom of an eastern church, though united with none here, a man in most respects exemplary, and who also took an active part in the prayer meeting, had loaned his money for twenty five per cent. The great body of the community look upon that as a high and oppressive rate of interest. The few cases in which men can afford to pay it, are only exceptions to the general rule, and therefore the public conscience revolts against all professions of piety that sanction it. I found that this affair lay heavy on the hearts of Christians in the neighborhood, dampening their zeal; and that it provoked the ridicule of the impenitent. I had a private interview with that brother and remonstrated against this thing, mildly but plainly, and pleaded with him by all that was precious in the salvation of a soul, to reduce the rate to a point, that would, according to the Scripture standard, commend itself to every man's conscience. It availed nothing; our meetings dwindled, those that were somewhat serious have seemed to lose their conviction, and our efforts have been apparently fruitless. May the Lord overrule the event for good. May our eastern churches send few such helpers to the West. May the number be still less who are permitted to enter the fold of our small and feeble churches, struggling as they are for existence.

Temperance in Wisconsin—a Struggle and a Victory.

That amid all the disadvantages incident to a new country, there should be so high a tone of public sentiment in regard to temperance, we think may be properly ascribed to the early occupation of the field by missionaries of this Society, and the measures which they commenced with the very foundation of society.

You are aware that a law regulating the sale of intoxicating liquors was passed by our legislature, about a year since. By it, rum-sellers are made responsible for the evil consequences of their traffic, being bound to defray the expenses of the pauperism and crime they may cause. The law also required that a bond should be given to comply with these conditions, and subjected the offender to a fine and imprisonment for failure to do so. Still, we have five establishments in the midst of our community dealing out alcoholic drinks and refusing to give the required bond, two taverns, two groceries and one store. The friends of temperance among us thinking that the law would not do us much good unless it was observed; and thinking too, that such an open and determined violation of it, would be injurious both to temperance and public morals, determined to see whether our good law could be enforced. Therefore, at a temperance meeting, steps were taken for this purpose. A committee to obtain the necessary evidence and prosecute the offenders was appointed; and about one hundred dollars was pledged on the spot, to defray the necessary expenses which might be incurred. The evidence was obtained, a suit commenced, and two persons were bound over to appear for trial at the county court, for violating the law, by trafficking in spirituous liquors, without giving the required bond. This awakened the determined hostility of the violators of the law, and those sympathizing with them, exhibiting itself in a spirit of browbeating and lawless violence towards those who opposed them in their unlawful cause, for a time threatening a regular mob. There was exhibited a depth of depravity and opposition to any that would check them in an evil cause, that few would have imagined; and he must be a brave man and well established in principle, that would then stand up for law and the right. The contest became one of law and order, as opposed to law breaking and a mob spirit. For a time,

it was doubtful whether the majesty of the law would be sustained among us. A system of insults and threats was carried on against decided temperance men. In the streets, in the post office, and other places of public resort, they were exposed to personal abuse and insult, and profane and other epithets were heaped upon them, not even sparing clergymen and magistrates. Then too, some of the *professed* friends of temperance faltered, and with others of whom we had hoped better things, cast their influence with those who were opposing law and order. Those bound over to appear at court for trial refused to give the required bonds to do so, and they and their friends threatened that the law should not be executed upon them. It was reported that many were banded together, some said as many as an hundred, who would shed blood before the law should take its course against the offenders.

We felt that we were not acting for ourselves alone, that upon the result of the stand taken here, might in a measure depend the execution of the law throughout the state. The friends of Bacchus seemed to have the same feeling, for the persuasion that their entire craft was in danger could not have made them more zealous.

It was indeed, a trying, fearful time among us, not only on account of what we suffered, but from the very uncertainty as to what might be attempted by those under the influence of intoxicating drinks. The object of the friends of alcohol seemed to be to intimidate by every means in their power. No one knew when he was safe, even in his own dwelling. One or two, who had signed something towards building our church, called at my house just before a temperance meeting, and said they would not pay their subscriptions, and threatened that many others would do the same. The front windows of my own house were broken in during the night, by clubs thrown against them. Other temperance men watched their premises to preserve them from harm. Some were threatened in anonymous letters, and one evening at Bible society meeting, the church door was locked upon the congregation and the key taken away. And these are but illustrations of the acts and spirit that prevailed.

But a portion of the temperance men stood firm; *law and order triumphed!* The two groceries gave up the sale of intoxicating liquor; one of the taverns for a time, did the same, and *now all who*

sell have complied with the law and given the required bonds.

Let it be remembered, that these outbreaks and acts of violence were called forth by efforts to execute the law—a law every where commended, and that too, after it had been weeks and months violated, and when a resolution was passed in temperance meeting before the commencement of the prosecutions, that the past offences of those engaged in the liquor traffic, who would immediately comply with the law, should be forgotten.

Another illustration of the probable connexion of early missionary effort with the success of the temperance cause, is afforded below.

A few words respecting the first church in L. may not be uninteresting, as it adds its testimony to others, concerning the utility, importance and blessing of the A. H. M. Society. This church, a few years since, came into existence under the influence of your institution. The church, though small in numerical strength, is steadily advancing. This is the first year that they have attempted to raise an adequate support for one half of the time of a minister; and during the past year, they erected and completed a house of worship, which was dedicated in February last. The house is small but neat and convenient. Their Sabbath school has organized this spring with much promise, in connection with this congregation, and there is an efficient temperance organization, and there is *not a licensed liquor shop in town*. The law is so much venerated, that there is very little if any thing stronger than beer sold in town. The penalty which has been visited on some in other towns, has secured its respect among us.

The Gospel, the Social Panacea.

It is plainly to be seen, that there is a wide contrast between those towns that enjoy the constant preaching of the Gospel and others. All can perceive in the former more stability, order, morality, Sabbath observance and the better organization and operation of moral influences. There is also in them a manifestation of stable piety, which is constantly gaining upon the confidence and respect of the community, and which will

ere long, we believe, exert a powerful converting and sanctifying influence. That heavenly example, which shines un eclipsed the year around, in summer and winter, at home and abroad, in social, civil and business relations, in the punctual and faithful discharge of all duties and in zeal, self-denial and prayer for the salvation of souls; that example formed in our people by the preaching and Spirit of truth, would be an effectual antidote to the widely diffused poison of Infidelity and error. It would do more than all else to arouse this host of dying worldlings to a sense of their danger. Of such examples we have now comparatively few at the West; and sinners are perishing for need of their light.

Instead of these, we have the example of thousands, literally thousands, many of whom once were members of churches in good standing, but now rarely, if ever, visit the sanctuary; and the rest of whom are now members of churches, but never exhibit any signs of religious life, except during protracted meetings; and then their pious zeal seems to know no bounds.

From Rev. L. Foote, Delavan.

Revivals in Walworth Co.

The Lord in great mercy has been hovering over us, and his Spirit has been gently poured out, not only on a portion of my own field, but on neighborhoods adjacent. Some time in February, I was sent for to aid in a meeting at Allen's Grove, between this and Beloit. There has been a most precious revival there, forty hopeful conversions. Soon after my return, a work of grace commenced in the township of Richmond, where some of the members of our church reside. It has also spread into Delavan, not so much in our village as I could have wished, still there are interesting cases of conversion here, mostly among the youth. Probably not far from fifty persons have indulged hopes of pardoned sin within our bounds. Eleven have united with the Baptist; a few will unite with the Methodists; we anticipate that twenty or more will unite with our church at our next communion. The members of our church generally have been much revived and greatly benefited. The results will add to our *number*, and I hope to our *piety*; but not very much to our *pecuniary* ability. Perhaps we have lost as much wealth in one man of our church,

a merchant, who left us this winter for California, as we shall gain in all who unite with us.

ILLINOIS.

Advantages of Pastoral Labor.

I have preached every Sabbath, attended neighborhood meetings during the week, and visited from house to house, I think upon an average, more than one day in each week. I often felt while thus employed, that the promise, "Lo, I am with you, &c.," had not failed. My Master was with me, to strengthen my hands and encourage my heart. I have found that after speaking to persons *at their homes*, I had far more freedom and unction to address them in public. I am myself always "watered," when I thus attempt to do good to others. A Home missionary surrounded by a population that is scattered over prairies of almost illimitable extent, and remote from the house of God, must teach "from house to house," as well as publicly, if he would do all the good in his power. The scattered flock must be looked up. The duty of going into the highways and hedges is one, we fear, which has been too much neglected. It has certainly been by us. There are some peculiar difficulties in the way of pastoral visitation in a new country, where roads have not been laid out, or if laid out, have not been made, and the houses can be approached only by opening perhaps a number of gates or fences. The inmates of these retired dwellings, feel that those who take such pains, wish to see them and will often greet them with a hearty welcome.

A Phase of Formalism.

Our sinful, sensuous nature finds a spiritual religion irksome; and hence it is ever prone to fall in with those views which make much of externalism. Not only do the pompous rites and tasteful decorations of prelatical churches find favor for this reason; but the very opposite extremes, no matter even if they be inconvenient and repulsive, yet if they are externals and can be claimed as essentials to salvation, are readily accepted by multitudes, who find it hard work to mortify the body, to keep the heart, and live a life of faith.

A brother, about 60 years old, unable to read, has adopted strange views and has become a frenzied *enthusiast* on the subject of a trine immersion, feet washing, the holy kiss, &c. He obtained a public hearing in the Baptist house last evening; and had such an attendance as no other man, perhaps, could have secured. He came furnished with every thing requisite to the performance of feet washing, the Lord's supper, &c., girded himself with the towel, poured water into a basin, and actually went through with the ceremonies, with apparent sincerity, but perfect frenzy, while leading members of the church looked on. Ministers and churches, he said, were all out of the way. He was going to expose them publicly. While witnessing these pretended forms of Christianity, I felt as never before, that our holy religion is *spiritual* in its nature, and is not burdened with rites and ceremonies. We are in constant danger of formalism, which it seems to me some have actually fallen into in their zeal for "the mode."

Farewell Acknowledgements.

A missionary pastor called by circumstances to leave his sphere of labor for an indefinite period, makes this expression of his feelings.

I must, with sincere regret, resign the commission which I have held from your Society for a number of years. In taking my leave of the American Home Missionary Society, words fail to express the emotions which I feel. I thank you for the indulgence you have ever shown me. I ask you, and I ask especially the Head of the Church, whose presence has so often cheered my heart, to forgive all the unfaithfulness which has been observed in me. I am certainly painfully conscious of numberless short comings, though I think I may say with truth, that it has been my constant aim to serve my gracious Master in his precious Gospel, and fulfil the scriptural and reasonable requirements of my commission. We however, sincerely regret that we have done and suffered so little for the dear Savior who has done so much for us.

In behalf of my dear people, who have been so constantly and liberally aided by your Society, I would sincerely thank you, and all the patrons of the Home Missionary Society. The kindness of

those sisters, who have from time to time, sent us supplies of clothing, bedding, &c., we can never forget. And we are persuaded that if the friends of missions and of the West, were to visit our little church and community, and observe our order, that though they might discover some things to pain their hearts, they would nevertheless feel, that their prayers and labors had not been bestowed in vain. Since my labors commenced in 1841, we have witnessed three revivals of very general interest. The church has increased from a handful to almost one hundred souls. And most of these have united with us on profession of their faith. We leave the solemn assemblies of our little sanctuary with deep regret. *There* have we often sat under the shadow of our dear Lord with great delight. The last Sabbath we spent with our people was one of solemn interest. My emotions in view of our separation were too strong to be altogether concealed. The sanctuary was for a time a *Bochim*!

In the afternoon I preached a sermon for your Society, in which I endeavored to give some information as to what the Institution had done and was doing for destitute portions of our country, and particularly for our settlement. Our obligations to the Society were urged with much freedom, and it was felt that good impressions were made. I think that a pastor and his little flock have seldom parted with more sincere regret. The manner of my leaving, I hope, was honorable to Christ and our christian profession. It is hoped that impenitent persons felt that the ties which bind a minister to his people are of no ordinary character.

Unconscious Influence.

A missionary went into a destitute and wicked part of Illinois some four or five years ago, and has toiled on amid much discouragement, until he is almost ready to faint from want of apparent success. This is the judgment he passes on his work.

In making out this report, I can relate nothing cheering. I wish I could even hope that the present gloomy appearances would soon pass away, and give place to a more encouraging aspect. Here I have been for years, and but little has been accomplished through my instrumentality. As yet, very little can be

seen. I am sustained only by a faint hope that this little church is exerting a silent influence that one day will be more perceptible.

Now, that all faithful but discouraged brethren may gather hope from the probability that they are doing good when they do not know it, we give in connexion with the foregoing, an expression of opinion from one who had been irreligious, and probably skeptical.

In a private conversation, Mr. B. said how much he had disliked this minister and his manner of doing business, when he first became acquainted with him. "But," said he, "having closely watched his course, I see it to be the same, consistent, interfering with no person's business but his own; my views are entirely changed and I now like him very much."

The Way to have an interesting Bible Class.

Our Bible classes have been unusually interesting. The Sabbath school is attended at the same time, all the teachers and many of the scholars being members of the Bible class, and all interested in *hearing* after the recitation of their own lessons. I have generally spent as much time in preparation of an ordinary sermon; and I think it worth the while.

One of the Sad Duties of the Missionary.

I was called away to attend the funeral of a young man, some of whose friends had occasionally attended meeting at one of my preaching places. He is said to have been an interesting young man, moral but not religious. He was one of a large family that have a pious mother; and by all the family he was particularly beloved. He had purchased a farm, built and made other improvements, and this spring the last payment was to be made. His wheat of the last harvest was a failure—it was generally so in this section—and as the readiest way to make the money he took his axe and directed his steps to the Pinery in Wisconsin, and had nearly accomplished his object, when suddenly in felling a tree he was called to his final account. He was brought back, and the

funeral was held at his own house, in a neighborhood and region of country of great destitution with regard to religious privileges. They sent to my house, a distance of 26 miles, for me to attend that funeral. From the messenger I learned that not one of his family had ever made any profession of piety. At the funeral I tried to preach faithfully, and I remained in that neighborhood, going from house to house and preaching in the evenings for nearly a week; with what results the great day will disclose. I have reason to hope, however, it was not wholly in vain.

INDIANA.

Labors Hard, but not in Vain.

In reviewing the last year, I think I can say with gratitude, "The Lord has been my helper." One year ago there were as many as seven or eight churches, and as many more important preaching places, upon which I looked with fears of their fainting for want of ministerial labor. But now in the good providence of our Master four are supplied in whole or in part with the preached word. No Christian would withhold from this field these laborers or their support, if he understood its importance.

We have labored earnestly and successfully now a full year, in trying to cleanse our village from the unholy leaven of alcohol, and to shut all our doors against it. In this work God has given us signal success. We have had determined advocates of rum selling, and of other dissipations usually associated with it. It was reported that one of our tavern keepers, (after we had voted "no license,") blasphemously said that he would sell ardent spirits in spite of God, man and devils! During the past year, he was called to bury his excellent wife and two children, and now his own tongue is silent in death!

During the past year, many heresies and isms, and divers forms of infidelity, have presented themselves in a belligerent attitude; and the Lord has enabled me to make bare the sword of the Spirit against them. We have had the Soul Sleepers, and the Annihilationists, and Swedenborg, and Davis and Paine, all creeping within the fold.

This notion of new revelations I have met most successfully in the simple manner exhibited in the following dialogue:

Parishioner. I do not see why Davis

and Swedenborg are not as worthy to be believed as the apostles and prophets? *Pastor.* Supposing they have seen the very things they pretend to have seen, is the world benefited by it? *Parishioner.* Why yes, they tell us many interesting things. *Pastor.* But how do you know whether it was the Lord or the devil who conducted them into this spirit world or panorama, and showed them all those things? *Parishioner.* We don't know, with certainty. *Pastor.* Well, then, we are no wiser for their revelations, for all these pictures which they have seen may have been drawn by the devil, the father of lies; and that they are is evident enough from the fact that infidels and wicked men are so pleased with these books, who were never pleased with divine truth; and you know that Paine's Age of Reason follows Davis' book wherever it goes, and is recommended by the same men!

The preaching of Universalism has died a natural death, it having been let alone. I now look over my parish (reduced to only 10 townships,) and see that the advocates of error and the strong hindrances to religion are gone, that the field is white already for the harvest. But what avails all this success, unless the Lord now reveals his arm for the conversion of souls!

Revivals versus Balls.

The revival that we had last spring has put a stop to the balls which were so common here. A number, who a short time since were interested in the ball room, are now interested in the house of God. For whatever good has been accomplished by the preaching of the Gospel here, for two years past, we are much indebted, as far as human instrumentality is concerned, to the A. H. M. Society. Without the aid received, I could not have remained here.

May the blessing of heaven continue to smile upon your society, till the waste places of our great West shall be made to bud and blossom as the rose.

From Rev. J. E. Conrad, Warsaw, Kosciusko Co.

Awakening.

The quarter now reported, was indeed a time of deep interest to me, for more

than two months out of the three, I attended meeting every day at some hour out of the twenty four, and I preached more sermons than in any three months of my life; and I had during that time, as much evidence that the Lord owned and blessed my labors, as I ever had. Quite a number of hopeful conversions, I trust, was the result of my efforts for Christ. At Monoquet, darkness and crime seemed to reign for the last two years. I was invited by the Baptist and Presbyterian brethren to spend a few evenings there. I consented, and commenced the first week in February, and it seemed to me that I never was in a house where the congregation seemed so entirely destitute of the Spirit as there; my feelings would have led me to leave the house and never enter it again. I felt awfully; I cried to God for help, preached as well as I could and left another appointment for next evening, and went home praying. On the next evening, we had a good audience, good attention and considerable feeling; this was not in answer to my prayer alone or in consequence of my preaching. Christians had become alarmed and had been praying, and God heard their supplications. The meeting increased in interest and lasted some three weeks and then closed for want of laborers. I suppose there were some ten or twelve hopeful conversions; and quite a number of old backsliden professors were made to tremble and confess their guilt, to renew their vows and begin anew their christian warfare. It was a solemn time indeed, and still the work is going on. The people with but little preaching, have two prayer meetings a week. All the converts and professors seem active, and many impenitent seem deeply interested. We have had in contemplation, ever since the meeting, the formation of a church at that place, or the reviving of the old one; but my time is so much occupied that I have been unable, as yet, to attend to the business. I expect soon, either to form a church there, or else receive all that are willing into the church at Warsaw.

Temperance.

Since the revival, the cause of temperance is sweeping over the place; and perhaps it will not be amiss here to state, that our county is ahead of any thing in the state respecting its temperance laws. No man is allowed to sell ardent spirits, without first giving bonds to the amount of 4,000 dollars for the responsibility of any damage that may accrue from such sale.

OHIO.

Wolves that Worry the Flock.

We are troubled with all kinds of preaching and ministers but the right kind. Errorists—wicked, ignorant men—seem to think that they can escape the censure of enlightened public opinion by coming upon missionary ground to broach their peculiar notions. We have had during the winter a specimen of human depravity, in the shape of a man, who called himself a reformer, denouncing the true doctrines of the Gospel, and heaping upon all evangelical ministers epithets too vile to come from the lips. We would suppose that such men would have few hearers and no followers. But any thing new will call out hearers and secure some followers however unreasonable and abominable it may be. It is said (for I did not hear him) that this new-fangled preacher of the true Gospel, proved from the Bible that the wicked are divided into three classes. One class will be raised at the second resurrection and go to heaven. Another class more guilty than the first will suffer a while longer in misery and then be taken to heaven. Another class still of the vilest men will be burnt up “root and branch”—utterly destroyed; also that men have no souls till after the resurrection, at which time all animals will be raised and heaven will be here on earth. He also argued that Christ has no kingdom upon earth nor will have till after the resurrection, denying the existence of all spiritual religion, and teaching the most rabid infidelity, and proving it all from the Bible! Such men work upon the credulity of the people by professions of honesty and zeal for the cause of truth, and by profusely and indiscriminately quoting the Scriptures which they profess to understand literally. What is more deeply to be deplored, is that Satan sends these emissaries when there are indications of the presence of the Holy Spirit, and when those who love Zion would avail themselves of the precious opportunity of impressing divine truth and fastening conviction upon the heart and conscience which will lead the sinner to Christ.

In dwelling near the strongholds of error and seeing its victims entangled in its strong meshes, the Christian can realize more fully the importance of increased zeal in the work of proclaiming the truth, and of closing up the avenues of error, whereby men are deceived and irrecoverably lost.

From Rev. R. Wilkinson, Pomeroy,
Meigs Co., O.

The Lord has been with us the last few months. Our church has been increased by the addition of eight members—four by profession and four by letter. There are four or five more hopeful conversions and several cases of serious inquiry on the subject of personal religion. I have four preaching places, at each of which there is a good deal of special interest. As God is doing wonders this year in many places, I am hoping, that the few drops of mercy which we are now receiving will be followed by a plentiful shower.

We have just made another effort to finish our house of worship, and have so far succeeded in raising the means, that I expect to see it finished before another quarter expires.

We have had a great work and a hard work to do, and by God's blessing expect to succeed.

An Item for Candidates for the Ministry.

While I feel encouraged to see things prospering in some respects, I am almost overwhelmed and crushed with the sight of so much more work than I can do. The harvest, here, is truly plenteous but the laborers few. This field very much needs one or two more efficient laborers. I have begun again for the season, to preach three times upon the Sabbath; and holding two evening meetings during the week at private houses.

My little church, in their poverty, have just given \$21 20 for your Society. We wish to be forming the habit of doing something for every good cause; we want to take a little stock in every good enterprise, which is intended and adapted to advance the Redeemer's kingdom.

A Sect.

A new sect—i. e. new to the people here—has come in among us, which has

excited some attention. They profess to preach the "whole Gospel." They are very strict in *feet-washing*, *kissing* and *wearing long beards*. They baptize by immersion, face foremost; talk a great deal about *love*; but the observance of the Sabbath is a light matter. They believe that God has a body as we have—feet, hands, head, eyes, ears, nose, mouth, &c., and that body has a definite location. Jesus Christ, according to them, is not equal with the Father. He merely possesses delegated powers. As far as I have been able to learn, their whole system of divinity is of a similar character. This sect forms a very good hiding place for disaffected members in other denominations. After such have "received the light" they become its champions!

They manifest a good deal of compassion for us, have tried to get into our house and instruct us, but we are so contrary they can do nothing with us, I do not know but they have given us over as incorrigible.

MICHIGAN.

Revival.

Rev. H. M. Morgan, missionary at St. Clair, reported in March last, between 80 and 90 hopeful cases of conversion, of whom 53 had united with the church. Others were under conviction, and large accessions to the communion of the saints were expected.

God has done a great and good work among us," says the missionary. "This work has more than doubled the numbers and the talent of the church. The happy revolution in the place is indeed wonderful. It is truly the work of God. Not less than thirty family altars have been erected since I came here. We have revived the old temperance society, 57 took the pledge. For the past two years, I learn "The Sons" have had all the management, and the cause has gone backwards. Prospects are good now.

Miscellaneous.

PHILADELPHIA H. M. S.

THE TENTH ANNUAL REPORT of this Auxiliary, drawn up by its Secretary, Rev.

ROBERT ADAIR, has just been published. The details of labor presented in a synoptical review of the year, appended to each missionary's name, cannot be read without deep in-

terest, as it carries us rapidly over the mountains and valleys where these brethren toil, and makes us partakers of their various trials and successes.

Sixty missionaries were assisted during more or less of the year, eighteen of whom were enrolled on the Society's list since the previous report. These extended their labors to at least sixty-eight feeble churches and missionary districts.

"The smile of heaven," says the report, "has signally rested upon our efforts, in extending the blessings of the Gospel throughout our bounds. Eight churches, that were dependent upon our funds for aid in the support of their pastors, have informed us that they will no longer require missionary help. They express gratitude for the aid rendered, and promise to give evidence of their kind feelings, by contributing to our funds, and thus enabling us to help other feeble churches.

"Eleven new fields have been entered during the year. During the past year, five places of worship were finished. Five places of worship have been commenced. Two churches have been organized, which give promise of great usefulness in a short time. Two thousand three hundred and fifty-five pupils are receiving instruction in the Sabbath schools of the missionary churches, and enjoy the benefit of the reading contained in five thousand one hundred volumes. Ninety four persons have been converted during the year. One hundred and sixty six have been added to the churches, and one thousand three hundred and forty-eight dollars contributed to the benevolent objects of the day. At least, four thousand dollars have been subscribed and paid toward the building of places of worship for the churches aided by us. Three candidates for the ministry belong to these churches.

"The special influences of the Holy Spirit have been enjoyed by several of the churches, and the members of the Sabbath schools have shared largely in this blessing. The fruits of these precious seasons have not yet been gathered in, and the results are not fully known. In places where these special visits or mercy have not been enjoyed, there are other decisive indications of progress. The means of divine appointment are better attended than formerly, and larger numbers wait upon God in the sanctuary. A spirit is being awakened in relation to the importance of having suitable build-

ings erected for the public worship of God, and for the liquidation of debts contracted in the construction of such edifices. The want of such buildings, or their being encumbered with debt, is a great hindrance to the success of the efforts of our missionaries, and we cannot but view with gratification the zeal manifested for the removal of these impediments. We regard it a harbinger of brighter days, and from it cherish the hope that the day of Zion's enlargement is at hand.

State of the Treasury.

"Received at this office from March 10, 1849, to March 1, 1850, \$8,424 65. Received at New York, \$2,160 67; total, \$10,585 32, making \$253 61, more than was gathered from this field last year.

Balance against the treasury at last report, \$19 57. Expended on this field during the year, \$7,850 61, transmitted to Parent Society, New York, \$125, and due by a Board of Agency, \$19 24; total, \$8,024 42, leaving a balance in the treasury of \$410 23. Of the \$20,585 32 gathered in the entire field, \$2,285 67 were expended by the Parent Society, beyond the territory of the Philadelphia Home Missionary Society.

"At the present time, the Philadelphia Home Missionary Society is pledged to missionaries in its employ, to the amount of \$6,138 for the ensuing year, and to enable us to pay these claims, we look with confidence to our christian friends and patrons. On them, under God, is our sole reliance to fulfil the promises made to our brethren, who are ministering to the feeble churches under our auspices.

"Pennsylvania is at the present time an important field for missionary operations. The public improvements, the Central Rail Road, and the New York and Erie Rail Road, will give existence to many towns in the centre and north of the state, where, in a short time, there will be a thriving, enterprising population. To these points, our eyes should now be directed. We must not wait till the towns are built and the population gathered. We must act with promptness and energy in taking possession of these places, and lay the corner stone of the religion of Christ there, before Infidelity or superstition gains the ascendancy."

As the missionaries laboring on this field, make report to the Parent Society only once

in each year, their letters are seldom inserted in the Home Missionary. We therefore, publish a few extracts from their correspondence in connexion with this notice of the Auxiliary.

From Rev. B. Baldwin, in Northern Pennsylvania.

Waste Places.

L. and B., are places that have been mostly abandoned by all denominations. Finding them living like heathen, in the midst of a Gospel land, I concluded, when I could be spared from other fields, that I would enter this, and see what the Lord would enable me to do for them. For three or four months, during the latter part of summer and fall, I preached for them every other Sabbath. At L., our meetings were very solemn and interesting, and seemed to promise much good. But I was obliged at length to leave and enter another field. Although the season was advanced, yet a Sabbath school was commenced of about thirty scholars; and a small library collected of about seventy-five volumes. A Sabbath school was also formed at B., which it is hoped, will accomplish some good among that Sabbath breaking and immoral people. A Sabbath school library was also established of sixty volumes. In these places there are no church organizations, nor church edifices, nor temperance societies, nor scarcely any thing that looks like civilization or good order. In this and other fields, I have distributed many tracts, and some volumes of the Tract Society. In this way much of the good seed of the kingdom has been scattered abroad, and will, I trust, exert an influence for good, long after I have retired from the field. Indeed, wherever I have labored, I have usually taken a parcel of tracts and volumes, and have loaned, or given them away, or sold the volumes for the benefit of the Tract Society, as was deemed expedient. This method, I think, has not impeded my missionary labors, but rendered them more effectual.

"H., is a new village, just rising into notice, lying at the terminus of the rail road of the Pennsylvania Coal Company, situated on the Delaware and Hudson Canal, and promising a large increase of inhabitants speedily. Here I organized a small church of seven members in December last; six came in by letter, and one by profession. There are several

other Presbyterians scattered over this region within eight, or ten miles in various directions, who, I presume, can be concentrated at H.

At A., I have recently commenced preaching. This is a fertile and populous town, with a flourishing village in the centre. The field is one of an interesting character and of considerable promise. In traversing it, I ascertained that there were about twenty individuals who have expressed a desire to be organized into a Presbyterian church. Finally, there are three new church edifices in building, and will probably be completed this season. Another was dedicated last July. Another which was erected twelve years since, and remaining only a shell, has been recently finished. And another exposed to sheriff's sale, has been wholly relieved from debt.

From Rev. Joseph Barlow, Providence, Luzerna Co. Penn.

Successful Efforts.

We have good reason to believe, that the Spirit of God is at work with many. On the 25th of last July, we dedicated our church to the worship of Almighty God; it cost us rising of two thousand dollars, and with hard pulling we have succeeded in reducing our debt to about two hundred dollars.

The temperance cause is on the advance; for a time it appeared rather to decline. But we resolved to give lectures weekly in the different school districts, until we had gone through the township; and I attended nearly all of them, and often was the only speaker. I resolved on taking a new course, and went with "Thus saith the Lord," and it led their thoughts and feelings into a new channel, and many became its warm advocates, who before, to say the least, had kept at a distance.

The number in our two Sabbath schools last season was about one hundred. Our libraries, I have not the means of saying what the number of volumes is, but last summer, we had no less than a hundred new volumes added to the old stock. During the present missionary year, we have collected fifty dollars for your funds, besides much for furniture for the church, as blinds for the windows, and stoves and a bell, which cost us rising of three hundred dollars. The females here have done nobly for us.

When I first came to this place, not knowing what would be the result, I had

no purse or scrip, nor any understanding with any one as to the support of my family, but relying on the promise of my God, and the purity of my motives, I rented a house, and began to preach in the school house to a few. I found them to be a deistical people; the Sabbath was extensively profaned by horse racing and manual labor, and buying and selling; in these matters, it was the principal day of the week. But now these things are laid aside, and we have a few praying souls united by the standards of our church. We have a meeting house, and the families generally are seen in it on God's holy day, and I do believe the sacred word preached has got hold of the minds of many who, like Saul of Tarsus, find it hard to kick against the pricks. May they soon be inquiring what the Lord would have them to do.

From Rev Andrew Culver, Manayunk, Philadelphia Co. Penn.

Raised beyond Dependence.

Our church has so far increased in strength, that we hope to have no further need of assistance from the Philadelphia Home Missionary Society, at the close of the present appropriation. Efforts are also being made to erect galleries in our building, for the accommodation of the congregation, and subscriptions for this purpose have been so far secured, as to insure the improvement without incurring any debt. Since our last report, fifty-three persons have been added to our communion; forty nine by profession and four by certificate; now making our communion list to consist of one hundred and forty three persons. There is still considerable religious interest in the congregation, particularly amongst the youth. Our Sabbath school is in a flourishing condition, is well supplied with teachers, and is increasing in numbers. Upon the whole, we all feel much encouraged by what the Lord has done for us.

Rev. C. Earle, Unionville and Kennet Square, Penn.

I have not been without encouragement, so far as "inquirers," encourage; but still begin to feel a good deal cast down, by experiencing the overwhelming power which the enemy of all good exerts in this place. Several have been for months apparently on the very point of taking up the cross—their convictions being at times of the most poignant char-

acter. And yet the influence of many friends and connections, and in fact the whole community banded together to break us down, has thus far proved powerful enough to keep them back from Christ. I have never before witnessed such displays of the tenacity with which men cling to errors over and over again exploded.

From Rev. John M^r Master, of Pittsfield, Warren Co., Penn.

Sad Event.

The past quarter has been to us a most eventful quarter. Mr. S., who has been for six or eight years a very efficient ruling elder in this church, has embarked in the colporteur business, and has left us. But incomparably, the great calamity was the death of another of our elders, our beloved brother Robert Andrews, than whom I suppose, there was not a more active and useful ruling elder in the Meadville Presbytery. On the morning of the first of March, he went alone to his mill dam, to cut away the sluice boards over the dam, to let the gorged ice and drift pass down the stream. His weight added to the great pressure above, must have broken the beam on which he stood, and he fell, probably on some timbers beneath, and was either almost killed by the fall, or was drowned. Soon, the mechanic, merchant, all for several miles round, came to search for the body of him who had been the builder up of society and the church, in this region. The search for the body continued from Friday morning till Tuesday evening, when we had the mournful pleasure of finding him with his eyes and mouth closed, and his arms across his breast. He was a most lovely man—one of the princes of God's regeneration. Without him, our church would never have been built; without him, I should probably never have come to Brokenstraw. In a temporal point of view, we miss him. His actual subscription was \$30, besides making up many bad subscriptions. But God's ways are not as our ways.

From Rev. Samuel Porter, Bradford Township, M^r Kean Co., Penn.

We have in this valley three flourishing little villages, in each of which I preach, where not more than six years ago the tall trees were standing. This part of the county possesses facilities

for rapid settlement, as soon as the railroad and the canal are completed, being eight miles from the one and sixteen miles from the other. Now is evidently the time to occupy the field, before infidelity and kindred errors prevail. Most of the inhabitants are in the prime of life, with rising families; and who shall direct the minds of these precious youth? Many of the children have parents who are without hope, and without God in the world. Shall the Gospel be sustained here, or shall his grace be abandoned to the enemy, and become a desolate moral waste? Two of the members of our church have been suddenly called into eternity, one by the fall of a tree, and the other by a short sickness. I have stood by the bedside of a youth without hope, and as I pointed him to the sinner's friend, he seemed utterly ignorant on the subject of religion, nor did he feel that he needed a Savior, had never read the Bible, and seemed to care as little as he knew; and thus he died. O how sad, how desolate is the death bed of the sinner! My heart bleeds for them.

From Rev. B. F. Pratt, Elkland and Beecher's Island, Tioga Co., Penn.

Mr. P. gives a sad picture of the moral condition of his field of labor, and at the same time assures us, that it must assume a very different aspect, and will soon amply compensate for all the labor and money expended on it. This is his language:

I have been prosecuting my labors on my field, with alternate hopes and fears struggling in my mind. On my entrance here, death and darkness seemed to reign, and the consciences of the people to be annihilated. Public worship was greatly neglected, and every species of wickedness which might be expected in such a state of things, alarmingly prevalent.

Wickedness still prevails—Sabbath desecration, intemperance and profanity. Lumbering is the leading business on this stream, and it is a demoralizing business, as it is carried on. Men are herded together in the forests, where the logs are prepared, away from the restraining influence of society, and from the preached Gospel. And in the saw mill it is little better; and in rafting, where these bad elements are more extensively collected, it is appalling—intolerable! These corrupted ones are corrupters. They come in contact with

many, and the poison spreads. Now the most of these are beyond our reach. They do not come under the Gospel. These are the working men who are employed in the business, and those who carry it on, though respectable men, and some of them professors of religion, must use this class of laborers extensively, or abandon their business.

Thus you see a hardening influence reaches the people whom I desire to rally and win to Christ. I think there is an increased sensibility and tenderness of conscience. Tears sometimes indicate it. Solemnity is on the countenance. Our congregations are also larger. We have had the communion once in each congregation, and one has been added by letter to the church at Beecher's Island.

The providence of God has conspired with the Gospel to produce feelings of solemnity among the people. One young man was instantly killed by the fall of a tree. The funeral was on the Sabbath, a large assembly were present, many whom I had never before seen in the house of worship, and they have since been very regular in their attendance.

I think there is some increased feeling among professors, and some inquirers among the unconverted. The world and providence of God have, in rather an unusual manner concurred to awaken the careless. A man in the vigor of life, who had, with others, been sporting on the river in a skiff, as they came to the shore, said to his brother-in-law, 'I will beat you to the house.' They both ran; but as they came near to his door he staggered and fell, and was carried in the house a corpse. This was on the Sabbath.

These borders of Pennsylvania are about to increase in importance, and with great rapidity. The N. Y. and Erie Railroad, which has been completed to Corning, will be completed to the Lake in another year. Plank roads are being constructed from various points to that road, which will afford facilities to which the people of this region have been strangers. The population must rapidly increase, and a great change is at hand. Every possible effort of the society should be made *now*, for I think it will pay; the churches will in a few years be off your hands, and will become helpers. As to the increase of population and wealth, I think I cannot be mistaken. And if the labors of your missionaries shall be blest, the churches will soon help themselves, and swell the means of the Home Missionary Society.

ADDRESSES AT THE TWENTY-FOURTH ANNIVERSARY.

Address of Rev. John W. Chickering,
of Portland, Maine.

On moving the Resolution for the acceptance of the Report :

What I say shall be not of the great West but of the great East—greater than is generally supposed; so great and so rapidly growing in population, if not by another annexation, in territory, that we have hard work to take care of our own Home Missions, and little power to help the general cause. Yet it is to be hoped we shall do enough for the West to enlist our prayers.

The single State of Maine is about as large as all New England beside, with a vast seacoast of 300 miles, or with its indentations, 2,000—inexhaustible materials of various kinds, including building materials enough to rebuild solidly all the cities in the world—half a million of people, three quarters of whom live in one quarter of the territory, leaving over the remainder a scattered population requiring extensive plans and efforts. Yet we love the West; we would help the West; we have not robbed the West, as may have been thought, in taking Professor Stowe thence; but have done it to save his life, and to enable him to do much in his unprecedented and most interesting field of *college pastoral labor*, both for the East and for the West. But our apologies must be offered, and we trust will be accepted, for giving little at present directly to your treasury.

But all this, said Mr. C., is somewhat local and almost personal. I turn gladly to a wider theme, HOME MISSIONS. It is a glorious phrase. Each word, how expressive! What is a mission but a sending?—and whence had the name and the thing their origin? "The Father sent his Son to be the Savior of the world." Another mission the angels execute. "Are they not all ministering spirits, sent forth to minister to them that shall be heirs of salvation?" And then our mission; "As the Father sent me, even so send I you?" And for what? "Go ye into all the world and preach the Gospel to every creature." Yes, to every creature.

But the apostles began at Jerusalem. HOME, what tender thoughts the word awakens! HOME MISSIONS, how touching their very name! Our country is our

home—wide, ever expanding, heterogeneous—perplexing and almost endangering our home feeling. What was California or New Mexico to us? Welcomed not with "alacrity," but with regret for the means and fear for the result. Yet we have soon learned to embrace it in our conceptions of our country, and to love it, perhaps, all the more readily for its golden treasures which had attracted—we will not say with a speaker at a previous meeting—the siftings of the North and South and West, unless he knew where the sieve was supposed to be emptied of much of its contained chaff.

But this whole land, from sea to sea, and from the river almost to the ends of the earth, is our home, our children's home; the home of other men and their children; of other races and their offspring. A glorious field! Let us till it well, and sow it wisely, and God will cover it with a wonderful harvest which the angels shall reap.

Shall I be out of order, asked the speaker, since so little opportunity is given at these meetings for practical exhortation and prayer, if I touch upon another branch of Home Missions? Every Christian has a commission still nearer home than his country. The city or village where he dwells; the church and congregation to which he belongs; the dear family he loves; these are his home fields. The last, is most of all, not so much a branch as a *root* of all right effort; not so much an auxiliary as the parent society—the *parental Home Missionary Society*—the society of sweet home!

Oh, then, said Mr. C., let us teach these things diligently to our children; both these Gospel principles and these momentous facts. Let us tell them that Jesus died for them, and that he died for a wicked and perishing world, which they may help to save. Then they may rise up and call us blessed—rise up, O how high! Even to the heights of Zion. And other men's children too,—the successive generations who shall take our places on this continent and on this globe, shall rise up on high and bless us, and the grace which made us useful.

More than all, CHRIST, whom we now essay with faltering lips to bless, shall bless us with the benediction that shall open to us, all unworthy as we are, the gates of Heaven.

Address of the Rev. Andrew L. Stone,
of Boston, Mass.

In support of the following resolution :

Resolved, *That the Gospel of Christ, brought in contact with the mind and heart of our entire population, is the only influence to which we can safely entrust the destiny of this country.*

It is a happy thing for a nation to have a history to which she can look back with pride—to which in every hour of her peril she can point her defenders for animation and cheer, from which she can draw ennobling appeals for her sons in times of degeneracy and disaster. Were we called upon again to breast the waves of foreign invasion, what words of power to send along the fainting lines in the battle's changing fortunes would be those heroic names from our early story, "Washington," "Bunker Hill," "Yorktown," "New Orleans!" Who did not feel the might of this influence a few years ago, when Greece made her struggle for independence? It was not only the pressure of her wrongs, but the memory of early Greece, the undying names of old heroes, that nerved her arm. Who did not feel from the same source a quickening of his sympathies when young Rome so lately struck for freedom?

But none can change a history past. Be it famous or infamous, it is unalterable. What is writ, is writ. Our history thus far is a record we cannot touch. There it will remain whether we prove worthy of it or recreant to it. We cannot blot it out. In respect to it we have no responsibility. But when we look forward and speak of our country's *destiny*, we enter a sphere where our personal responsibility is deeply concerned. We cannot re-write our history—we can *make* destiny. What our history is we know—the world knows. What our destiny *shall* be God only knows—the future will write it down.

It will be a destiny, we can say, that will tell controllingly on human progress, that will carry in it more of human weal or wo than any other ever written. We stand strong here in our continental home. Our tread shakes the hemisphere. God has planted us deep. Our topmost boughs touch the arch. If we fall, the ends of the earth will feel the shock.

We shall have no feeble destiny, whether it be disastrous or happy. Look at the extent of our country. Everything here is of colossal proportions. We have a territory equal in extent to the third continent of the Eastern hemisphere, with an

indented seacoast, including our island dependencies of more than 30,000 miles; inland seas broad enough and deep enough to drown entire many a renowned kingdom of the old world; mighty reaches of navigable rivers; a wealth of virgin forests and unwrought mines no arithmetic can compute. From our Atlantic shore you go inland a thousand miles and you stand on the Alleghany; from these summits you descend a thousand miles and you reach the hither bank of the "Father of Waters;" crossing this broad rolling flood, you ascend again a thousand miles to the ridges of the Rocky Mountains; and yet another thousand must you traverse ere you stand by the Pacific Sea. What must the destiny of such a country be?

Look again at our advancing population. The old world is emptying itself upon our shores, at the rate of a thousand a day all the year round. Our Eastern seaports are thronged with immigrants. In long, dense files they stretch away over the mountains toward the wilderness and prairies of the West. The wilderness receives them; in its capacious bosom they are lost; still the flood gates stand open; still the living tide pours in, and still there is room enough and to spare. Shall we have a feeble destiny?

Look at the development of individual manhood in this land. Numbers are not strength; the little Island of Great Britain wields a more effective power, and fills more the eye of the world than the Chinese Empire with its uncounted millions. And here on our soil every man acts, in whatever capacity, with his utmost energy—mind and heart, and soul and body are tasked. All the elements of a vigorous manliness are here in fullest volume and muscle.

I say, then, we shall have a destiny of power—a destiny the world must feel. What ought now this destiny to be?

It ought to be in keeping with our origin. It must be such a destiny, that if it were now written down in the same chapter with that which describes our heroic beginning, the moral sense of all men should say it were a fitting consummation. It must suit that stirring history that drove our Fathers to Holland, and thence to these stern and wintry shores, for conscience sake and Christ.

It must lead in the world's disenthralment, by the spirit of all our institutions, by our happy solution of the great problem of self-government, by the picture we shall hold up to the nations of a free, enlightened, happy people, enjoying in peace every sacred right of man.

It must take hold of the Gospel's triumph. If ever a nation had it in charge to give the news of salvation to all lands that nation is ours. If this principle be of eternal force, "freely ye have received, freely give," we must show our gratitude to God for our own priceless religious blessings, by being his almoners of the same treasure to all the destitute.

To what shall we trust to mould and shape this destiny? Shall we trust to the *National Constitution*? It is a noble, a sacred instrument—the production of happier days than these. Whatever may be said of it, it could not now be reproduced, if it were to be destroyed. We have heard talk of repudiating this highest organic law of the land. But we will not echo such a sentiment. Blasted be my lips before they utter one word of treason against this fundamental law, and wither my right arm, before it raise a traitor's sword against this maternal bosom! We will not speed the cry of "disunion" from whichever pole of the strife it come to our ears. We shall not despair of the Union and give over the Union, if the present struggle for freedom go against us. There is no heroism in deserting the ship just as it enters the foam of the breakers. In the Union and for the Union we will labor and pray for our common country. But who shall interpret for us this same National Constitution? Who shall tell us how far its provisions must carry our loyalty? Statesmen differ. Patriotism is arrayed against patriotism. It is under the provisions of this Constitution that these very discussions are now taking place which go rocking and heaving beneath all our deep foundations. We must have some other safeguard.

Shall we trust to *political sagacity and integrity*. We have statesmen, intelligent, far seeing, and eloquent as any that shape the destinies of any land. But what is this political sagacity doing? It is seeking its own self-advancement—it is truckling to mercenary fears—it is grind-

ing like poor blind Sampson, in the prison of party. Let any great crisis come when we have a right to expect this political sagacity will speak out its earnest advocacy of freedom, humanity and right; and it is silent as the grave, or false to every sacred sentiment of justice and mercy. No, we will not trust the nation's destiny here.

Shall we trust to *general intelligence*. There is no country on earth where this is so widely diffused. We are on all our levels a reading people. But light is not enough. An enlightened nation may be an infidel nation. An enlightened nation may discard the Bible and the religion of Jesus. An enlightened nation may bring on itself all the horrors of a "reign of terror." With nations as of individuals, it is too often found "the tree of knowledge" is not that of life. Science, however laurelled and renowned—accompanied with whatever social culture and refinement—walking on whatever level of place, may be found in the laboratories of its art, hewing its way mercilessly through the bosom of its benefactor and friend.

No, we can trust to nothing but the *Gospel of Christ*. We need its resident and abiding influence in every part of our land, as furnishing the highest sanctity to civil law, to uplift from the dust the trampled Sabbath—to keep before the consciences of men an unflinching standard of right—to enter and penetrate all our institutions, domestic, civil and social—and to renew the individual heart. We want this Gospel not as a transient visiter—like a flying tract or the trip of a colporteur. We cannot indeed spare one of these tributary influences; but we want something more—the Gospel, lodged behind the altar—entrenched within sanctuary walls—lifting its spires on every hill—swelling its Sabbath songs in every grove till the wilderness and the solitary place are glad, and the desert blossoms as the rose.

Appointments by the Executive Committee of the A. H. M. S., during the month of May, 1850.

Not in commission last year.

Rev. William A. Westervelt, to go to Iowa.
 Rev. W. A. Niles, Wisconsin.
 Rev. George J. Barnett, Destinations in Central Ill.
 Rev. Richard Knight, Norway, N. Y.
 Rev. George B. Hubbard, Batavia, Ill.
 Rev. Josiah Towne, Geneva, Ill.
 Rev. Israel C. Holmes, Chester and Tupper's Plains, O.
 Rev. Hugh McBride, Unity, New Lexington, &c., O.
 Rev. Joseph Lord, Scott, N. Y.

Re-appointed.

Rev. Bennett Roberts, Marion, Iowa.
 Rev. Ozias Littlefield, Garnaville, Iowa.
 Rev. A. G. Taylor, Hermon, Mo.
 Rev. W. H. Smith, North Prairie, Mo.
 Rev. C. H. Heckman, Platte Purchase, Mo.
 Rev. Isaac E. Heaton, Waterloo, Wis.
 Rev. Dana Lamb, Alto and Springvale, Wis.
 Rev. J. M. Phillips, Hazel Green, Wis.
 Rev. C. A. Williams, South Ottawa and Vermilion, Ill.

Rev. E. C. Birge, Momence, Ill.
 Rev. Wells Andrews, Tremont, Ill.
 Rev. L. E. Sikes, Lamolite, Ill.
 Rev. James H. Baldwin, Indian Creek and Wal-
 tham, Ill.
 Rev. George Langdon, Algonquin and Crystal
 Lake, Ill.
 Rev. Samuel Ordway, Northampton, Ill.
 Rev. Jacob E. Conrad, Warsaw, Ind.
 Rev. S. R. Bissell, Angola, Salem and York, Ind.
 Rev. Jacob Patch, Orland, &c., Ind.
 Rev. Daniel Jones, California, Mich. and Brook-
 ville, Ind.
 Rev. N. C. Coffin, Hebron, Ohio.

Rev. E. R. Johnson, Destinations in Dayton, Pres-
 bytery, O.
 Rev. Thomas Griffith, do. do.
 Rev. John Monteith, Blissfield, Mich.
 Rev. William Platt, Lapeer, Mich.
 Rev. William Holmes, Leoniada, Mich.
 Rev. Seth Hardy, Comstock, Mich.
 Rev. Justin Marsh, Tekonsha and Eckford, Mich.
 Rev. Josephus Morton, Sylvan, Mich.
 Rev. Samuel Sessions, Springport and Concord,
 Mich.
 Rev. Nathaniel Hurd, Fairfield, N. Y.
 Rev. G. S. Northrup, Evans, N. Y.
 Rev. Charles Machin, Oneida Castle, N. Y.
 Rev. C. J. Knowles, Riverhead, L. I.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, during the month of May, 1850.

MAINE—

Pembroke, Rev. B. G. Snow, 1 00
 NEW HAMPSHIRE—
 Henniker, Abel Connor, to const. Mrs.
 Eunice C. C. Leach, of North Dunbar-
 ton, a L. M., 30 00
 Jaffrey Cong. Ch., by Rev. L. Tenney, 2 60
 Manchester, First Cong. Ch., Fem. Miss.
 Soc., by Rev. C. W. Wallace, 3 60
 Marlboro, N. H. Cong. Ch. and Soc., in
 part to const. Mrs. Emily S. White, a
 L. M., \$15; Cash, \$3; by Rev. B.
 P. Stone, 18 00
 Orford, West Cong. Ch. and Soc., by
 Rev. W. Clark, 15 00
 Winchester, Ladies' H. M. S., to const.
 Wm. H. Marble, of Chesterfield, a L.
 M., and in part to const. Mrs. Calvin
 Burnap, of Winchester, a L. M., by
 Rev. E. P. Stone, 54 00

VERMONT—

Fairfield, Thomas Morse and family,
 A Reader of the Home Missionary, 2 00
 A Reader of the Home Missionary, 5 00

MASSACHUSETTS—

Home Missionary Society, by B. Per-
 kins, Treas., 4,000 00
 Brimfield, a friend, to const. Rev. Jacon
 Morse, Abner Hitchcock and Amos
 Hitchcock, Life Members, 100 00
 East Hampton, Young Men's H. M. S.,
 by H. Bartholomew, Jun., 147 15
 Hampshire Miss. Soc., by E. Williams,
 Treas., 29 12
 North Amherst,
 Northampton, First Parish, J. M'In-
 tyre, \$5; T. Pomeroy, \$3 50, 8 50
 West Hampton, Ladies' Circle of In-
 dustry, \$30; Center Sewing Circle,
 \$16; Ladies, \$12 95, 58 95
 Other sources, 203 43
 South Reading, Burrage Yale, to const.
 Mrs. Ellen S. B. Norcross, of South
 Reading, and Miss Catherine D. Flint,
 of Reading, Life Members, 60 00
 Sunderland, legacy of Miss Martha Field,
 by Josiah Trow, Exr., 500 00

RHODE ISLAND—

Slatersville, by Rev. T. A. Taylor, 30 00

CONNECTICUT—

Bridgewater, Mr. Sawin, 25
 Brookfield, Cong. Ch., by Samuel Ruggles, 15 12
 Brooklyn, Mrs. S. P. W., 5 00
 East Haddam, Rev. Isaac Parsons' Ch.,
 of which \$30 is to const. James Glad-
 win, a L. M., by G. E. Goodspeed, 51 00
 Goshen, Cong. Ch. and Soc., by Rev. L.
 Ferrin, 125 00
 Granby, Mrs. Charlotte B. Barnum, a L.
 M., by her husband, 30 00
 Gullford, in part of legacy of Miss Ann
 Kimberly, by H. W. Chittenden,
 Jewett's City, Coll., \$39; Ladies' Benev.
 Soc., \$17; Miss Lucy Avery, \$5; indi-
 viduals, \$5; by Rev. C. Terry, 66 00

Lebanon, South Soc. Gent., by E. Hunt-
 ington, \$30 28; Ladies, by Miss A.
 Buckingham, \$23 88; Mon. Con.
 Coll., \$21 90, 75 00
 Middle Haddam, Cong. Ch. and Soc., by
 Rev. J. C. Houghton, to const. Deac.
 David Dickinson, a L. M., 30 60
 Middletown, Hon. Samuel D. Hubbard,
 North Stonington, Cong. Ch. and Soc.,
 \$30 71; Juvenile Soc., \$3 18, by R.
 Whiting, 32 89
 Norwalk, Ct., First Cong. Ch., from
 Members of the family of Col. Buck-
 ingham Lockwood, dec., viz: by
 Miss Julia A. Lockwood and Miss Eliza-
 beth Lockwood, to const. their
 mother, Mrs. Polly Lockwood, a L.
 M., \$15 each; from Mrs. Polly Lock-
 wood, \$12; Miss Julia Gregory, a
 thank offering for recovery from dan-
 gerous sickness, \$5; by Rev. E. Hall,
 D. D., 47 00
 Norwich, Ladies' H. M. S., by Mrs. H.
 G. Ripley, 220 63
 Plymouth Hollow, by Seth Thomas,
 Jun., 16 00
 Redding, Rev. J. Bartlett,
 Saybrook, First Cong. Ch. and Soc. La-
 dies, by Mrs. C. R. Dowd, Treas., 55 00
 South Woodstock, Ladies' H. M. S., to
 const. Mrs. Faith W. Methewson, a L.
 M., by Frances M. Lyman, Treas., 30 00
 Stonington, Aux. H. M. S., by Miss L. A.
 Sheffield, 80 00
 Stratford, Cong. Ch. and Soc., \$20 78;
 Mon. Con. Coll., \$20, by D. P. Judson,
 Trumbull, Cong. Ch. Coll., \$13 30; La-
 dies' Sew. Soc., \$50; to const. Rev.
 D. M. Elwood, a L. M., 33 30
 Vernon, N. O. Kellogg, to const. Rev.
 Douglas K. Turner, of Hartsville, Pa.,
 a L. M., 100 00
 Wallingford, from Mrs. Abigail A. Parker,
 dec., by James Parker, 10 60
 Waterbury, Cong. Ch. and Soc., by P.
 W. Carter, 337 96
 Wilton, Cong. Ch. and Soc., of which
 \$30 is to const. Mrs. Emily B. Hall,
 and Mrs. Gordon Hall, Life Members,
 by C. Marvin, 60 00
 H., \$10; friend, \$50, 60 00

NEW YORK—

Albany, Mrs. Delinda Clark, 5 00
 Ashland, H. M. S., to const. Argalus
 White, a L. M., 30 00
 Baiting Hollow, L. I., Cong. Ch., by Rev.
 A. Downs, 10 00
 Bedford, L. I., Cong. Ch., Mon. Con.
 Coll., by D. O. Calkins, 1 00
 Brooklyn, viz:—
 Church of the Pilgrims, by R. P. Buch,
 \$651; Ladies, by Mrs. Woodruff,
 \$68 15, 739 15

First Presb. Ch., B. Sherman, \$25; W. Clapp, \$10; J. T. Terry, \$25; others, \$18,	78 00	PENNSYLVANIA—	
Second Presb. Ch., a Friend,	1 00	Philadelphia, Rev. E. Adair, for freight,	1 00
South Presb. Ch., Mon. Con. Coll., by W. W. Pinneo,	44 86	DISTRICT OF COLUMBIA—	
Mrs. S. E. Austin, \$20; R. E. J., \$4,	94 00	Washington City, a Friend,	50 00
Cairo, Miss Froust, by Rev. S. Williston,	10 00	KENTUCKY—	
Canterbury, Presb. Ch., by Rev. J. Stillman, \$7; Peter Roe, \$3,	10 00	Frankfort, Mrs. Mary Jane Smith, L. D.,	100 00
Cato, First Presb. Ch., by Rev. J. S. Gausa,	10 25	OHIO—	
Centerville, Henry Snyder, to const. Miss Margaret M. Snyder, a L. M., by Rev. T. Blair,	30 00	Johannston, W. J. Tibballs, by Rev. E. G. Johnson,	10 00
Crown Point, Second Cong. Ch., by Mr. Harwood,	7 00	INDIANA—	
Chazy, Mrs. Ann Hubbell,	10 00	Concord and Pisgah, Presb. Chs., by Rev. J. Gordon,	1 50
Cincinnati, Coll., by M. G. Lee,	7 00	Evansville, Old Presb. Ch., to const. Daniel Chute, a L. M., by C. Baker,	36 10
Colchester, Miss Sarah Downs, \$10; Bequest of Mrs. Jerusha Downs, \$30,	30 00	Gilead and Franklin, Presb. Chs., by Rev. A. Lemon,	5 00
Conewango, Cong. Ch., by Rev. L. S. Morgan,	4 00	Lagro, Coll., by Rev. C. Galphin,	5 00
Denton, Presb. Ch., by Rev. O. M. Johnson, Coll., \$15 10; Children, \$1 51; Mon. Con. Coll., \$6; Ladies, \$4 23,	26 86	Marion, Rev. A. Hawes,	7 50
East Stockholm, Mrs. Lucy Hulburd, dec.,	10 00	Warsaw and Manogue, Presb. Chs., by Rev. J. E. Conrad,	32 00
Evans, First Cong. Ch., by Rev. N. H. Barnes,	5 00	ILLINOIS—	
Gateway, Rev. L. A. Chapin, for the West, Greenville, Mrs. Hannah Wakeley, \$15; a Friend, \$5; Coll. \$19; Juvenile Miss. Soc., \$7 58,	46 58	Bloomington, Cong. Ch., by Rev. L. Parker,	7 50
Harlem, N. Y., Presb. Ch., to const. Rev. Thomas S. Ward, of Bloomfield, N. J., a L. M., by E. Ketcham,	35 00	La Harpe, Coll., by Rev. J. H. Heary,	5 00
Ithaca, Rev. Wm. Wisner, D. D., Kingsborough, U. M. and Mrs. S. B. Place, to const. Mrs. Rachel B. Judson, a L. M., \$50; Mrs. Susannah Giles, \$10; J. Giles, \$5; by Rev. Dr. Yale,	10 00	Newton, Rev. C. S. Cady,	3 00
Lewis, First Cong. Ch., by Rev. T. Riggs,	65 00	Peoria, Cong. Ch., Mon. Con. Coll., by Rev. L. Spencer,	4 00
Lumberland, Cong. Ch.,	9 00	Peru, J. H. McMillen,	10 00
Mount Morris, Presb. Ch., by Rev. C. H. A. Bulkley,	4 32	Providence, First Cong. Ch. Coll., \$5 13; Rev. David Todd, \$5,	10 13
Mount Sinai, L. I., Cong. Ch., by Rev. Thomas Harris,	48 50	Rock Island, Second Presb. Ch. Mon. Coll., by Rev. E. D. Holt,	2 00
New York city, viz.:	37 48	MICHIGAN—	
John M'Comb, \$20; Otto Tank, \$8; M. Merrill, \$2,	30 00	Blissfield, Presb. Ch., by Rev. J. Monteth,	15 84
Cornwall St. Ch., Sab. Sch. Assoc., by A. Maxwell,	109 04	Plainfield, Cong. Ch., by Rev. I. Barker,	2 50
Central Presb. Ch., D. \$100; others, \$28 50,	128 50	St. Clair, Cong. Ch., by Rev. E. H. Morgan,	13 75
Eastern Cong. Ch., by S. Cutter,	2 14	MISSOURI—	
Hammond St. Ch.,	10 50	Little Tebo, by Rev. J. V. Barks,	6 30
Mercer St. Ch., L. Attarbury,	25 00	Platte Purchase, German Ch., by Rev. C. H. Heckman,	9 00
Niagara Falls, A. H. Porter,	50 00	WISCONSIN—	
Perry Center, Cong. Soc., Ladies' Benev. Soc., by Mrs. M. H. Hodgeman,	5 00	Caldwells' Prairie, Cong. Ch. Mon. Con. Coll., by Rev. C. C. Cadwall,	1 00
Phelps, John Bement,	10 00	Hazel Green, Presb. Ch., by Rev. J. M. Phillips,	16 00
Fitcher, legacy of Rufus Rose, by A. J. Smith, Ex'r,	25 00	Janesville, Cong. Ch., by Rev. H. Foots,	4 00
River Head, L. I., by George Miller,	10 00	Ridgeway, G. W. Hichox,	5 00
Scholastic, B. Pond,	5 00	Union, Cong. Ch., by Rev. B. C. Church,	6 00
Sidney Plains, Charles S. Rogers, a L. M., Smithfield, by Rev. G. T. Todd,	4 00	IOWA—	
Smithtown, L. I., W. P. Buffett,	10 00	Brighton, Cong. Ch., by Rev. C. Burnham,	15 25
Walton, Cong. Ch., by Rev. J. S. Pettigell,	5 00	Burlington, Mon. Con. Coll.,	27 67
West Durham, Daniel Coe, a L. M., by Rev. L. H. Fellows,	30 00	Colesburgh, Cong. Ch., by Rev. E. B. Turner,	7 00
NEW JERSEY—		Davenport, Cong. Ch., by Rev. E. Adams Coll., \$10 50; Mon. Con. Coll. \$10,	20 50
Bloomfield, Rev. T. S. Ward, \$5; J. C. Baldwin, \$10,	15 00	Keokuk, Presb. Ch., bal. of Coll. \$1; Mon. Con. Coll., \$5 25, by Rev. G. Wood,	7 25
Chester, Cong. Ch., by B. O. Canfield,	8 54	Keosauqua, Cong. Ch., by Rev. D. Lane,	8 00
Mandham, Presb. Ch. Coll., by W. L. Douglass, \$71; Mrs. Anna M. M. Morris, \$2,	73 00	Warren, Coll., by Rev. D. B. Nichols,	7 25
Newark, legacy of Samuel Baldwin, dec., by Caleb Baldwin, Jr., Ex'r, \$30; M. W. Sanford, to const. James Wheeler, a L. M., \$30,	80 00	Yankee Settlement, by Rev. E. B. Turner,	3 10
Orange, Second Presb. Ch., Young People's Miss. Soc., to const. James Munn, a L. M.,	30 00		

\$8,972 21

J. CORNING, Treasurer.

Donations of Clothing, Books, &c.

Andover, Mass., Edward Taylor, a box of Bibles,	
Claremont, N. H., Ladies' Benev. Soc., a barrel, by Mrs. C. O. Kidder,	
Manchester, N. H., Fem. Miss. Soc., a box, by Rev. C. W. Wallace,	20 19
Norwich, Ct., a box, by Miss Nancy L. Huntington,	134 00
Philadelphia, a box, by Rev. R. Adair,	
Worcester, Mass., Miss. Sew. Circle, by Mrs. E. Banister, a box,	
Mrs. S. P. W., a bundle,	

One barrel, source unknown.

Rev. Cabot Clark, acknowledges the receipt of the following sums in Michigan.

Ann Arbor, Cong. Ch., \$6 75; Presb. Ch., \$84 27,	71 02
Ceresco, by Rev. Mr. Holmes,	3 50
Hilledale, Presb. Ch., \$19 63; G. W. Underwood, \$5,	24 82
Jonesville, Presb. Ch.,	12 00
Lodi, Presb. Ch., Rev. C. G. Clarke,	2 00
Mishawaka, Ind., Presb. Ch.,	40 00
	\$153 34

Receipts of the New Hampshire Missionary Society from Jan. 3d to May 27, 1850. Rav. B. P. Bronz, Secretary.

Aekworth, Cong. Ch. and Soc.,	30 20
Bennington, coll., \$10 15; Mon. Con. coll., \$9 50,	19 65
Bridgewater, Jeremiah Martin, Bristol, Mon. con. coll.,	1 00 4 16
Claremont, Cong. Ch. and Soc., \$11 01; income of Rooster legacy, \$17,	28 01
Concord, West Cong. Ch. and Soc., \$11 97; Rev. A. P. Tenney, \$6,	16 97
Dublin, Cong. Ch. and Soc.,	5 78
Durham, Cong. Ch. and Soc.,	15 06
Enfield, Cong. Ch. and Soc.,	1 27
Francestown, Cong. Ch. and Soc.,	26 34
Franklin, in part of legacy of Mrs. Abigail Sanborn,	480 18
Greenfield, Cong. Ch. and Soc.,	7 37
Hampton, a friend,	1 00
Hanover, Dartmouth College Ch. and Soc., \$25; a friend, \$2,	27 00
Haverhill, Cong. Ch. and Soc., \$20 93; Deac. A. R. Morrill, \$5,	25 93 25 00
Holla, legacy of William Ames,	2 85
Hookset, Cong. Ch. and Soc.,	3 80
Hudson, Cong. Ch. and Soc.,	
Keene, Ladies Heshbon Soc., \$13 78; Juv. Heshbon soc., \$15; Mon. Con. coll., \$50,	78 78 7 61 6 25
Langdon, Cong. Ch. and Soc.,	85 00
Lempeter, First Cong. Ch. and Soc.,	38 00
Lyme, Cong. Ch. and Soc.,	30 00
Mount Vernon, Cong. Ch. and Soc.,	17 47
Nashua, Olive St. Ch. and Soc.,	10 20
Pelham, Cong. Ch. and Soc.,	
Peterboro, Presb. Ch. and Soc.,	
Plymouth, Cong. Ch. and Soc., \$38 54; Rav. W. R. Jewett, \$5; James M'Question, \$5; W. W. Russell, \$5,	53 54 3 45 16 88 30 00
Sabbury, Cong. Ch. and Soc.,	9 55
Sanbornton Bridge, Cong. Ch. and Soc.,	12 50
Sandwich, Mrs. Achsah Beebe a L. M.,	15 00
Seabrook and Hampton Falls, Cong. Ch. and Soc.,	50 00
Sullivan County Conference,	9 87
Troy, Mon. Con. coll.,	
Avals of land sold in Maine,	
Interest,	

Cent Societies

Dunbarton,	30 00
Litchfield,	9 72
Lyme,	9 00
New Market,	8 00
	\$1,252 39

The Massachusetts Home Missionary Society, acknowledges the receipt of the following sums in the month of April, 1850.—BENJAMIN PERKINS, Treasurer.

Amherst, Rev. Job Cushman, to const. Rev. J. L. Merrick, Rev. Charles Woodworth, George Cutler and John Woodworth, Life Members, \$100; John Leland, \$20,	190 00
Billerica, Rev. J. G. D. Stearns,	5 00
Boston, Old South Soc., Ladies, \$154 50; Gent., \$430 20,	584 70
A friend,	3 00
Brimfield, Benev. Assoc., S. Homer, Treas.,	63 52
Brookfield, Assoc., S. M. Lane, Treas.,	
North Brookfield, \$52; Southbridge, \$107; Storrsville, \$13,	172 00
Rev. Mr. Hutchins' Soc.,	32 79

Cambridge, Mrs. Elizabeth Bates,	10 00
Cambridgeport, Rev. Mr. Stearnes' Soc.,	143 03
Dedham, Mrs. Paul,	50
Dorchester, Ladies H. M. S. Village Ch.,	70 12
Dover, balance,	2 00
Dudley, Rev. Dr. Bates' Soc.,	55 01
Enfield, Benev. Soc. to const. Epaphras Clark, David Colton, John Chase, Sanford Collins, Gilbert McKinney, Mrs. J. S. Jones, Mrs. B. Ward, Mrs. J. Northam, Mrs. W. Packard, Mrs. M. Underwood, Miss Jane Cutler of Enfield and Mrs. N. M. Leonard, Miss L. C. Leonard of Albany and Mrs. Frederick R. Walker of Hartford, Life Members,	600 00
Fall River, Central Ch. and Soc.,	142 46
Haverhill, Center Ch. and Soc., Mon. Con. coll.,	27 41
Haverhill, East, Rev. Mr. Lewis' Soc.,	22 00
Holland, Ladies Home Miss. Soc.,	10 00
Hopkinton, on account of legacy of Sam'l Goddard by A. C. Putnam and S. Morse, Ex'rs.,	48 00
Kingston, 2d Cong. Ch. in full to const. Miss Catherine Russell a Life Member,	15 21
Mendon, Rev. Mr. Chamberlain's Soc.,	6 00
North Chelsea Cong. Soc.,	12 00
Phillipstown, Rev. Mr. Perkins' Soc.,	43 00
Plympton, Cong. Ch., a female member,	10 00
South Reading, a friend,	5 00
Stowe, Evangelical Cong. Soc.,	7 50
Waltham, Rev. Mr. Whiting's Soc. to const. Nathaniel Sibley, Otis Upham and Mrs. Almira Bachelder, Life Members,	117 50
Wayland, Mrs. M. T. Bigelow to const. Miss Sarah Russell a L. M.,	30 00
Rev. Mr. Rich's Soc.,	16 64
Westboro', Evangelical Ch. and Soc.,	124 78
West Boxford, Fem. Char. Soc.,	2 87
West Brookfield, bal.,	10 00
Worcester, First Ch. and Soc.,	55 60
	\$2,567 64

The Connecticut Missionary Society acknowledges the receipt of the following sums from March 1, to May 20, 1850. E. W. PARSONS, Treasurer.

Bolton, coll. by Rev. L. Hyde,	13 09
Bridgewater, by Rev. J. Kilbourne,	36 40
Colebrook, of which \$20 is from Rufus Holmes to const. his daughter Mrs. Susan J. Beecher a Life Member,	66 50
East Windsor, Miss Ellsworth, by Rev. J. Andrews,	5 00
Ellington, bal., by Rev. N. H. Eggleston,	1 00
Everest fund, by B. Ely,	1 87
Glastenbury, First Cong. Soc., by Rev. J. A. Smith,	103 34
Manchester, First Cong. Soc., by Rev. B. F. Northrop,	102 51
New Hartford, First Ch., by Rev. C. Yale,	14 50
Newington, Ladies' Sew. Soc., by S. L. Kirkham,	9 12
New London, First Cong. Ch. and Soc., by J. C. Learned,	101 80
Norwich, First Cong. Ch. and Soc., by Rev. H. P. Arms,	54 00
Salem, Cong. Ch. and Soc.,	8 00
South Farms, bal. by Rev. Mr. Parmelee,	1 00
Suffield, a friend,	1 00
West Hartford, Julius W. Deming L. M., \$30; James B. Deming, L. M., \$30,	60 00
West Hartland, by Rev. C. G. Goddard,	9 38
West Suffield, by Rev. J. W. Sessions of which \$30 is to const. Theodore King a L. M., and \$10 is in full to const. Isaac H. Graham a L. M.,	50 00
Westville,	33 00
Windsor, First Cong. Ch. and Soc., by Rev. T. A. Leete,	75 62
Worthington, coll., \$109 55; Ladies Sew. Soc., \$10 45; Norman Porter to const. Hannah D. Goodrich a L. M., \$20,	150 00
A friend by Charles Hoexter, \$1; N. D. Danforth, 50 c.,	1 50

THE HOME MISSIONARY.

Go, PREACH the GOSPEL. *Mark xvi. 15.*
How shall they preach except they be SENT? *Rom. x. 15.*

Vol. XXIII.

AUGUST, 1850.

No. 4.

Missions to California.

A year and a half has now rolled away since the excitement in reference to California began. In that period, some 150,000 souls have found their way thither. They have met hardships and temptations that have severely tested their moral principles. Many of them have fallen already into a melancholy state of abandonment. Many others have died under circumstances which present the question of their eternal state most painfully to the minds of surviving friends. Great wickedness abounds in the larger towns, and multitudes of those who at home were at least hopeful, will go astray and be ruined. If ever a community needed the best influences of the Gospel, that which is now collected and collecting in California is the one. It is a community composed of the most active elements—various in origin and principle; energetic almost beyond parallel; gifted in talent, skill and experience; furnished with capital, and backed by the good will of those countries from which the population has come. What is to be the complexion of the public morals will soon appear. We tremble to think what such a people may become, unless the means of grace are rendered accessible and efficient.

Many persons having some connexion with the ministerial office, past or present,

have gone to California; and if they all possessed the proper qualifications, and all waited on their ministry, there would be an adequate supply. But this is far from being the case. Not many clergymen who have gone to California make the ministerial work their exclusive business, except those who have gone out in connexion with missionary societies. Of course, only some twenty or thirty compose the working force of the evangelical ministry in that country. Others there are who preach occasionally; but it is doubtful whether the effect of their message is not more than counteracted by their being found in the pursuit of secular objects. Men who have themselves gone to the land of gold for the sake of lucre, will hardly give credit for better motives to clergymen who are found digging or trading or speculating.

There is, then, an undiminished necessity for sending ministers to California. Whatever expeditions to that land have been ever done, this has not. But it should not be disguised that the work is an arduous one, and that not many are exactly adapted to it. Besides physical vigor and the power of endurance under every variety of accommodations, a ready active mind, stored with professional materials and fruitful in expedients, seems to be more needful than elsewhere.

The population, being called from the whole earth, pay little regard to usages or opinions imported from abroad; and the minister's influence must be coined on the spot from ore that he quarries there, and will pass at the value which his personal character can impart to it, and no more. The authority and respect which prescription gives to his office in older countries, in the absence of inherent qualities will avail him little, in that furnace of character, where so many of his profession are tried and found wanting. Let no man go there who cannot stand on his own principles—who needs to be watched by his brethren, and propped on all sides by public opinion, to keep him perpendicular. We hope the friends of the Society will recommend for this service no one, of whom, in these respects, they have any doubt.

In confirmation of the want of more missionaries, we subjoin a few extracts from the letter of a correspondent, who had been led to expect the arrival of two additional missionaries at San Francisco about the first of May last, but was disappointed by their non-arrival.

"My heart rejoiced that your Society was awake to the moral interests of California, and had actually fixed the time for the sailing by steamer of two brethren in the ministry, long, long promised us! Imagine the pleasure I felt in welcoming them to this field of labor! I had made arrangements for the immediate engagement of one, for some two months at least, while the other could enter the valley of the Sacramento above Sacramento City, and among the thriving and populous towns already sprung into existence there select the best locality for himself. My anticipations of success were very great, and so well founded were they, that I could not be disappointed this time, as often I had been before! I had spread the intelligence, "Two missionaries will positively arrive in the April steamer," sent out by the A. H. M. Society! Learning by an arrival from San Francisco of the "steamer's being in," I determined to leave by daylight in the morning for that place on horseback. By about 4 p. m. of the 23d April I was ready to extend the right hand of fellowship to the newly arrived brethren; when, by Mr. Hunt's silence I feared, as I soon learned, that no such persons had arrived! Allow me to express here my bitter dis-

appointment, while at the same time I do most fully recognize the hand of Providence in all, and believe that all is in every respect for the best. Yet, if tears could fetch my friend—— here, they would be freely shed. Had he arrived here now, the climate here would have braced and recruited him at once, and have prepared him for labor in other districts less favorable for health. When he arrives in September, I fear the temperature in the towns of the Sacramento as well as in many of the San Joaquin valley, will not suffer him to labor there with much safety. You are aware that the heat in the upper Sacramento valley is probably greater for some months than at any other place in North America, the thermometer ranging at 110°, 115°, and so on, in the shade.

Fields that I pointed out to your observation last summer have been since then occupied by others. I know that you feel a deep interest in us, and I believe, have endeavored to send us aid. We want men here now—now in April—to seize upon important points, which by August and September will have passed into other hands—in the Sacramento valley there are some flourishing places, containing from 500 to 1500 inhabitants, and without the ministry. One would support a preacher; another of some 2000 people and with a fair prospect of being an important place, would undoubtedly pay a liberal salary to receive the services of one; upon this I have had my eye for some time, being well acquainted with the principal proprietor, and having mentioned the matter to him. Had a missionary arrived in the last steamer he could have gone immediately with that gentleman up the river to that place. Other places there are in that region, and some of prospective importance in the San Joaquin valley. Then, thousands are pressing on to the mines on Trinity river. Trinidad Bay on the coast north of San Francisco you will hear much of. A town has there been laid out, and a settlement formed, and now a preacher is needed to follow them, a support he could readily find at that point, from whence he could penetrate inland, occasionally preaching to bodies of men, and obtaining valuable information in reference to the country and its wants. It is represented to be a fine region, of fertile soil, beautiful scenery and salubrious climate.

It is true that there are ministers enough for this country, regularly ordained, to supply for some time to come the increasing demand for ministerial

labor, if they would only come forth and enter upon the duties of their calling. But their services are not to be had—nay, they are not to be found; hidden away in the cañons of the mountains, in search of gold, toiling with the pickaxe and rocker six days in the week, to preach occasionally on the seventh to their fellows upon the vanity and insecurity of earthly riches! It would surprise you to know the number of them in the mines, and some of them men of fine abilities; I learn occasionally of them, through those who stray down from the mines into this valley! I sent a pressing letter to one the other day, of whom I had recently heard, to come down and attend a meeting of Presbytery. I hope he will be here for he is a man of some power as well as of experience in the ministry, but my expectations are not very strong.

Another missionary speaking of a meeting of ministers in California, remarks:

I know you sympathized with us in our feeling of disappointment, when we read the intelligence that our reinforcements were delayed. We had been together one day before the letter arrived, and had spent the time making statements of facts respecting our several fields of labor, and the destitute fields within our knowledge. I wish I could give you some adequate idea of the region thus brought before us. Would that I could map it on the wall of your Committee Room in all the breadth and distinctness that it is presented to us!

Dear brethren, what are all of us, of all denominations put together? Why, in San Francisco, the best supplied town in the state, with her six chapels and ministers, not one tenth of the population could get in, if crowded to their utmost capacity. What then shall we say of the rest of the state? And worse still, what shall be said of it when all this year's emigration arrives? Before you can start men from New York and get them here, the population will be 200,000. Last year, people were sparse, and permanent settlements uncertain; but this year is to be very different in that respect. A few thousands made but a scattered people for California; but *hundreds* of thousands will fill it up, in *places* at least. Moreover this year's emigration will be a more permanent population, especially that overland. It will center at great points and fasten there. All this stares us in the face, and

we see as a present reality. But when are to come the men to go into these communities and meet their demand for the preaching of the Gospel while it is fresh and earnest, before Satan has persuaded them that religion is not calculated for California?

It is obvious that religious progress *must* be on a scale somewhat answering to progress in other things, or it will be lost sight of. Men will not get up subscriptions and spend time to erect chapels, if ministers are not on the ground to occupy them. If they *are* on the ground, they *will* do it. There cannot be less than 10 or 12 towns where all this could be done in a few months if you would send us as many ministers! * * * I know well the difficulties surrounding appointments to this country; and I speak thus almost in the spirit of complaint, not because I feel that spirit, but because I see so strong and pressing a necessity for help that I fear we are unlikely to have.

Notices of Places.

Marysville.—On Fremont's map, follow up the Sacramento to Feather River, and up that to the Yuba. In the forks is Marysville, and within a mile of it on either side are Yuba city and Eliza. Marysville is a well defined, growing, business town, of from one to two thousand inhabitants, of whom many are overland emigrants with families. The other places are not as large but are rapidly growing, and doubtless will be permanent settlements. Rev. W. Blakeslee, has here formed a Congregational church and Society, and preaches three times on the Sabbath, once to the people of each village. It is expected a chapel will be erected during the summer.

Sacramento.—The character and prospects of this place, in a secular point of view are too well known to require description. Rev. J. A. Benton, the minister, received ordination from the Presbytery of San Francisco in May last. His health had suffered during the last season, and the prospects of the infant church at Sacramento were dark; but a residence of two months at Monterey restored his strength, and he returned to his field in March and was received with gladness by his friends. He commenced preaching and found ready helpers to prepare the way for building a chapel. They purchased

a large frame in San Francisco, which they hope to erect this summer.

San José Mission, 15 miles from the town of San José, on the beautiful lands of the old Spanish Jesuits. A large settlement has commenced here to which Mr. Douglas preaches occasionally.

Santa Clara—another seat of a former Jesuit mission, on a beautiful, healthy, fertile plain, 5 miles from San José. Partially supplied by Mr. Douglas.

In any ordinary state of things each of these would be regarded as needing a minister; but compared with others of still greater claims, they can hardly expect to enjoy more than an occasional supply.

Several places are now open on the San Joaquin and its tributaries.

Humboldt Bay and vicinity. This bay has a remarkable resemblance to the bay of San Francisco; its shape and entrance are exactly the same, but it is only a third as large, and has no rivers emptying into it. Unlike San Francisco, the surrounding country is said to be well wooded and exceedingly fertile. The Trinity mines are 30 or 40 miles N. W. of this by a good road. The town of Humboldt, on the bay, numbers 1000 inhabitants and others are constantly arriving. A line of coast steamers, to touch at all the important ports between Mazatlan and Oregon is projected, of which the "Gold Hunter" is already in the service. Humboldt will probably be one of the landing places. The public attention is now turned also to Trinity River and Eel River emptying into the Pacific, the former north and the latter south of Humboldt. These streams are navigable, and have their courses through fertile valleys and their sources amid the gold regions. This is all comparatively new ground, but every indication requires that one or two missionaries should be on the spot as early as possible.

Sketch of Life in California.

The improvements in facilities for living comfortably are tenfold greater than they were a few months ago. It requires a little tact and planning to keep supplied with all one needs, but that is all it requires. Service is the most difficult to obtain, except at high prices. But by care I have been without it but seldom, and then for short periods, and I have paid no more than my means would allow. In the newer towns it would not be strange if a man had to get his own breakfast, and do many things he would not do in New York. I expect to do it for some time myself, if I go to ———; but what of that? Who cares? The spirit of the time and the place makes all this self-accommodation perfectly common.

To tell in a New York parlor some of the details of new country life would make a very different impression from what the facts do here. Mrs. ———, Mrs. ——— and Mrs. ——— have just been to San Francisco and back by land. I returned with them. Having a large carriage and a strong team, and plenty of provisions along, we troubled no house—camped on the plain wherever we pleased, the only necessities being wood and water. It was easy to kindle a fire, cook a supper or breakfast and eat it, reclining on a carpet of green and fragrant clover. The ladies slept in the carriage, with the top drawn closely down, and the rest of us needed nothing but blankets enough—for the most convenient place in the world to sleep on is the ground, in the open air. The ground is dry and warm in the day time, and the nights are not cold. This climate is peculiar in allowing of these ways of accommodating one's self. The party enjoyed the trip very much.

There is no difficulty of any magnitude about living in this country, if we only have health. It is a poor place to be sick; but with health it is good enough, and is becoming better more rapidly than any other new State ever did.

Valley of the Mississippi.

IOWA.

From Rev. J. C. Ewing, Troy, Davis Co.

When my report was due, my family were all sick with measles, my wife and a little son, apparently near the grave.

By the blessing of kind Providence, we are all convalescing.

The cause of temperance is still progressive, chiefly through the successful efforts of the "sons." The effort to supply this country with the Bible still

commands a good degree of attention. Our Sabbath schools are interesting, especially at this place, where the school has been more prosperous than at any previous time. The attendance is larger, and manifestly a deeper interest felt both by teachers and scholars. The Sabbath, by most of our permanent settlers, is better observed than is common in a country so new as this; though still there is much room for improvement on this subject. There are not wanting those who profane that sacred day by visiting, attending to secular business, and many ways forbidden by the commandment. Attention to the public worship on the Sabbath, in general, is good. While this is true of the larger portion of these churches, it is painful to see the listless indifference manifested by some who are the professed friends of Christ.

Hindrances.

I had hoped that by this time these churches would have been able to assume a large portion of their minister's support. What they will do for the current year I cannot say, as I have not been informed; but I am satisfied the advance will not be a great deal, as the real strength of the churches in this particular has not increased; for the additions to the church during the last year, in a pecuniary point of view, have not equalled the removals. Here I would remark that the *fluctuating state of society* is one of the greatest difficulties in building up churches in this country. To-day all is flattering and promises permanency; to-morrow, our most permanent members are preparing to remove farther West, or to return to the land of their fathers; while others are as the way-faring man that has turned aside to tarry for the night. It requires patience and persevering labor to secure the permanent establishment of churches in a community like ours. Somebody must do this work, or this beautiful country must become a great moral waste. I am not tired or discouraged, but am willing and even desirous to labor in this good cause, while my Master gives me strength.

From Rev. G. B. Hinchcock, Eddyville,
Wapello Co.

Trials and Blessings.

As you are aware, our little church

had been distracted for some months by internal feuds and mutual jealousies. These difficulties were healed only by the loss of five members, (one-third of our whole number,) which seemed for a time to threaten our entire dissolution. Never have we been called to pass through such a trial before, and may the Great Head of the Church spare us the pain of another such! On account of these troubles, together with some other circumstances, I felt that my way was hedged up in this place, and determined to spend some time in one of the settlements, where I have a monthly appointment. Accordingly, in the month of February, I gave notice that at my regular appointment for the next month I would commence on Thursday night, and preach a course of sermons, continuing from night to night until completed. Soon after this notice was given, I was afflicted with a severe influenza, which prevented me from speaking above a whisper for several days, and felt extremely unfit, when the time appointed came, to enter upon the promised effort. But the word was out, and I must go forward, trusting to aid from above. The prospect to human view was very dark and unpropitious. The Methodists had a meeting in progress in town, about three miles from the settlement, and many of the people of the neighborhood were prevented from attending meeting by the prevailing sickness; this was peculiarly true of professors of religion. There were but two or three professors present at my first appointment. Thus all human aid was cut off, and I was left to cast all my care upon the Lord; and he permitted me to see, in a most wonderful manner, his power to save even without human instrumentality. On the first evening, it was manifest that the Holy Spirit was present, sending the truth, like a sharp arrow, to the hearts of sinners. The interest continued to increase as the meeting advanced, until all seemed to be deeply sensible of their need of Christ, and several were led to inquire what they must do to be saved? In view of these facts, I felt it to be my duty to protract the effort much longer than my original design. Accordingly, the meetings continued eleven days—preaching every night and in visiting through the day, from house to house. Brother Apthorp very kindly preached for me twice, which was a great relief to me in my feeble state of health. As the result of this effort, several persons have professed a hope in Christ, and others are

in an inquiring state of mind. Two of the number have united with the church, and others are expecting to unite hereafter. Some have joined other churches. At our last communion there were nine added to the church, seven by letter and two by profession, making the present number of members nineteen. Thus the Lord has been pleased to take away our reproach, and grant us his most gracious aid in our time of need.

From Rev. A. Wright, Anamosa, Jones Co.

The cause of temperance which is always regarded as a precursor of good, has advanced here. At our last temperance meeting forty names were added to the pledge, some of whom are among our most respectable citizens. Two of our Sabbath schools have been re-organized and an unusual number of scholars are anticipated. Our congregations at our three different points of preaching, though not large, consist of the most respectable and influential of our citizens. At our last communion three were added to our church—one by profession and two by letter.

Migration to California.

It is said, by those who have taken the trouble to count, that more than five hundred wagons have passed beyond a point where the roads fork—both leading to Council Bluffs from this place, but by different routes. If so, the probability is that more than one thousand wagons have passed through this place on their way to California during the past quarter.

A Good Sign.

It is quite unusual for Californians to regard the Sabbath. One company from Beloit, (Wisconsin,) spent a Sabbath in this place; among this company was a Methodist preacher and some professing Christians of different names. The preacher held forth to us on the Sabbath. The singularity, together with the curiosity of a preacher bound for the gold diggings, stopping to preach, procured for him a full house. On Monday morning, this company organized under certain laws and chose their preacher for their captain. I would think their selection judicious—and that under such a captain they would be led to serve the Lord on their route.

.. To one of that number it was the last

Sabbath ever spent in public religious worship. They had proceeded but about twenty miles from this place when one of their number, a young physician, was prostrated by disease and carried back to his father's house a lifeless corpse.

Another young man who had fitted out a team for California in this place, and was intending to start in a few days, entered our grocery, took his dram, filled his bottle, and in company with another, started on a ride with his California team. He proceeded two miles, left his comrade and turned back. On returning he overtook two strangers walking, and invited them to ride. No sooner had they mounted the wagon than he drew his whip upon his horses, at which they gave a sudden spring, threw him off his balance, thence over the wheel, from which he received a fatal wound, and expired in about five hours, leaving a wife and one child to mourn his untimely loss.

The Californians have caused a great rise in the price of produce of every kind, and have made everything very scarce. Oats, corn, wheat and hay, have risen to more than double their usual value. Some poor families must see hard times before harvest, for they have neither bread nor money with which to buy.

One young man who went from this county last year, wrote back to his father that he had accumulated \$20,000 to bring home with him next fall; but has since written that he has had a long spell of sickness, which has well nigh consumed his funds. How uncertain all schemes of worldly emolument. How many will return from California with broken constitutions and disappointed hopes.

Denominational Divisions.

Here is a fact which furnishes a solution of the enigma which perplexes many good people, viz.: how it is that the churches in the rich and fertile West have to be assisted so much in supporting the Gospel.

Imagine a village of a thousand inhabitants above half of whom take little or no interest in religious subjects; the other portion divided between Freewill Baptists and Ironside Baptists; Cumberland, Old School, New School, and Associate Reformed Presbyterians; Episcopal and Wesleyan Methodists; Campbellites and New Lights; Congregationalists, Episcopalians, Mormons, Catho-

lics and Universalists. *Fifteen* denominations, you see, in all. Few of them have regular preaching, and nearly all occasional; but all are striving for the ascendancy and to root others out, with such hostility and bitterness as is seldom seen, and would appear out of place in political partizans. At the East, you can have little idea of the extent to which jealousy, evil surmising and slander prevail among an ignorant and prejudiced people. Too poor to purchase books and periodicals, unable to read them and incapable of appreciating the knowledge they contain, yet wakeful, restless, and ambitious; the community here are just as eager to hear or tell some new thing as were the Athenians of old. Hence gossip, rumors, and reports are sought with eagerness, told again and enlarged, and however absurd, believed by some. And these things become the food that the people eat, the breath they inhale.

The consequence of all this is, that according to the testimony of Christians themselves, the ministers of that religion which is truth, justice and holiness, must be a set of dishonest hypocrites, liars and very likely men of impure lives; and the members of their churches fall but little behind them. As may be expected, ungodly men are willing to take Christians at their word, and judge of priest and people accordingly. The instructions and exhortations of the pulpit are disarmed of their power; and the denominations, looked on as mere wranglers for party, lose the esteem and respect of the community. These things are an ordeal through which nearly all your missionaries have to pass; an ordeal more or less severe, according as the sects are more numerous, weak and hostile; or less in number, but greater in individual strength and resources. The two that occupied this field before me, for the reasons here mentioned became discouraged and left it. But such things are to be expected, and the only plan is to live through the storm. I mention these things as among the reasons why we have advanced no more.

Illustration of the Missionary Era.

The following contrast of a settlement made *now*—when Home Missions are in operation in the new states—with similar settlements begun *before* the era of effort to supply the destitute, affords a striking illus-

tration of the blessedness of that work in which we are engaged.

When I remember the four drinking houses in full operation, the profanity, Sabbath breaking, open and boasted wickedness, and low vice, which when I came to this place met me at every corner of the street; and when I now look out on the moral aspect of affairs and see all these houses closed by the voice of the citizens, and nothing intoxicating sold unless by stealth; when I reflect that an oath is rarely heard, the Sabbath seldom broken by our citizens; that religion is respected and good order everywhere prevails, I think I may thank God and take courage.

Such is the influx of emigrants, that we have strangers here constantly from Illinois, Indiana, Ohio, Kentucky, Tennessee and other newly settled states. Daily we hear the exclamation, "How moral this country is! I never saw a new country like this before! Such an interest in Sabbath schools, religious meetings and churches! and every one seems anxious to get a comfortable house and garden, to set out shrubbery, shade and fruit trees, and surround himself with comforts!" To be sensible of how much all this is in contrast with the state of things in the states whence these people come, you need to have seen those new settlements when they were of the same age—the log cabin of one room, around which the cattle, horses and hogs, made their bed and shade, and stamped flies at will; and in which were the pots, kettles, &c., of the kitchen, the entire furniture of the rest of the house; the barrels of grain and meal bags, &c., of the barn; the milk, butter, pork, grease, potatoes, &c., of the cellar, and the whole family of eight or ten persons. One field was the only enclosure; there the corn was raised in summer, and the cattle ranged in winter. Shrubbery and garden fruits and those of the orchard were unknown. With this naked and unambitious state of things the ideas of the inmates of this "Castle of Indolence" were in perfect keeping. A journal of news or intelligence was rarely if ever seen within. A Bible and other books were not deemed needful in the household arrangements. The inside of a rough, unhewn log school house—with a fire place of mud occupying nearly the entire of one side, a log-cut out of each of the other two sides and the door opened for the admission of light—was sometimes occupied for a month or two in the winter, and often not occupied at

all—if indeed it existed. The only thing these rude settlers had in abundance were whiskey, broils and fighting, profanity, Sabbath violation and other vices. This account will not apply to all, but to a large portion of those settlers. From the Alleghanies to the Rocky Mountains, from the Gulf to the Lakes, twenty years ago, I do not suppose there was one town to be found, *settled as this was by people from every section of the country*, that would bear the least comparison with this in the spirit of moral, intellectual, and religious improvement. I do not know that there can be more than one way of accounting for all this. When those states were being settled, the christian world was asleep. If ever a professor of that religion whose Divine author commanded “Seek first the kingdom of heaven” crossed them, it was generally in pursuit of some scheme of selfish and worldly aggrandizement, and rarely to look after their moral and spiritual wants. Thus, the favorable time to secure the future elevation of the country was lost, and the work has now to be done under great disadvantages. A new country attracts to it the ambitious and enterprising young men, eager to make better their own condition and open to conviction that society may be also improved. The very act of emigrating arouses their faculties and renders them susceptible to new impressions and ready for new enterprises. While they are in this mood and while that generation are the youthful and chief actors on the stage of life, is the time to lead them in the most noble of all enterprises, that of laying broad and deep the foundations of an intelligent and religious community. If that occasion be suffered to pass unimproved, the sons of that generation will be an ignorant, indolent and vicious race. It has come to be an established maxim that in a new country the *second generation is inferior to the first.*

From Rev. D. Lane, Keosauqua, Van Buren Co.

Expository Preaching.

For more than three years past I have preached a regular weekly lecture to my church here in town, and to the people who are disposed to attend. These lectures are familiar expository sermons; my object being not so much to give a critical exegesis of the text, as to draw

from it the various practical duties of the christian life. This course gives me an opportunity to say a great many things respecting piety and a pious life, which would not be likely to be said, did I trust wholly to the more formal discourse. I am now lecturing on the Epistle to the Ephesians, and have advanced in a regular series to the fourth chapter—my intention is to continue the course through the book. In the same way I have lectured through the epistles to the Galatians, Phillippians, and also through First Peter—all being done on Wednesday night of each week.

Pastor Installed.

The Des Moines River Association met here some three weeks since, at which time I was installed pastor of this church. The exercises of the Association were mostly of a devotional character, and we had a good meeting to the hearts of the brethren. In two of our churches, Eddyville and Fairfield, there has been unusual attention to the subject of religion, and several hopeful conversions during the year. I think our churches are becoming more established, and through the body of them there is an increasing unity of feeling. A church in the West hastily gathered and composed of some New School Presbyterians, some Old School Presbyterians, some Cumberland Presbyterians, some Baptists, some Congregationalists, some Methodists, some Lutherans, some Scotch Presbyterians, &c., is a very different thing from a church in the older states composed of more homogeneous materials. At first there is a want of unity in their feelings both in the particular church to which they belong, and in the body of churches associated with them. But time and the preaching of the Gospel, and the *blessing of God* are cementing these elements—creating unity of feeling, unity of belief, and unity of action.

MISSOURI.

From Rev. Henry Grote, German Missionary, in Franklin Co., Mo.

Mr. G. labors among some of his emigrant countrymen, who have separated from other Germans, for the sake of having a spiritual church—one in which the evidences of regeneration are required, as preliminary to a

public recognition as Christians. In maintaining their position, they and their pastor have to encounter many difficulties.

Five weeks ago I returned from a journey late on Saturday evening. The next morning I had to preach on Boeuf Creek. The weather was very unfavorable, much storm and snow. When I arrived on Boeuf Creek, I was covered with snow, and my limbs were stiff from the frost. Few people were assembled, yet I preached to them with confidence. They advised me to stay with them, as it would be too hard for me to make a tour of eight miles in such snow twice a day. But as I had promised to preach on St. John's Creek in the afternoon, I desired to keep my appointment. I felt as if the Lord bade me to go, having that day some work for me on St. John's Creek. It took me nearly four hours to get there, while at other times I ride that distance in two hours. My dear little flock meanwhile had kept waiting, and when at last they saw me arrive, they saluted me most cheerfully and put up my horse. I preached from Eph. v. 1—9, "Be ye therefore followers of God, as dear children!" I dwelt with much earnestness on the importance of our being assured, whether we are children of God, and showed the great danger of a state of uncertainty and self-deceit. I felt, that the Lord's spirit was moving upon their hearts. One woman, especially, seemed uncommonly impressed with what she had heard; still she kept quiet, until the meeting was ended. Then she broke out in weeping and crying aloud. Many surrounded her that never had felt what she felt now, and asked her, "What ails you?" Though I felt quite exhausted from the labors of the day, I led her to my room, her husband and a few others following her. Then I pointed her to the Lamb of God, which taketh away the sins of the world. She could say but little, and kept weeping and wringing her hands. All the others that were present, were seized with similar feelings, so that we all wept before the Lord, whose presence we felt. It was a day long to be remembered, the fourth of March, a day where I reaped with joy, after having sowed with tears. The next day, and many a following day I visited that family, being to them always a welcome guest. An entire change has since taken place. The peace of God dwells among them. Prayer is to them now as indispensable as bread. Their conversation and conduct are entirely

different from what they were before. Still I now see them often weeping, because they cannot forget that they have lived so long without God in the world. In several other families also, there is an earnest seeking for salvation. Oh, how blessed it is, when husband and wife become companions in walking the road that leads to Zion.

On Boeuf Creek also, three families are seeking the truth as it is in Jesus. Last week I visited one of them, was kindly received, and expressed to them how great my desire was that their souls might be saved. Upon this they intreated me, with special earnestness, to tell them very frankly what in my opinion still might be in their way, preventing them from becoming true Christians.

Beside the good indications, which I meet with among the adults, I have been permitted to spend many a cheerful hour and witness many promising signs among the youth whom I instruct. In some of them a work of grace seems manifestly to be commenced. With much openness they express their conviction of sin and their desire to be converted. When I pray with them, their tears frequently are the "Amen," which shows me that the Lord is graciously bowing down and answering our prayers.

Every Sabbath afternoon or evening, if not some unusual obstacle comes into my way, I hold a meeting for prayer and conference in the house of one of my members. These meetings are of entirely social character, every one sharing in the exercises with freedom, communicating his experiences and views, proposing questions on passages of the Bible that seem difficult to him, &c.

From time to time I make short excursions to people, those who love the truth, but are prevented, by their living too far away, from attending my preaching. It is saddening to find so many souls, that feel to some extent their spiritual wants, and have none to direct them.

From Rev. S. J. M. Beebe, Brunswick, Mo.

Since my last Report, I have succeeded in setting up two Sabbath Schools—one containing 25, the other about 50 scholars; and both of them bid fair to increase and prosper. I hope to see one more school established next Sabbath. My arrangements for prosecuting the work of my second year are made, and are much as

they were last year, save that I shall probably do more preaching on week-days than last year, being now better acquainted.

I continue to receive kind encouragement in my work from the people among whom I labor. They still insist that they will make out my entire support for the present year.

Loss by Emigration.

The California emigration is acting quite disastrously upon our population. Brunswick has but about *half* the population, either of blacks or whites, that it contained 18 months ago, before the depopulation commenced. From 200 to 800 of the business and laboring men of this county have left this spring, and the families of many of them have left the region. The Methodists and Baptists hereabouts have suffered severely, and it is a matter of great thankfulness to me, that amidst so many removals, *not one* of my members has left, and but few of my congregations that I looked upon as belonging distinctly to us. The emigration, therefore, while it has carried off much of the material on which to work, has made us *relatively stronger among other denominations.*

Valediction.

The fact that my connection with the Society will now close for the present, is anything but pleasant. It seems like parting with an old friend, on whom I had leaned for support. At this distant outpost of our Zion, with but one year's acquaintance with my widely scattered flock, you can imagine the reluctance with which I bid adieu to the *Home Missionary's best earthly friend.* How soon I may be suing again at the door of the Society for aid I cannot tell; but I certainly shall not do it, much as I might desire it, until it becomes necessary. Were the society able to send *another man* to this county, he would have plenty to do, and probably we should both need your aid.

But before I leave you, let me again and again, both for myself and my little church, thank the Society and its patrons for the aid extended to me the past year; and may they unite with me in gratitude to the King of Zion, that your *one year's aid* has, with his blessing, planted me among a people who now pledge me an entire support themselves.

WISCONSIN.

A Dread Position.

No where does the minister of Christ feel himself to be placed in a position so fearful and painful, as when called to the bed-side of the dying impenitent.

There has been a death in this place, — a man near sixty years of age, and for many years a drunkard. We tried all the time he has lived here to reform him, but in vain; and we feel that it would be presumptuous to hope in his case. He sent for me the day he died, but I could not say or do anything effectual. He himself said there was no hope in his case. I had faithfully warned him when in health; I had pointed to him a heart-broken wife and his own degradation; I had besought him by the love of God to repent, but he turned a deaf ear. I was called on to preach on the occasion, and endeavored to improve the event from Mat. 25 13. The audience was unusually solemn. I hope this awful death will make me more faithful; for it is a dreadful thing to stand at the death-bed of the wicked; and how much more dreadful to meet them at the great day, if we have not been faithful to them. This is the first person who has gone to the judgment from this place for whom we had no hope. But how soon may others be taken away from the blessed privileges which they enjoy here. May I feel that what I do for these precious souls I must do quickly, while the day lasts!

Providential Supply of a Missionary's Wants.

The present season, thus far, has been the most trying one I have seen since I have been in this place. Toward the latter part of the winter, I found that the people here, although all farmers, would be unable to supply me with flour before harvest, and that instead of paying my debts with the money received from your society, I should have to lay it out for provisions, unless the Lord sent me supplies from some other source. One morning, when we had the last flour baked and the last piece of meat cooked, and sat down to our meal with heavy hearts, I said to my wife, "Our prospects look very dark, but the Lord has said that our bread and our water shall be sure, and I believe it." That day I met a good old Scotchman, not a member of our church, who, the first word

after the salutation, asked me whether I had plenty of meat and flour. I told him my situation, and he gave me 100 pounds of flour and 25 of meat. This man had before paid his subscription, and sent me ten bushels of oats. From that time to the present, I have been well supplied with flour, butter and meat, and just about in the same way. God seems to intend that I shall walk by faith and not by sight; and, oh! how delightful it is to trust the Lord. He is always better than our expectations!

From Rev. J. G. Kanouse, Cottage Grove.

I am rejoiced to be able to say, that your Society has been instrumental in laying the foundation of two Evangelical churches in this field, though as yet united in one. We deem it important to continue this union, for the sake of influence, as long as circumstances will permit. You have, at the same time, laid the foundation of a third Evangelical church, to which I have administered the ordinances regularly for four years, and towards whom I have made special effort to abound in other labors. In a word, all the benevolent institutions of the Church are beginning to receive attention, and to reap, in very small sums, the kind of fruit we have been plucking from the Home Mission tree of life.

From Rev. A. S. Allen, Dodgeville.

Effects of Emigration.

This church remains much the same as at the last report—a few dismissals and one addition, by letter.

Our congregation has not diminished, but has somewhat changed since the California emigration in the spring. Before that, there were more men than women in attendance on public worship, now there are more women than men—quite a number of wives with their children have come into the village to live, whose husbands have gone to the gold regions. There are now about thirty "California widows," as they are called, living in Dodgeville. News lately reached us that several have died in the mines, who left us a year since—one, a member of our church, and a good man. He has left a widow and five small children to mourn in poverty his loss. It was a most se-

vere affliction, and caused a deep sensation through this region, where he was extensively known.

Our meeting-house remains unfinished. We have, however, expended \$100 upon it this spring, laying the floor and putting in the windows and temporary seats, thus fitting it for summer use. We have had our meetings in it for two Sabbaths past, so that we no longer have to pay a high rent for a house to hold our religious services as heretofore.—Whether we shall be able to plaster and otherwise finish for winter use is uncertain.

School Experiment.

A free school, on the union plan, has commenced in good earnest. It makes a new era in Dodgeville. I sent and obtained from Gov. Slade's society a young lady to take charge of the female department; and also employed a young man, from a seminary in Ohio, to teach the male department. The schools opened two weeks since, the first public district school ever had in the place. The first day there were 80 boys present in the male department, which has increased to 100. There were 100 girls the first day in the female department, which now numbers about 150. In both departments there were 120 who did not know the alphabet—some from 10 to 15 years of age. Two female assistants are now employed to take charge of these 120 juvenile scholars, in another house. It is no small task to tame and bring into system and order such an undisciplined mass. Our teachers are thus far succeeding well. I have spent much time for two months in getting these schools in operation; and, if I had not done it, the plan would have failed entirely.

O how interesting the sight! Two hundred and fifty young immortals, commencing an education under competent, pious teachers, which I trust will fit them for respectability, usefulness, and happiness eternal!

ILLINOIS.

Elements of Fermentation in Western Society.

Such examples as the following show what competitors for the public attention the Western Missionary has to meet.

Mr. ———, of whom mention has

been made before, has closed his labors here, for the present, and is now engaged in lecturing, in different places, on mesmerism, electro-biology, and psychodunamy. In giving his reasons for the change, I have been told, that he said preaching did not pay very well, and he was a man, and in debt, and he felt it his duty to take that course by which he could free himself from debt. The influence which he has exerted on some minds here will probably remain for a long time, both to their own injury and that of the cause of religion. I think, however, though I may be mistaken, that things in respect to religious affairs are becoming more settled, and I cannot but hope that a better day is coming. What adverse influences are yet to come, time must determine. I am well satisfied that to accomplish a great and permanent good here is a work of time. I know of no way but to labor steadily, faithfully, perseveringly, in reliance on the grace of God for success. If such a course will not accomplish the desired object, then it is not likely to be accomplished. I hope the friends of missions will not be weary in well doing, nor be discouraged, but call to mind the promise, that in due season they shall reap if they faint not. True, this place has had assistance for a long time, and it would be very pleasing to have become able to go alone, and to assist others that are feeble. So, doubtless, in some aspects, it might be pleasing if all the churches were to go alone, and that none were feeble, so that all the resources of the Church might be brought to bear immediately and directly upon the heathen world. But such is not the case, nor is it, on the whole, best that it should be so at present. The time for such a state of things has not come. "The poor ye have always with you." The command of Christ was, that "repentance and remission of sins should be preached in his name among all nations, *beginning at Jerusalem.*" Home Missions were needful then, have been ever since, and are likely to be, till the coming of the Millennial day; and, for aught that appears to the contrary, they may continue to be necessary through the Millennium, to the coming of Christ. Yes, unless the time come when there shall be no feeble churches, the Home Missionary will be needed long after the last call for Foreign Missionaries shall have ceased. The question in regard to this, or any given place is, not whether they have had much or little aid, but whether it is best to have a church here, or to let it become

extinct, and thus lose what has been done? Whether it is best to sustain the Gospel and religious institutions here, or leave the place destitute? For, to all human appearance, the only alternative of their receiving aid is destitution, extinction, annihilation. Without assistance the church would, probably, never have come into existence, or would long since have perished. Had such been the case, how much of good to the cause of Christ in general, or to immortal souls in particular, would have been lost, it is impossible to determine. It is enough to know that of the good which has been done, a large share is to be ascribed, under God, to the timely assistance of the Home Missionary Society. It is to be hoped that the great usefulness of the Society will encourage its friends to be steadfast, immovable, always abounding in the work of the Lord, for as much as they know that their labor shall not be in vain in the Lord.

All Ready—A Teacher Needed who can Preach.

Although such a mission as is here contemplated does not fall within the plan of this Society, the opening may attract the notice of some suitable individual, who will attempt to occupy it on his own responsibility.

One man, living nine miles N. W. of this, has, within the last year, built a fine brick meeting-house, 36 by 50, on his own land, and at a cost of \$3,000. He belongs to no denomination, but wishes all who preach the Gospel to use it. I preached the dedication sermon, and attended protracted meeting, last October, and have found time to preach there only once since. He wishes me to find a teacher competent for a manual labor or boarding school, and says he will furnish facilities in houses and lands as they are needed. If the teacher has a wife to aid, and if he can preach too, all the better. He is in a fine farming country, the water good, it is generally healthy, and no seminary near with which to compete.

From Rev. L. Spencer, Peoria.

Revival.

Since my report, in March, souls have been gathered into the fold of Christ, and

are now, I have no doubt, on their way, not to California, but to Heaven. At our communion season, the 1st of April, we received forty into the church, all but five of whom united on profession. They were mostly young people, of the laboring classes, and a number of them heads of small families. The occasion of receiving those, and coming around the table of a Savior's dying love, was one of thrilling interest, and long to be remembered. Thus far the converts, with very few exceptions, appear remarkably well. I have adopted different plans, as the providence of God opened the way, to secure activity in religion, and make all the members, even to the youngest, feel that they have something to do for Christ in his vineyard. Our prayer meetings are interesting and well sustained. There is a large degree of brotherly love and christian attachment among our members, and a disposition to sympathise with fallen, suffering humanity, up and down the world, and to contribute of our substance for its relief. Oh! how much, as ministers and churches, we need to sit at Jesus' feet, and learn lessons of benevolence and love!

Our Sabbath school is in a flourishing state, and steadily increasing in numbers. We have two interesting Bible classes, one of young ladies, one also of young men, and most of the members of both are now hoping in Christ.

Our house of worship was the first one built in this city, some 16 years ago. It is fast going to decay, and we meet in it to-morrow for the last time. It has been crowded for some time past with attentive listeners to the word of life. We shall be somewhat broken up for a time, but hope in a few months to return to the spot made sacred by the scenes of the past, and find there a comfortable house for the praise and worship of God.

Most of the churches in our city have been blessed with salvation the past winter and spring, and religion has made an advance upon Satan's kingdom which I trust will not be lost. The leading influences, from the first settlement of the town, have been against God, and are so still, but patient waiting upon him will witness their downfall, as the Gospel of Christ removes one and another prop until ruin succeeds. But sin abounds, and iniquity waxes bold. Intemperance, profanity and Sabbath-breaking roll on, bearing many away from God and heaven. Yet, thanks be to Divine Grace, that some are snatched away from the stream of death and saved.

Missionaries should be Able to Sing.

I wish I could say to every man who expects to labor as a missionary in the destitute portions of the West, "If you are not a singer, by all means learn to sing before you come." For training a ministry for such fields as I occupy, a professor of music is needed in the Theological Seminary as much as a Professor of Rhetoric. In all my meetings in the country around, and sometimes at home, I am obliged myself to lead in singing, and sometimes have none in the congregation to join with me. To go through the other services but omit singing, as some ministers of my acquaintance are obliged to do, is entirely too much in the Quaker style for good effect. I know not how the deficiency which exists throughout the country in regard to church music can be remedied, but by making every family a singing school and every parent a teacher of music.

A Missionary's Estimate of the A. H. M. Society.

Your first commission to me, if I mistake not, was dated April, 1834. From that period to the present; most of the time I have been under commission from you, and such is my attachment to the A. H. M. S., that I wish to be under its commission comensurate with my commission from the Great Head of the Church. I am at times very strongly inclined to express my feelings about the great utility and adaptation of your society to the work in which it is engaged. When I contrast the condition of this state at the time it became my home, with what it is at present, I am astonished, and if my knowledge of the facts in the case were not positive, absolute, and full of the living realities of the whole affair, the brief statement would beggar my faith. Then, (1826,) there were but two Presbyterian ministers in the state. (I do not refer to the Cumberland order.) No Congregationalist. Now, (1850,) there are more than two hundred with churches and other religious institutions in proportion. This is the Lord's doing and it is marvelous in our eyes.

How much your Society has had to do in the bringing about this wonderful change is not for me to say. No human tongue can tell. But that it has been the great propelling power under God, I have no doubt. Heaven smiled on Illinois, when Rev. John M. Ellis was com-

missioned by your board; and from his arrival here to the present, I have watched with great and constant care, the permanent good accomplished in the state by its instrumentality. And in saying what I have, I have not spoken at random.

INDIANA.

From Rev. R. Hawley, Putnamville, Putnam Co.

The cause of temperance has greatly advanced in Bowling Green within a few months. In that place is a large and efficient division of the Sons of Temperance, and great good has been accomplished through their instrumentality. Liquor sellers cannot now obtain a license for less than \$200, and no one will pay that amount. By request, I have spent a Sabbath in Clay county, about 30 miles from here, and 10 west of Bowling Green. There are seven members of the Presbyterian church in that settlement, and perhaps more. They are desirous of enjoying the ordinances of the Gospel. Probably I shall organize a church there this summer. I expect to spend a Sabbath there again in about four weeks. There should be regular preaching in that settlement. Indeed, the county needs the entire labors of a Presbyterian minister. There is a large, growing and interesting field of labor. There are, at least, four places in which there should be regular preaching on the Sabbath, and many other places much need it. The canal from Terre Haute to Point Commerce, runs through this county and is now in use. A boat may now go from Bowling Green to New-York city. Can you not send a minister?

Among the items of interest reported by this missionary, is the recent baptism of a lady named Cromwell, who is said to be a lineal descendant of the famous Oliver Cromwell.

From Rev. J. G. Brice, Randolph Co.

I have preached from four to five times weekly, and but one Sabbath in the year less than three times. There is much interest at all my points of preaching on the subject of religion. Four have been, I trust, hopefully converted to God, and several others anxiously enquiring after Christ. Those persons who have been

led savingly to know Jesus, are heads of families, as also those who are anxious. One of the individuals, among the converts was awakened to a sense of his lost and helpless condition on the Sabbath, and on the following Monday he arose by day light, and rode seven miles to purchase a Bible, that he might learn more fully the things that belonged to his peace before it became too late.

But notwithstanding I have been thus cheered and encouraged in my work, I have also been called to mourn. Two of my most devoted members have been removed by the hand of death. They both departed full of peace, and in the joyful hope of a glorious resurrection. One of them was the individual whose conversion I reported to you in November last. (See Home Missionary for Jan. p. 220, 221.) Soon after I gave you an account of her conversion, she was taken ill, and her complaint settled into a consumption. She lingered nearly six months. Her bodily sufferings were great, but not a murmur escaped her lips. She was fully satisfied that all she suffered was sent in covenant love. Her peace with God, during all her long and severe illness, was never broken by a single cloud. It could be truly said of her, "Your joy no man taketh from you." Death had no terror to her; she longed to depart and be with Christ, and often spoke of it with rapture. I have organized two Sabbath schools during the past quarter, numbering from 60 to 80 scholars each. I have also devoted a portion of my time during the past quarter to hearing and instructing the youth belonging to my charge in the Shorter Catechism. Many have in this way gained much religious instruction; and whilst I have been engaged in hearing and instructing the young out of this little volume, my own soul has been blessed, and my views of divine truth enlarged and strengthened.

A Minister's Study.

The Sabbaths seem more as they used to in childhood, for I have preached here nearly all the time. I have lived in the enjoyment of religion and my health has been restored. I have had my trials but they have resulted in good.

My family is large, but often in an unexpected manner we have the comforts of life. I cannot but speak of one great blessing which has recently been given to me. I have a *neat little study* in a re-

tired place. The Tract Agent who has just visited us, says, that as he passes over the state, he finds that very few ministers have any study at all. They may have a table in one corner of the room, with a few books upon it. In the same room all the washing goes on and the children play. Thus a minister is subject to constant interruption. I repeat it that I regard this a great blessing. I want a room where I can write and read, a closet where I can pray. Next to my pulpit, my study is a consecrated place. It is the place where I beat the oil, where the heart and the mind are prepared to do good.

Social and Moral Progress.

Our place is improving rapidly; almost every day I see some new building commenced, something new going on. We have commenced to build a large county seminary, which will add much to the place, and I hope to the improvement of society. The value of good schools cannot be overestimated in the forming state of society. We have two ladies, who teach a female school in our house of worship. The influence is good; I can see it in the Sabbath school.

KENTUCKY.

From Rev. B. F. Cochran, Mayfield, Graves Co.

Attention to the Outcasts

Within the last few months, the Lord seems to have directed our attention to two or three additional neighborhoods in which we hope good results will follow the declaration of divine truth. Toward the close of an unusually inclement winter, I desired permission to preach Christ at the house of a very profane man, one that was frequently intoxicated. To our great surprise, he very promptly acquiesced, appeared much pleased, provided planks for temporary seats, and personally invited quite a number of families. This man affirmed that I was the first preacher that had ever made such a request, and that it should be complied with. The appointment was on a Saturday, and although the day was rather unfavorable, about 70 persons were present, some of whom but rarely, if indeed at all, attended religious services any where.

I have since preached at the same house, and been solicited also to preach elsewhere in the immediate vicinity. A

few persons have spoken of erecting a small church building for our use, requesting regular appointments and compensating me for attendance. A member of the church, residing eight miles northwest has solicited regular preaching in his vicinity, and is making some effort to afford some assistance by subscription. On my return recently from an appointment in his neighborhood, we were requested to preach at the house of another. I left an appointment. Did the Sabbaths occur twice as frequently as they do, I could not even then comply with all the solicitations for Sabbath appointments. Week-day appointments are but thinly attended. In addition to our regular Sabbath appointments, I now have three week-day appointments.

OHIO.

From Rev. H. C. McBride, Roseville, Muskingum Co.

During the last three months, the Spirit of God has been at work among our people. Some six precious souls have been won to Christ, and are now rejoicing in hope of the glory of God. Those who come to our services, come regularly; deep and serious attention seems to sit on every countenance. Several of God's people have been much revived and blessed; the weak have been strengthened, believers built up in faith. I have visited 50 families during the quarter, forty of which are professors, who regularly attend family worship, except two. With each member, I made it my business to converse personally on the subject of experimental religion. Some of the young seem almost persuaded to be Christians. With the other ten families I also conversed on the subject of religion, with considerable interest to each and found to my satisfaction that two of this number, though not professors, have erected a family altar, and call upon the name of the Lord daily.

From Rev. S. P. Hildreth, Dresden.

Spiritual Prosperity.

As a church, the present year has been to us one of unexampled prosperity. At our communion season held during the last quarter, eleven united with the church by examination and a public profession of their faith. This, added to the

six mentioned in my previous report, gives seventeen who have united with the church during a period of three months—a larger number, as I am informed, than have been received into the church within the same interval since its first organization. Two of the eleven, were to me subjects of peculiar interest. One of them, though possessed of a good trade, and well endowed by nature, was one of the most inveterate inebriates in the place, at times reduced so low that he has been compelled, with tears, to ask assistance, to prevent his family from suffering for want of bread. When I came he had wholly withdrawn himself, for two years, from all religious influences, and was supposed to be an infidel. Now, it is a pleasing change to see him and his whole family well dressed and regular attendants at the sanctuary. The other, when I came, was a leader among the infidels, and was regarded as the most intellectual of the numerous party in which he had gained a bad pre-eminence. The struggle in his own mind was long continued and exceedingly painful before he indulged a hope that he was reconciled with God; and the intelligence of his conversion went like an electric shock through the party to which he had formerly belonged. I trust his influence for good will be as powerful, as hitherto it has been for evil.

Religion in a Region of Germans.

To meet the religion of pomp and ceremonies so prevalent here, I endeavor to exhibit the spirituality of the Gospel. A large portion of the people are of German origin, who still cling to their old stereotyped errors. They attach a saving efficacy to baptism, and suppose that a knowledge of the Catechism entitles to church membership. Last Sabbath they received some twenty into the church. A religion so destitute of spirituality has an evil influence upon both the old and young. I was told that these young candidates for church membership on the way to the meeting for the recital of the Catechism, were very noisy and boisterous, exhibiting a state of mind much at variance with the sobriety and consistency of the Gospel. There are adult members of this church who are notoriously immoral, addicted to drunkenness and Sabbath breaking. Besides these gross sins, this church stands aloof from, if it be not utterly opposed to the benevolent operations of the day. They do nothing towards the conversion of the world. There are Sabbath schools established here in several districts, but I have not succeeded as yet in interesting the parents of that church, or securing the attendance of the children.

Miscellaneous.

**Address of Rev. Samuel Washburn,
of New York,**

At the last annual meeting of the A. H. M. S., in support of the following Resolution:

Resolved, That in view of the enlargement of our national domain, and the increased emigration from abroad, the work of evangelizing our country becomes, in effect, a mission to all mankind.

Mr. President—In whatever aspect we regard the thorough evangelization of our country, it is scarcely possible to exaggerate its importance. As we contemplate the successive generations that shall arise and fill the land, each more numerous and potent than the last, and all receiving form, features and character from the present, as the man bears with him to his dying day the training and the

lineaments of the child;—when we consider, that what we are doing in the present generation—nay, this very year,—to establish permanently the institutions of the Gospel in the destitute and yet plastic portions of our land; and, also, what we are neglecting to do, shall be written with such distinctness on each succeeding generation, that the wide world shall read—the enterprise becomes inferior to none that ever filled the brain of man.

But turn now and see that mighty tide of human life, in which mingle the streams of emigration from every nation and tongue of Europe, ever flowing on by day and by night, in storm and in calm, and ever widening and deepening as it flows—swelling above these Atlantic States, sweeping over the Alleghanies, filling the great Valley, dashing up against the Rocky Mountains, and acat-

tering its spray down to the very Pacific Coast. Had Providence, in his successive overturnings among the nations, given us access to all these minds in their native lands, how wonderful should we have regarded his indications! and our hearts would have ached to answer his demands, while our hands would have been palsied with the might of the work. But when our arms are not long enough nor strong enough to reach and move these masses across the Atlantic, God brings them to our shores, scatters them over our land, mingles them with ourselves in every settlement and city, sets them at our hearths and binds them to our bosoms, thus *forcing* upon us, at once, the opportunity and the ability of furnishing them with all the rich provisions of his grace;—and, by interlacing their destiny with our own, *impelling* us to discharge our whole duty toward them, not only by the common motives of Christianity and philanthropy, but by all the urgencies of *self-preservation*. Here stretches out a field on which Foreign and Home Missions meet and commingle; and the day has already come, when our *Home Missionary Society* is employing forty missionaries to preach the Word of Life in four *foreign* languages on our native soil. We have, then, a work full of grandeur and promise,—a work that can be accomplished at the least possible sacrifice of human life and means.

But the influence of this glorious work will not terminate here. As our land shall become the garden of God, it will send forth its fragrance unto distant lands. When we shall have accomplished the work of establishing the institutions of the Gospel in every settlement of our wide domain, and vice and poverty and wretchedness shall disappear before the progress of God's light and life, we shall have but trimmed the lamp, which, when exalted to the high places of the land, shall cast its light over all the dark corners of the earth. As no man can live unto himself alone, so this nation cannot if she would, confine her influences within her own limits. Distant as she is from the older nations, yet, on account of her novel institutions and her peculiar relations to the rest of the world,—and all these illuminated with the bright history of her past—she is now exerting an influence equalled by no other,—not on the governments and privileged orders, but on all the middle and inferior classes that are constantly rising in intelligence, importance and power throughout Europe.

Behold the wonderful Providence of

God in planting a nation in these *their* ends of the earth, and throwing over it the protection of distance and obscurity till the experiment of free government had been tried and established, and Christianity allowed time and opportunity for vindicating her own right to freedom and her ability to gain her own conquests,—showing herself most powerful when unaided and most winning when unadorned,—and then, by each successive enterprise of bridging the ocean, the continents draw nearer and nearer together, until even the dwellers in the far East behold the light gleaming up all athwart the western horizon.

For a long time the enemies of civil and religious freedom throughout Europe, have spared neither opportunity nor pains to disparage our institutions and vilify our social and religious state.

You remember when that consistent and unflinching friend of human freedom, John Quincy Adams, in the House of Representatives, presented a petition from eleven obscure individuals for the dissolution of the Union, and what a storm of wrath beat all harmlessly upon his venerable head, for even *presenting* such a paper.

I happened to be in London when the papers which contained an account of the proceedings arrived, and so ample were the details that nothing but the rankest prejudice could misunderstand. A few days after, arriving in the city of Paris, I was at once surprised and indignant to find that the papers under the influence of the government had drawn up a formidable statement—or rather *mis-statement*—of the affair, under the startling heading,—“PROBABLE DISSOLUTION OF THE UNITED STATES.” It went on to inform the people that Mr. Adams, former President of the United States, and the first statesman in the Union, had actually introduced into the American Congress a “*proposition*” for the dissolution of the Union,—that the days of the “Model Republic” were already numbered,—and closed with a warning to all the world to beware, for the future, of all such rash experiments. The statement, though bearing some *appearance* of truthfulness, sustained no other relations to the truth than alcohol to the wholesome grain from which it was distilled. It was immediately copied into all the government papers throughout the departments of France. It was soon scattered throughout the kingdom of Naples and the States of Rome. You are aware that under these last two governments, nothing can be printed and

disseminated but by the agency of government; thus sending forth the lie stamped with the signet of Royalty and Papacy. Many, many were the people scattered through those countries, who, having been accustomed to look to this land as the hope of human liberty, heard the intelligence with saddened hearts, scarcely daring to doubt its truthfulness.

I mention this to show how real and potent is the influence exerted by this nation upon the mind of Europe, and how eager are the advocates of despotism to seize or to *forge* such events as shall be suited to neutralize its force. If the influence of our country were not *moving* the hearts of the nations, would rank and pride and power stoop to arts like these? But that influence is becoming each year more potent and pervading. We see it in the European events of the last three years, when old governments were wrecked in a day, and monarchs stood appalled before an uprisen people, and the whole continent was heaving and foaming like the ocean maddened by a tempest. The mighty monarch under whose reign the dissolution of our Union was announced, is now a pitiable exile;—the tyrant king of Naples has been *scared* from his palace by the same people whose education he so vigilantly guarded;—and the Pope has fled like a frightened hare from the emancipated voices of his own children, while our institutions are more and more embalmed in the confidence and affections of the people;—our Union still abides,—a territory broader than the three kingdoms has been added to our already wide domain; and the bonds which bind all together are strong enough, we trust, to withstand all detractions from without, and each mad attempt from within.

But, sir, in the vigorous prosecution of the work of evangelizing our land, we are furnishing both *encouragement* and *arguments* to the advocates of civil and religious liberty throughout the world. How many straining eyes are fixed upon us!—how many fingers, trembling with hope, pointing to our success! Will you listen to a single voice from beyond the Atlantic,—a voice whose heavenly notes have become familiar to our American Zion—the voice of one qualified and authorized to speak to this question. It is the voice of John Angel James, of Birmingham, England, to a member of your own Executive Committee. He says, “I am deeply in earnest, about this subject. We tell the people in this country that their religious establishment is not necessary either to pro-

pagate or to support religion; that the *voluntary* principle contains an expansive energy,—that the cause of truth is more safe, more powerful, more artless and active, in the hands of Christian principle, than of state policy. We say to them, let religion alone—leave her to herself—enumber her not with royal armor, but permit her to go forth with her own sling, and wallet, and stones, and her own confidence in God. LOOK AT AMERICA! See what she is doing there, unfostered by state patronage—unaided by state power. But, my brother, if large tracts of your land are abandoned to Popery—if millions of your countrymen are left unsupplied by Protestant teachers—if your Christians have not zeal and liberality enough to send to them their fellow citizens, men after God’s own heart, to teach them the right way, our argument is snatched from us, our forts are stormed, our guns are turned after us, and the advocates of establishments will tauntingly echo our appeal, and exclaim, ‘LOOK AT AMERICA; and for want of a Protestant establishment, see how fast she is becoming a Popish land!’

“The object of your zeal must be your own country,—to supply her rapidly increasing population with able, faithful ministers. Your religious policy must be a *home* policy. Compared with the claims of your own land, the claims of the heathen are but secondary. If you cannot attend to both, you must attend to your own destitute people. You must cultivate the waste places of your homestead. Think what your country is, and especially think what she must be; not only for the magnitude of her territory and the multitude of her people, the vastness of her wealth and the greatness of her power, but for the importance of her example. You are supplying a grand experiment both in sacred and secular government.—I mean, what is the best way to promote religion and human happiness. You are bringing all social institutions to the test of experience. On *your land hang, in a great measure, the future interests of the globe!*”

This is the testimony of a man of distinguished piety and judgment standing on the watch tower of the world,—one who is personally and earnestly engaged in the conflicts for religious freedom, and whose love for his own country, exonerates him from every suspicion of partiality to ours,—sending his voice across the ocean to remind us of our high responsibilities, and to urge us on with quickened devotion and unflinching energy in the noble work.

But we are sustaining some relations to the older nations that are tenderer,—and, in some respects, more effective for good,—than any of these. Turn again to the sea and behold that mighty tide of life, swollen by contributions from every nation and tongue of Europe, and ever setting in upon these shores. Those mighty hosts! do they leave no ties, no affections, no kind remembrances behind them? Are there no vacant places around the firesides of their native land,—and no earnest eyes and kindly wishing hearts to follow them to their future home? Oh! they were not exiles,—they were not isolated “foreigners” in the land from which they came. Many are the hearts they have left behind that will warm towards the land that shall furnish a home of peace and plenty for the exiles, and many—many the sympathetic cords stretching across the ocean, along which shall flash sentiments of dear regard for the institutions that protect without oppressing them.

See those forty or fifty thousand missives that are borne every week across the Atlantic, and which fall like snowflakes upon every portion of Europe. Do they bear no kind and softening influences with them? Will the emigrant, as he sits down with his pen to commune with the friends that are far away, forget to speak of his new home, because his heart is filled with memories of the old? As soon will the wedded daughter forget to speak of the fireside of her husband and the babes of their love when she writes, with a swelling heart and moistened eye, to her silver-haired father and mother. Will there be no heart to speak exultingly of the land where plenty follows toil,—where there is no despotism save that of gold,—no Pope to shut the light of God from the mind, and no strong establishment to bind the conscience and compel obedience to its petrified forms? Oh! those winged messengers will be just as warm when they enter the cottage in the gorge of the Alps, on the banks of the Danube or the sunny plains of Italy, as when they were invited beyond the Alleghanies or the Rocky Mountains, within the circuit of one of your own missionaries. We have a mission to the emigrant, and *through* the emigrant to the old world, which we have scarcely begun to fulfil.

But the influence of this cause stops not here. God, in his providence, is bending the potency of gold to aid in the good work. Just as events were transpiring in Europe to swell the tide of emigration, the cry of “Gold” is heard.—

The “philosopher’s stone” is found! The land that had been since creation well nigh worthless,—of no account to the seller and little to the buyer, except as it afforded a harbour to his distant fleet,—comes under the flag of freedom, and its grey rocks and arid sands are instantly transmuted into gold. That potent voice that meets an answer in every bosom goes forth on the wings of the wind, and is heard in every nation of Europe;—it rattles down the hills and valleys of Central and South America, starting their stupid tribes into signs of life and energy,—it booms across the wide Pacific, waking the islanders as it goes, and dies not away till it echoes back from the heart of the Celestial Empire. Already Chinese and Malays mingle with the representatives of every nation in the streets of San Francisco and Monterey. The channels of commerce are changing. Already our beautiful and fleet Indiaman, on their way to the East, double the “Horn” freighted with merchandise for California; and where three years ago scarce a hovel stood, cities are springing to life that shall rival, in commercial importance, New York and London. Soon, lines of steamers will ply between San Francisco, Canton and Calcutta, and the Pacific be whitened with fleets of merchantmen. And with all this we know that light and influence must go forth. The icy walls that have girdled China for 4000 years will melt away, and her myriads of minds feel the impulse of a new life. It is for us to say whether they shall be enlightened by the cold gleams of science and their energies quickened by the selfish activities of commerce merely, or by the light of life, the love of God and the hope of immortality. Oh! it is a noble, a blessed work, to supply those higher wants and to kindle the light of salvation on beacons that shall enlighten the world. If we shrink from these responsibilities, we shall prove ourselves unworthy the trust providence hath reposed in us,—unworthy our noble ancestry and glorious heritage. The Providence of God hath commanded us, and we *must* possess the land. And for this great work, there is no single human agency so appropriate, so efficient, so *indispensable* to its accomplishment as the “Home Missionary Society,” which sends forth among the unformed masses of human mind, the well furnished man,—the living preacher with a heart to feel and a tongue to proclaim that truth which never returns without effect. Let the bible, the volume and the tract go forth over the land,—

let their leaves of life be multiplied a hundred fold. But without a living and intelligent ministry, much of it will be like seed sown by the way-side. The springing blade must be protected and cultivated with kindest care, and the reaper be present to gather the golden harvest. When you have sent a preacher to every settlement and gathered a band of praying brethren around him, you have filled the land with fortresses, provisioned and manned with faithful soldiers, and those shall hold possession against every foe. Already your Society has aided in the erection of between 3 and 4000 of these fortresses. Of many you have laid the foundation stones. Demolish all these and what a ruin would spread over the land! Put out all the watch lights that gleam from their towers, and how broad and black the cloud that would settle upon its beautiful plains! Let us go forth to the work, our hearts invigorated by a review of the past, our courage emboldened by the voice of God, and slacken not till the whole land shall be won and laid at the feet of Him whose it is, in the prophecies of God and by the purchase of his own blood; and to whom shall be the praise of a renovated world!

Knitting and Prayer.

The following statement accompanied the annual report of a missionary in one of the Eastern States. Is it not generally the case, that those who actually *do* the most, are most at leisure, and most disposed to attend the prayer meetings?

The \$25 which I report for Home Missions was contributed by the ladies, and raised by *knitting*; and that is the way we built our Meeting House a few years ago; and these are the persons I usually find at the *prayer meetings*. A few weeks since, on a stormy evening, and when we had, bad travelling, I went to the prayer meeting, not expecting to find any one there, except those in the house where it was held; but to my surprise I found a full meeting, and among them one whole household, consisting of ten persons, from 5 years old to 80, who had come nearly a mile on an *ox sled*.

There was present at that prayer meeting one man 87 years old, who took an active part. That brother is seldom absent from the house of God on the Sabbath; always walks, rain or shine, three

fourths of a mile; and I never knew him come in *late*.

A Father in Israel.

Deacon LEBBEUS CAMP, a father in Israel resident at East Evans, N. Y., has died, aged 77 years. He had been a professor of religion for almost half a century, having served as deacon about forty five years. He was an intelligent and firm believer in the great doctrines of grace, God's providential government as extending to the interests and destiny of all beings. In a God and Savior manifested through this medium, whose faithfulness he had long tested, he found sweet consolation, even in the greatest sufferings of his last illness. On being interrogated by the minister in regard to his feelings when he was enduring the most intense pain, he said "It is all right; it must be; our Father does all things well!" As he was descending into the river of death, its cold waters laving his feet, the spirit world opening before him—trustingly falling into the extended arms of his Savior he exclaimed with heavenly calmness, "I have no fear about entering eternity;" and then breathed his last. Eye witnesses felt the "motion of a hidden fire," desiring that they might die the death of the righteous, that their last end might be like his.

Motto for a Contribution Box.

"Jesus, unseen, but who all hearts can see,
Still sits and overlooks the treasury.
Cast in your offerings where his cause invites,
Ye rich, your talents, and ye poor, your mites.
Render to God the things that are his due,
He gave His Son, who gave himself for you!"

OBITUARY.

DIED, at Utica, N. Y. on the 29th ult. Rev. WASHINGTON THACHER, in the 57th year of his age.

This beloved brother was a native of Attleborough, Massachusetts; and was descended from a long line of ministers of the Gospel of Christ, an honor far superior to that of mere worldly rank. An ancestor in the ninth generation, the Rev. Peter Thacher, was the minister of the church in Sarum or Salisbury, England, and in 1635 contem-

plated emigrating to this country. His son, the Rev. Thomas Thacher, was installed the first pastor of the Old South Church in Boston in the year 1670. The subject of this notice was hopefully converted to Christ at an early age, and was licensed to preach the gospel in 1821. His whole ministerial life evinced that he was eminently worthy of his holy parentage. An ardent love for the glory of God and the good of his fellow beings elicited from the beginning all his energies in the promotion of every good work. To enjoy the outpouring of the Holy Spirit in revivals of religion was his delight, and often did he witness the divine blessing on his labors in the conversion of sinners, many of whom will at the last day rise up and call him blessed. He enjoyed not only the love of his brethren as an humble and devoted laborer in the spiritual vineyard, but also their confidence in his ability to guide and direct in the progress of the cause of Christ; and consequently was called to fill various posts of responsibility and labor. His ministerial character was indeed a model for the imitation of the younger members of the profession. He was faithful and able, and of remarkable industry and perseverance; and in

his sermonizing was plain and familiar, bringing home the truth in a powerful manner to the consciences and hearts of men.

Mr. Thacher was at the time of his decease the corresponding Secretary and Agent of the Central Agency of the American Home Missionary Society, to which post he had been appointed in July, 1847. His piety, prudence, and zeal were peculiarly displayed in the arduous labors of that responsible position; and his wisdom and discretion were evinced in the uninterrupted harmony with which all the measures of the Agency were carried out. He descended to the grave with his armor on, and his last anxieties and prayers were for the progress of Home Missions, as an important means of the ultimate conversion of the whole world and the exhibition of the full glory of Christ. His deeply afflicted family and his numerous friends, while they most profoundly regret the loss which this afflictive dispensation brings upon them and the church at large, bow to the expressed will of God in the confident hope that he now rests from his labors, in the presence of the Master whom he delighted to serve, and that his many works and fruits will follow him. T. S.

Appointments by the Executive Committee of the A. H. M. S., during the month of June, 1850.

Not in commission last year.

Rev. Charles Seecombe, to go to Minnesota.
 Rev. Richard Hall, do.
 Rev. Franklin Putnam, Greenville and Hill Grove, O.
 Rev. Henry Shedd, Little Mill Creek, &c., O.
 Rev. T. Anderson, Huntington, Ind.
 Rev. A. E. Everest, Colored Chhs., L. I.
 Rev. James Walker, Waynesville, Ill.
 Rev. Edwin G. Smith, Northern Illinois.
 Rev. Phineas Blakeman, Ashland, N. Y.
 Rev. Ebenezer Bushnell, Marlton, O.
 Rev. A. M. Dixon, Carlinville, Zanesville, &c., Ill.

Re-appointed.

Rev. William Dewey, Pekin, N. Y.
 Rev. A. Downs, Balding Hollow, L. I.
 Rev. James Brownee, Leavenworth, Alton, Ind., &c.
 Rev. Charles Beecher, Fort Wayne, Ind.
 Rev. Moody Chase, Parkersburgh, Ind.
 Rev. William Graves, Rutledge, Tenn.
 Rev. J. W. Baynes, Hudson, Mich.
 Rev. S. N. Hill, Troy, Mich.
 Rev. Norman Ackley, Hartland and Osceola, Mich.
 Rev. C. E. French, Udina, Ill.
 Rev. B. C. Charch, Exeter, Attica and Union, Wis.
 Rev. S. S. Bicknell, Milton, &c., Wis.
 Rev. D. R. Nichols, Warren, Iowa.
 Rev. E. D. Neill, St. Paul, Minnesota.
 Rev. F. H. Ayres, Long Ridge, Ct.
 Rev. D. D. T. McLaughlin, Somers, N. Y.
 Rev. A. Phillips, Caanensville, N. Y.

Rev. N. H. Barnes, Sinclearville, N. Y.
 Rev. Isaac D. Cornwell, Head of Delaware, N. Y.
 Rev. L. L. Radcliff, Randolph, Pa.
 Rev. Hiram Dyer, Unionville, O.
 Rev. Ezra Jones, Franklin Mills, O.
 Rev. G. C. Judson, Grafton and Eaton, O.
 Rev. James Shaw, Newburg, O.
 Rev. Samuel Montgomery, Brunswick, O.
 Rev. H. W. Osborn, Mesopotamia, O.
 Rev. Warren Swift, Baltimore, &c., O.
 Rev. E. A. Beack, McKean, O.
 Rev. J. M. Sudd, Rochester and Hopewell, Ind.
 Rev. George Barnum, Medina, Mich. and Chesterfield, O.
 Rev. William A. McCampbell, Scottsville, Ky.
 Rev. Samuel Fleming, Manchester, Mich.
 Rev. J. W. Smith, Benton, Mich.
 Rev. Sylvester Cary, Lyon, Mich.
 Rev. Roswell Parker, Adams and Ransom, Mich.
 Rev. L. C. Gilbert, Thorn Grove and Beebe's Grove, Ill.
 Rev. J. E. Dunn, String Prairie and Chesterfield, Ill.
 Rev. H. G. Pendleton, Henry, Ill.
 Rev. A. J. Copeland, Geneseo, &c., Ill.
 Rev. John G. Kanouse, Cottage Grove, Wis.
 Rev. O. P. Clinton, Winnebago Rapids, Wis.
 Rev. G. B. Hitchcock, Eddyville, Iowa.
 Rev. E. Gaylord, Danville, Iowa.
 Rev. J. C. Ewing, Troy and Shunem, Iowa.
 Rev. F. A. Armstrong, Brighton and Clay, Iowa.
 Rev. D. Lane, Keosauqua, Iowa.
 Rev. J. W. Windsor, Maquoketa, Iowa.
 Rev. Simeon Waters, Mount Pleasant, Iowa.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, during the month of June, 1850.

MAINE—			NEW YORK—	
Bath, John Shaw, by Rev. R. Palmer,	4 50		Albany, N. Y., 4th Presb. Ch., Mrs. Winthrop,	5 00
NEW HAMPSHIRE—			Auburn, Theological Seminary, Mon. Con. Coll., by M. L. Gaylord,	13 00
Ackworth, Miss Hannah Ware, by A. Kingsbury,	5 50		Bangor, Cong. Ch., by Rev. S. H. Williams,	10 81
Conway, Ladies' Benev. Soc., by Deborah R. Harris,	10 00		Bedford, L. I., Cong. Ch., Mon. Con. Coll., by D. O. Calkins,	1 00
Henniker, Hance Child, L. D.,	100 00		Berkshire, First Cong. Ch., by C. P. Johnson,	50 10
Lyndeboro, Cong. Ch. and Soc., by J. A. Wheat,	42 63		Brooklyn, viz:—	
Nashua, First Cong. Ch. and Soc. to const. Cyrus Greenwood and Frederick Chase, Life Members, by J. A. Wheat,	60 00		South Presb. Ch., Mon. Con. Coll., \$67 95; J. A. Davenport, \$50; T. D. Wheeler, \$5,	142 95
Pelham, Jeremiah Tyler a L. M., by Rev. B. P. Stone,	30 00		Third Presb. Ch., by W. H. Hurlbut, Treas.,	52 94
Wilton, Ladies' Benev. Soc., by Rev. B. P. Stone,	9 50		Carroll, Cong. Ch., by S. W. Edson,	6 00
VERMONT—			Cazenovia, First Presb. Ch., by S. C. Hitchcock,	101 25
Burlington, legacy of Samuel Hickok, by J. W. Hickok, Ex'r,	500 00		Chateaugay, a friend,	2 00
MASSACHUSETTS—			Chataque Co., H. M. S., by L. H. Hungerford,	43 74
Home Missionary Society, by B. Perkins, Treas.,	1,000 00		Chemung, Edwin Dean, by S. L. Gillett,	5 00
Andover, Chapel Ch., Ladies' Miss. Soc., by J. W. Edwards,	5 00		Durham, Rev. Timothy Willaton,	13 00
Attleboro, Sew. Circle, by Mrs. Chloe Bliss,	4 00		East Bloomfield, in part of legacy of — Adams, by Myron Adams,	100 00
Clinton, Ladies' Sew. Circle, by Rev. W. H. Corning,	5 00		Elmira, bequest of the late Miss Rebecca M. Gregg, by S. L. Gillett, Ex'r,	1,000 00
Conway, Fem. School of Industry, by C. P. Wing,	16 00		Greenville, bequest of Mrs. Mary L. Foster, by Rev. E. Hopper,	30 00
Grafton, Ladies' Sew. Circle, by Rev. T. C. Blacoe,	4 00		Head of Delaware, Presb. Ch., by Rev. I. D. Cornwell,	12 50
Rockport, Sew. Soc., by Mrs. R. Brooks,	4 00		Jewett, Presb. Ch., of which, \$10 is from Ambrose Baldwin, in part to const. Mrs. Baldwin a L. M., by Rev. J. J. Buck,	30 47
South Deerfield, Monument Cong. Ch., by Rev. D. A. Storet,	22 00		New York city, viz.:	
South Egremont, Ladies' Miss. and Benev. Soc., to const. Mrs. Laura Hadley, a L. M.,	30 00		A. M. Brunen to const. Mrs. A. M. Brunen a L. D., \$150; Cash, \$50; S. Russell Child, M. D., \$25; a friend to Missions, \$5; Elizabeth, \$2; M. Merrill, \$2,	234 00
RHODE ISLAND—			Miss. S. Ch., Sab. sch. Miss. Soc., by D. Hastings,	37 50
Barrington, Ladies' Benev. Assoc., by Mary Tiffany,	13 00		General Ch., J. C. Baldwin, \$150; A. R. Wetmore, to const. Henry C. Wetmore, George C. Wetmore, Theodore R. Wetmore and Wm. Wetmore, Life Members, \$120; C. Wetmore, \$10; Rev. H. P. Tappan, D. D., \$5,	265 00
CONNECTICUT—			Mercer St. Ch., Thomas Rigney,	20 00
Bethlem, Fem. Cent Soc., by Mrs. Abby Church,	10 00		Church of the Puritans, Mon. Con. Coll., by O. E. Wood,	34 00
Bridgeport, a mother, to const. John W. Sterling, Cornelius Sterling and Frederick Sterling, Life Members, \$90; a friend, \$1,	91 00		Spring St. Ch., Youth's Miss. Soc., by J. O. Scott,	150 00
Clinton, Benev. Assoc., by S. L. Stevens,	30 00		North East, Cong. Ch. and Soc., by L. Bassett,	7 04
Columbia, Mrs. L. Bliss, \$1; Mrs. Sophia Dewey, \$1, by Rev. J. W. Woodward,	2 00		Preston Hollow, Mrs. Olivia Devereux to const. Alvin Devereux of Deposit, a L. M.,	30 00
Glastenbury, Ladies' Benev. Soc. to const. Mrs. Nathan W. Hale a L. M., by P. S. Lockwood,	35 00		Ripley, Church, \$58 93; Ladies, \$7, by L. H. Hungerford,	65 93
Madison, Samuel C. Chittenden,	10 00		Rondout, German Ch., by Rev. C. H. Siebke,	7 00
Monroe, Cong. Ch. and Soc. to const. Agur Beardsley, a L. M., by Rev. R. D. Gardner,	30 00		South Middletown, Cong. Ch., by Rev. L. C. Lockwood,	5 00
New Haven, First Cong. Ch., per John Ritter, \$30; a female member, by Rev. Dr. Bacon, \$11 50,	31 50		Troy, 2d Presb. Ch., by R. B. Moore,	81 79
Newtown, Cong. Ch. and Soc. of which \$30 is to const. Rufus Somers a L. M., by J. Atwater,	40 00		NEW JERSEY—	
Norwich, Maine St. Ch. and Soc., of which \$100 is from Wm. A. Buckingham to const. Israel M. Buckingham, Mrs. I. M. Buckingham and Wm. A. Buckingham, 3d, Life Members, Ladies' H. M. S., by Caroline Bull,	5 00		Caldwell, Presb. Ch., of which \$17 50 is from Ladies' Benev. Soc. of Westville, by J. Provoat, \$71 14; legacy of Hannah Crane, by Asher Crane, Ex'r, \$10,	81 14
Watertown, Cong. Ch. and Soc., of which \$30 is from John De Forest to const. Mrs. Alma De Forest a L. M., by Rev. C. Goodrich,	88 00		Morristown, Mrs. C. B. Arden to const. Mrs. Louisa J. Kirtland a L. D.,	100 00
			Newark, a friend, to const. Aaron Ludlow of New Providence a L. M.,	50 00

PENNSYLVANIA—

Carbondale, legacy of Samuel T. Hopkins, by C. T. Pierson, \$300; less collateral inheritance tax of \$15, 285 00
 East Sugar Grove, Cong. Ch., by Rev. W. Todd, 10 00
 Philadelphia, legacy of Mrs. Mary Mayes, \$300, less collateral inheritance tax of \$15, 285 00

ALABAMA—

Barges, Miss Adeline M'Donald, to const. Miss Mariba Jewett and Miss Ida Porter of Middlebury, Vt., and Miss Sarah M. Foote of Crown Point, N. Y., Life Members, 100 00

OHIO—

Western Reserve Agency, by Rev. M. Tracy, 190 26
 Chester Cross Roads, Presb. Ch., by Rev. M. Holmes, 15 00
 Chesterfield, Cong. Ch., by Rev. G. Barnum, 4 00
 Edinburgh, B. Carter, \$1; E. Strong, \$1; B. Carter, 50c.; M. Strong, 50c., Liberty, Cong. Ch., by Rev. J. N. Whipple, 1 25
 Thompson, Cong. Ch., by Rev. T. Adams, 19 00
 Warren, Presb. Ch., bal. of coll., by E. Spear, 2 50

INDIANA—

Elkhart, Rev. J. N. Williams, 1 00
 Lima, Presb. Ch., by Rev. D. C. Meeker, 13 38
 Spencerville, A. Fletcher, 50

ILLINOIS—

Andover, Swedish Cong., by Rev. L. P. Ebjorn, 2 00
 Chatham, Presb. Ch., by Rev. J. Porter, 3 25
 Farmington, Mathew Simpson, 5 00
 Groveland, Cong. Ch., by Rev. D. Gore, 29 50
 Matamor, Rev. W. N. Milles, 2 50
 Naperville, by Rev. L. Farnham, 20 00
 Peoria, Cong. Ch., by Rev. L. Spencer, Mr. Thompson, by Rev. B. Pond, 7 00
 3 50

MICHIGAN—

Detroit, First Cong. Ch., by Rev. H. D. Kitchell, 41 58
 Lapeer, Mon. Con. Coll., by Rev. W. Platt, 11 66
 Fairplay, Wis., Presb. Ch., by Rev. S. Chaffee, 9 00
 Geneseo, Cong. Ch., by Rev. C. W. Camp, 3 25
 Johnstown, by Rev. S. L. Thompson, 6 00
 Milton, Cong. Ch., by Rev. S. S. Eicknell, 4 00
 Sheboygan Falls, Cong. Ch., by Rev. H. Marsh, 4 00
 Twin Rivers, by Rev. W. Herritt, 2 00

IOWA—

Bellvue, Cong. Ch., by Rev. W. L. Coleman, 2 00
 Troy and Shunem, Presb. Ch., by Rev. J. C. Ewing, 9 50

\$6,330 30

J. CORNING, Treasurer.

Donations of Clothing, Books, &c.

Attleborough, Mass., Ladies' Sew. Circle, by Mrs. Chloe Bliss, a box, 54 00
 Batavia, N. Y., Ladies' Miss. Soc., by Mrs. C. M. Foote, a box, 110 00
 Brooklyn, N. Y., Church of the Pilgrims, Ladies, by Mrs. R. P. Buck, a box.
 Conway, Mass., Female School of Industry, by P. C. Wing, a box, 38 80
 Grafton, Mass., Ladies' Sew. Circle, by Rev. T. C. Biscoe, a box.
 Hartford, Ct., estate of Misses Ruth and Mary Patton, by F. Parsons, Ex'r, two boxes.
 Lancaster, N. H., Ladies' Sew. Circle, by J. W. Lovejoy, a box, 37 51
 Norwich, Ct., Ladies' H. M. Sew. Soc., by Caroline Bull, a box, 113 11
 Rockport, Mass., Sew. Circle, by Mrs. Reuben Brooks, a box, 92 58

South Andover, Mass., Chapel Cong. Ch., Ladies, a barrel and bundle, by Miss J. W. Edwards, 100 00

Receipts of the Western Agency at Geneva, N. Y., from March 6 to June 26, 1850. Rev. JOHN A. MURRAY, Secretary.

Albion, a friend of Home Missions, by Rev. M. N. M'Harg, 6 00
 Alexander, by Mr. Wright, 20 00
 Bellona, by Rev. Mr. Goldsmith, 53 00
 Big Flats, Presb. Ch., 6 59
 Buffalo:

First Presb. Ch., Ladies' H. M. S. in part by Mrs. Joseph Dart, 150 00
 North Ch., Ladies' Miss. Soc., by Miss Woodworth, 5 00

Lafayette St. Ch., Mon. Con. Coll., by J. Newland, \$18 23; Ladies' Miss. Soc., by Mrs. W. S. Carpenter, \$22, 40 23
 Burdette, by Rev. G. L. Hall, 20 00

Canandaigua, W. Antis, \$30; N. W. Howell, \$10; H. B. Gibson, \$5; F. Granger, \$5; John Granger, \$5; others, \$34 85; Ladies' Fem. Sem., \$18; Ladies' Miss. Soc., Mrs. Louisa Hubbell, to const. Prof. Horace Webster of New York a L. D., \$100; others, \$51, 248 85

Candor, Abel Hart, to const. his son Daniel Hart a L. D., \$100; Youths' Miss. Soc., by Rev. E. Benedict, \$7, 107 00
 Castleton, Ladies' Miss. Soc., by Mrs. Hart, Elmira, First Presb. Ch., S. Benjamin, \$50; cash, \$1, 16 00

Geneseo, Presb. Ch., Mon. Con. and communion seasons collections to const. Cornelius Shepherd, jun., a L. M., \$30; coll. to const. Jacob Hull, T. Scott Lord and Samuel Finley, Life Members, by E. Cone, \$97 50, 127 50

Geneva, H. H. Seelye, \$100; Mrs. Cannon, \$2, 102 00
 Genoa, Rev. E. T. Ball, \$7; others, \$18, 25 00
 Hornby, 2 10
 Ira, by Rev. J. C. Morgan, 25 00

Ithaca, Rev. Dr. Wisner, \$5; others, by J. Esty, \$15, 20 00
 Lyons, N. Taft, \$20; M. Harrington, \$4; B. R. Rodgers, \$2; H. Teachtout, \$1; Ladies' Miss. Soc., by Mrs. Hubbell, \$30 75, 57 75

Mendon, by Wm. Alling, 10 00
 Newark Valley, Rev. M. Ford, in part to const. E. Irving Ford a L. M., \$10; others, to const. Hervey Smith a L. M., \$56 64, 66 64

North Bergen, by David Fancher, 8 00
 Palmyra, by I. Foster, 5 75
 Pen Yan, E. B. Jones, \$20; others, \$37 48, 57 48
 Perrinton, Cong. Ch., by Rev. Mr. Jerome, 18 00
 Phillipsville, Mrs. Mary May, 1 00

Rochester, viz.:
 First Presb. Ch., H. A. Brewster to const. Mrs. Isaac W. Jackson of Schenectady, Henry P. Brewster, Emma Hart Brewster and Robert Edward Brewster a L. M., \$120; Hon. A. Gardiner, \$75; F. Starr, \$50; S. P. Gould, \$10; W. A. Reynolds, \$3; bal., \$4, 264 00
 Brick Ch., H. C. Fenn, 50 00

Washington St. Ch., Stoddard, Freeman & Co., to const. Edward P. Stoddard, Sarah A. Stoddard and Alonzo R. Ketcham, Life Members, 100 00

Rushford, by Rev. Miles Doolittle, 19 00
 Rushville, by Rev. Malby Gelston, 10 17
 Sodus, 14 00
 South Dansville, by Rev. I. Stroung, 20 00
 Trumansburgh, H. Camp, \$25; others, \$18, 43 00

Vienna, Isaac Stevens, \$5; S. Pettitt, \$5; G. Wheeler & Son, \$3; others, \$11 74, 24 74
 Waterloo, a bal., by Rev. Mr. Gridley, 15 00
 Waverly, \$5; E. Otto, \$2 94, 7 94
 West Fayette, 7 17

West Newark, Deac. S. Stone, to const. Elliott W. Brown and Horace Richardson, Life Members, \$91 25; others, \$15, 106 25
 by Rev. Joel Jewell,

Wheatland, First Presb. Ch., by L. C. Andrews,	90 75
Wolcott, by Rev. Mr. Wright,	20 00
Youngstown,	28 00
	<hr/>
	\$3,001 91
<i>Rev. Aratus Kent, acknowledges the receipt of the following sums in Illinois.</i>	
Rockford, Cong. Ch., \$18 52; 2d Cong. Ch., \$50 69,	69 21
Rockton, Cong. Ch.,	40 00
	<hr/>
	\$109 21
<i>Rev. Flavel Bascom, acknowledges the receipt of the following in Illinois:</i>	
Chicago, Ill., First Presb. Ch.,	40 00
<i>The Massachusetts Home Missionary Society, acknowledges the receipt of the following sums in the month of May, 1850. BENJAMIN FRANKINS, Treasurer.</i>	
Ashby, Cent Soc., to const. Mrs. Mary Colman a L. M.,	34 15
Attleboro, Fem. Benev. Soc., to const. Mrs. Deborah Capron a L. M.,	44 21
Barnstable, West. Rev. Mr. and Mrs. Hayes,	6 00
Berkshire and Columbia, Miss. Soc.,	581 00
Boston, Shawmut, Cong. Soc., Mon. Con. coll.,	25 45
A deceased friend, by P. R. Woodford,	50 00
Cambridge, Shepard Ladies' Miss. Soc., to const. Miss Elizabeth Bates and Mrs. Lucy Willard, Life Members,	82 00
Cambridgeport, bal. of coll.,	2 00
Chilmark, Deac. J. Allen,	1 00
Dorchester, Ladies H. M. S. to const. Mrs. Charlotte A. Means a L. M.,	140 00
East Falmouth, Rev. Mr. Hyde's Soc.,	6 50
East Medway, Gent. Assoc., \$53 50; Ladies, \$38 78,	92 28
Essex, North, Aux. Soc., James Caldwell, Treas., Rowley, Rev. Mr. Pike's Soc. to const. Rev. J. Pike and Mrs. Deborah Pike, Life Members, \$74 90; West Newbury, a friend, \$1,	75 90
Fall River, Young Ladies' Sew. Circle,	130 00
Franklin Co., H. M. S., C. Root, Treas., Greenfield, First Cong. Soc., \$31 12; Hawley, widow's mite, 50 c.; Heath, First Cong. Soc., \$4 72; Greenfield, 2d Cong. Soc., \$57 67; Sherburn, Ladies' \$31; Gent., \$43; Colerain, Cong. Soc., \$4 10; Conway, Sab. Sch., in full, to const. Mrs. Charles Adams a L. M., Lewis Stone, former Treas., bal., \$17 96; Buckland, Benev. Soc., to const. Jonathan Ward a L. M., \$50 24; Heath, \$6 25; Warwick, Gent., \$9; Ladies, \$14 56,	288 89
Gloucester Harbor, Ladies' H. M. S., for Western Missions,	28 00
Greenwich, Ladies' H. M. S. to const. Miss Mary Walker and Miss Eliza Northum, Life Members,	60 00
Hanover, Cong. Soc., Mon. Con. coll.,	20 00
Hardwick, Rev. Mr. Mann's Soc.,	48 00
Harmony Conference, W. C. Capron, Treas., viz.: Millbury, First Ch., \$65 69; Ladies' Sew. Circle, \$9 25, to const. Deac. Tyrus March and Dr. Leonard Spaulding, Life Members; Webster, Cong. Soc. to const. Charles Carpenter a L. M., \$31 51; coll. at annual meeting, \$24 65,	131 10
Manchester, Fem. Miss. Soc.	15 00
Marshfield, Rev. Mr. Tappan's Soc.,	15 70
Mendon, Evangelical Soc.,	2 50
Middleboro, West. Rev. Mr. Briggs' Soc.,	34 13
Middleton, Ladies' H. M. S. to const. Rev. J. A. Hood a L. M.,	30 00
Milford, Cong. Ch. and Soc.,	25 50
Norfolk, Conference coll. at meeting,	49 08
North Hadley, Russelville, Ladies' Sew. Soc.,	25 00
Orleans, Cong. Ch. and Soc.,	21 00
Palmer, 2d Cong. Soc., to const. Gideon Merrick a L. M.,	58 00
Pembroke, Miss Mary C. Ford, \$5; a friend, 50 c.,	5 50

Phillipstown, Ladies' Circle of Industry,	31 00
Plainfield, Rev. Mr. Gaylord's Soc.,	8 50
Roxbury, Elliott Soc., annual coll.,	513 67
Royalston, Rev. Mr. Hazen's coll.,	79 00
Salem, a friend,	2 00
Seekonk, Rev. Mr. Barney's Soc.,	9 63
Sherburn, Evan. Soc.,	25 00
Sturbridge, Cong. Ch. and Soc., \$140 \$7; legacy of Mrs. Margaret Phetteplace, \$50 70,	191 67
Sudbury, Rev. Mr. Ballard's Soc.,	26 00
Templeton, Rev. Mr. Sabin's Soc., Mon. Con. coll.,	51 29
Walpole, John N. Smith,	3 00
Warwick, Mrs. Abigail Wheaton to const. Deac. Wm. Perry of Orange, Samuel S. Sweetser, Mrs. Eliza P. Sweetser of Worcester, and Deac. Mowry Sabin of Manchester, N. H. Life Members,	120 00
Wayland, Mrs. M. T. Bigelow to const. Mrs. Asabel Sherman a L. M.,	30 00
Webster, Ladies' Sew. Circle to const. Mrs. Sarah Negus a L. M.,	40 00
West Brookfield, legacy of Miss Lucy Curtis,	50 00
Wilmington, a friend to missions, \$6; Ladies' Sew. Circle, \$90 58,	26 58
Winchenden, North Cong. Soc.,	17 85
Woburn, First Ch. and Soc.,	26 00
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	\$3,372 19

The Connecticut Missionary Society acknowledges the receipt of the following sums during the month ending June 20. E. W. PARSONS, Treasurer.

Andover, Cong. Soc., by Rev. A. Miller,	45 00
Bolton, bal. of coll., by Rev. L. Hyde,	1 75
Enfield, H. M. Soc., by A. H. King, Treas. Exeter, coll.,	91 23
	11 00
Granby, Cong. Soc., by E. A. Holcomb,	19 00
Hartford, North Soc., by C. H. Langdon,	538 85
Hitchcockville, Cong. Ch. and Soc. to const. Hiram Goodwin a L. M.,	30 00
Marlborough, Cong. Soc., by J. D. Bigelow,	25 00
New Hartford, South Soc., to const. Samuel Bates a L. M.,	30 00
Newington, Young Men's Soc., by L. W. Camp,	18 68
South Coventry, Cong. Ch. and Soc., by Rev. J. L. Blake,	75 00
Southington, Cong. Ch. and Soc. of which \$100 is from Deac. T. Higgins to const. Henry D. Smith a L. D.,	309 90
South Killingly, coll.,	14 00
Vernon, Miss. Soc., by A. Kellogg,	189 82
A friend, by T. A. Brown,	50
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	\$1,381 97

The Philadelphia Home Missionary Society acknowledges the receipt of the following sums from April 18th to June 1, 1850. Rev. ROBERT ADAIR, Secretary.

Brooklyn, Pa., by Rev. B. Baldwin,	25 00
Cedarsville, N. J., Presb. Ch.,	18 25
Fairton, N. J., Presb. Ch.,	14 00
Franklin, Pa., First Presb. Ch.,	34 42
Kensington, Pa., Presb. Ch., coll., \$32; Miss. Assoc., \$8,	40 60
Newark, N. J., Joseph Gould,	5 00
Philadelphia, viz.:	
B. A. Fahnestock to const. George W. Fahnestock a L. M., \$30; Thomas Earp, \$20; legacy of Mrs. Wohleben, by Eli K. Price, Ex'r, \$50; Rev. A. Rood, \$10; H. Sloan, \$5,	115 00
First Presb. Ch., Solomon Smith, \$10; Wm. Sloanmaker, \$10; cash, \$4,	24 00
Third Presb. Ch., Wm. Clark, \$10; Robert Clark, \$10; cash, \$1; Mrs. Dowling, \$3 69; Ladies, by Mrs. J. C. Farr, \$16 50,	41 19
Clinton St. Ch., Mrs. Wetherell,	5 00
Wells, Mon. Con. coll., \$4 50; in full of legacy of Joseph Ray, dec., \$3 53,	8 03

THE HOME MISSIONARY.

Go, PREACH the GOSPEL. *Mark xvi. 15.*
How shall they preach except they be SENT? *Rom. x. 15.*

Vol. XXIII.

SEPTEMBER, 1850.

No. 5.

“Pray for the Peace of Jerusalem.”

This is the text of Rev. WILLIAM M. ROGERS' Sermon, preached before the Massachusetts' Home Missionary Society, at its last annual meeting in Boston, May 28th. The following beautiful passage is from the introduction.

Every heart has its Jerusalem; and where shall we find it, if not in the land of our birth, our cradled infancy, our unfolding youth, our toiling manhood, our decaying life, our sepulchre and resurrection? Where, if not where a mother's lips mingled the thoughts of God with our first knowledge, and taught the infant tongue to syllable its prayers? Where, if not where love has traced the domestic circle, and made of many, *one*,—heart to heart, life to life, eternity to eternity? Where, if not in the place of our father's graves, and our children's heritage? Where, if not in the birth-place of the soul to an immortal life, to the revelation of the Cross, and to the hope of redemption? Yes, our country, our whole country, with its compacted tribes, and all its glorious memories, the refuge of the oppressed, the home of the free, the hope of the nations, with the riches of all commerce, and the harvests of every soil, with the triumphs of an unfolding civilization, and the fierce energy of her children;—our country, with her Sabbath and open Bible, and her churches and her schools, and living hearts who toil for the kingdom of God;—our country, with the licentiousness of her liberty, the oppression of the enslaved, and the forgetfulness of God; our country;—comprehending every interest, every hope and fear for us, for man, which enters into her unfulfilled destiny;—*our country* is our Jerusalem. “Pray for the peace of Jerusalem. They shall prosper that love thee. Peace be within thy walls and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good.”

The love of country and the love of God are in harmony. The best Christian is the best citizen. As Christians, it is not enough, that we love our country; the

sentiment must become a *duty*. We must make that love Christian and sacred. We must go to heaven for the spirit which shall fructify it. We must not rest in the mere abstract sovereignty of God, content with the resignation of dependence and impotence, but make our prayers the appointed way in which our feeble humanity shall lay hold upon Almighty power and grace, and if there be a blessing within the circle of the divine perfections, richer than any other, that man can reach and God can give, shall grasp it, and bring it beneath the clouds, and with the principles and spirit of religion pervade the national life, from the hovel to the palace,—infusing justice into its policy, equity into its laws, making all knowledge sacred, and breathing a grateful spirit upon the hearts of its myriad homes, while it places the liberties of the land, and the altars of our God, under the watchful and smiling guardianship of heaven.

The Condition and Destiny of Our Country

Are vividly set forth in the following sentences. And yet, who is there that traverses the land, and sees for himself its extent, its productiveness, its tokens of increasing population and wealth, but must feel, that no language, however eloquent, can give a just impression of the greatness of the interests involved in a rapid spread of Gospel influences over the whole nation?

The present limits of our country northward, reach within eighteen degrees of the Arctic circle; southward, within twenty five degrees of the Equator. On the East we have the Atlantic, on the West the Pacific. Within these boundaries are comprised three and a quarter million square miles of hill and dale, and mountain, and prairie, and river, and lake, and forest,—spreading out from the almost unrelaxing winter of the North, to the perpetual summer of the Tropics, with a climate, not severe enough to dwarf the proportions of humanity, not sunny and luxurious enough to induce inertia and imbecility, but the best adapted to physical and intellectual vigor; while they yield to the hand of toil an abundant return, in the harvest of the grains and fruits most useful to man, in the treasures drawn from the sea, in the wealth of flocks and herds and darkening forests, against whose thick trees no feller has come up; and enabling us as we turn the abundance of God's blessings into forms useful to man, to command by a commerce second only to that of England the luxuries of the world. If you gather up into one, the advantages of our country in its sea-board of 5000 miles by the directest line, or 33,000, following the indentations of the coast, opening refuge and harbor to an adventurous commerce; in its broad lakes, arterial rivers and navigable waters, the capabilities of its agriculture, developed and undeveloped, the store of mineral wealth outcropping or beneath the surface, with the ease of transit, and intercommunication from point to point, you can only reach the conclusion, that God lifts the sun on no land, more richly furnished for the dwelling-place, progress and happiness of man. This broad area, equal to that of Europe, is but the gross and material body of our country. The rugged spine of its mountain ranges, the expanse of its prairies, the channel way of its rivers, are but the bone and muscle and arteries of that body which, in the clear intention of God, is to be quick with a national life proportioned to the colossal and continental dimensions of the dust in which it shall tabernacle.

The Future Estimated from the Past.

In the beginnings and infancy of the nation, this man-child has done something. It has taken domestic, agricultural, scientific, and Christian possession of

a portion of the soil. It has fringed the Atlantic with living men, it has poured some sparse millions into the valley of the Mississippi, it has pushed its vanguard beyond the Rocky Mountains and the Sierra Nevada, until they stand the precursors of millions on the shores of the Pacific, the children of the youngest and of the oldest-born of Noah, after girdling the globe, meeting and confronting each other, where the West and East are commingled and lost, awaiting the fulfilment of prophecy, when "the sons of Japhet shall dwell in the tents of Shem." Yes, something has been done. We have built hamlets, and towns and cities; we have organized schools and colleges; we have reared shops and work-houses; we have bared the soil of forests, and opened it to the blessings of the sun; and we have turned the woods into ships for the sea, and houses and churches for the land; we have evoked from the soil the wealth of teeming garners; we have dammed up the strength of rivers, and made these Samsons spin and weave for us. Our science has extorted confessions from nature, and added something to the stores of human knowledge; while it has made the air, the earth, and the sea, and the things that are under them, from the filament of the cotton plant, to the hot breath of the steam engine, tributary to the use, the comfort, the ornament and happiness of human life. The national life in its infancy and weakness has done something; but how little compared with the possibilities, the certainties of the future. We must go on. Development—progress—is the law of heaven and of earth; and under it we live, or die, giving place to a vitality, more energetic than our own. What then shall that national life be, when the myriads of our children, existing in the purpose of God now, and awaiting but his call to spring into being, shall hear his voice; when the three millions of the Revolution,—the twenty two millions of the present,—shall become the two hundred millions of the future, and fill the land with all the activities which enter into the heart of man. When iron yet in the stone shall be moulded to the plough, and the share shall turn up the first time since the creation, the prairie furrow to the sun, leaving no acres to waste and barrenness, but clothing the broad land with the varied harvest, from the finest of the wheat to the clusters of the vine; when forests now in the acorn, and stone now in the unbroken quarry, shall rise into the homes of generations in the farm-house, the hamlet, the cities of our future millions; when the Father of Waters, grasping at once with his long arms the Alleghanies and the Rocky Mountains, shall see a Mississippi of iron bridging his channels, overleaping his barrier mountains, and linking together the waters of either ocean, a highway for man; then, when man has asserted his right of sovereignty derived from God, over the earth, and the earth has yielded itself obedient to his will, what shall our national life be? God only knows. Man may well shrink from measuring the cubits of that stature.

We have looked on the gross and *material* body of our national life. What shall be the *living soul* which shall quicken it, and use its capabilities? What shall be the intellect, the conscience and the will of the nation, which shall make up our life, shape our character, chronicle our history, determine our doom, and write our epitaph?

The preacher thus develops the thought that, in this capacious area, the race is to mingle its various elements, and by their mutual action elevate the condition and character of the whole. This is not only consoling under the evils of immigration, but also a powerful stimulant to evangelical exertion in behalf of those who are coming among us.

There is a feature in the times, too marked to escape notice, which must affect and modify our national life. I refer to the accessions to our numbers on the

Atlantic from Europe, on the Pacific from Asia and Polynesia, at a rate of not less than 1,000 per day. Since Babel, in the dispersion, God has broken up the race into fragments, and nations, and septs, and clans. Now, he gathers them of every tongue and clime;—the famine-stricken Irishman; the church-crushed and anathematized Portuguese; the exiled Hungarian, seeking a freedom he failed to vindicate by his birth-place; the adventurers of every land, burdening the seas with their numbers. Does he mean them as the last judgment of his hand for our national sins? Will he make another and a broader Ireland? Or rather may it not be that he has reversed for us the sentence of Babel to gather the dispersed into one again, eliminating our common prejudices and errors, and under the blessing of freedom and truth, training humanity up to a nobler type, and a nearer approach to our nature as it was when first he breathed into it the breath of life? We go to Rome to see the Apollo, to Florence to see the Venus de Medici, and own, as we trace the outline of their perfections, the stone wants but a soul, and seems to have it. But where shall the pilgrim wander, who would look upon the lineaments of the Creator in the soul of man? By what mouldering ruin of departed glory, by what stream of classic memories, will you find the image of God in the clay? Is he not, by this gathering of races on our soil, turning the eyes of the nations to our shores, here to present them a higher form of human life, nurtured under the institutions of freedom, with a sign manual of Christ on the soul—A CHRISTIAN AND A MAN?

-Whatever burden of error, the immigrant may bring with him, he will add but little to the stock he finds. Come as he may, there is room for him; and we may not as freemen, we dare not as Christians, put restraint upon his life and conscience. We have no discipline for his faith, no fetters for his superstition, no stake or faggot for his heresy. He comes to a land where opinion is free, and where the quiet teachings of an opening mind, and the rugged nurture of democracy are likely to prove more than a match for relic and crosier, Bishop and Pope. He has come where truth and error have at last, since the foundation of the world, a fair field, to mingle among the combatants. It is the battle ground of opinion. There is no form of human simplicity without its representatives. He that hath a blessing, blesses; he that hath a curse, bans. There is quackery in medicine, in philanthropy, in religion. He that hath a dream, tells his dream; and he that is crazed, is as he that is sane. The agrarian anti-renter, the Mormon from the Salt Lake, his worthy successor at Nauvoo, the Icarian Cabot, The Infidel, Religion without God, Christianity without a Bible, a Bible without Christianity—the spawn of sin in its multiplied generation of monsters, all are here, and the open Bible, and the unhampered church, and the battle is joined, and God show the right! If in that contest to the death, truth cannot meet and match and conquer error, but is stricken to the earth, it will only be because her defenders are false to their trust, or unworthy of their cause. We are mingled in the fight. Let its tumult swell. It is the great battle of God Almighty. We have this encouragement; every error is as much opposed to every other error as to truth, and they will kill each other. It is possible too, that there may be errors of our own, in form, in faith, in spirit, with which we must be content to part. The storm which scatters to the winds, alb and mitre, pyx and crosier, may not leave the robes of Luther and of Calvin unmarred and unrent. Let the battle rage, and angels look from heaven, and God hold the scales; and when the day is won, the standard which shall wave over that field shall bear the cross of Christ; and whatever dead you bury, you shall rear no monument to any vanquished truth, to any exploded right of man or of God.

work from a distance. Never did I see such attention to preaching as I see here. But O for the power of God to convert men!

From Rev. W. W. Brier, Panama.

Labors on the Isthmus.

Mr. Brier and his companion were detained several weeks at Panama, by the failure of the steamer on the Pacific coast to arrive at the proper time. The discomforts of this delay were alleviated by the abundant employment which Mr. B. found in preaching the Gospel to the passing crowds that throng that place. The day before leaving for California he wrote—

I have preached every Sabbath since the first. I have had as large congregations as could be accommodated, sitting and standing, in the houses where I preached. For two Sabbaths, I have preached at 5 o'clock in the evening on the Battery, which is a pleasant place.

Yesterday, there were about one thousand persons present. I stood on the carriage of one of the cannons while my congregation crowded around me on every side. Thirty feet beneath, the waves dashed against the strong walls; above were the calm heavens; and a cool breeze blew off the bay. I felt that it was not a vain thing to preach the Gospel, even in Panama.

Whilst I have been here, I have attended many funerals, and visited the sick, and I have been permitted to hope, that at least one, has through the instrumentality of your missionary, been brought to confide in the Saviour.

The word seems to have power. The people are attentive. At first, many doubted whether any good could be done, but now all see and mark the effect. The wickedness seems not so great. There are several prayer-meetings, in different parts of the city, each week. We circulated a petition yesterday to be sent to the President of this Republic, praying for a grant of one of the numerous churches which are not used, or used but seldom by the natives, for a house of worship for the Americans. They belong to government, and Mr. —, one of the principal citizens, told me that he had no doubt that the grant would be made if rightly pressed. He is a Catholic, but we have had preaching in his house for the two Sabbaths since I be-

came acquainted with him. He thinks a minister here would do great good. He says that their clergy have become very bad—that the revolution destroyed many of them, and since that time men of talents will not take orders. "The contrast between a good American minister and ours, would open their eyes."

I think that this is true. The priests here are very wicked. They have influence, yet the people know their faults.

MINNESOTA.

From Rev. J. C. Whitney, Stillwater.

Since my last report I have fulfilled all my engagements at the following places: St. Croix Falls, Marine Mills, Stillwater and Willow River. I have also commenced to preach at a settlement five miles from Stillwater, upon the north side of Willow River, in Wisconsin, where mills are now in the process of erection.

Ordination.

On the 22d of May, I left Stillwater for Galena, to attend Presbytery; and on the 28th, was ordained an Evangelist in Minnesota.

June 16th, the Lord's supper was administered at Stillwater. One united with our little number on profession of faith. She is a devoted Christian and a valuable help in the cause of the Redeemer; also, a child was baptized on the same day, and a sick lady was carried to the school-house and partook of the sacrament, perhaps for the last time. These, together with the fact that it was the first time on which I had ever officiated on such an occasion, made it a day of touching interest; and I trust a day long to be remembered by many. Some were prevented uniting with us on this occasion who would have done so had circumstances allowed.

On the 5th of May we organized in the county of Washington a County Bible Society, auxiliary to the Parent Society at New York.

July 1st, there was a meeting called in behalf of the American Sunday School Union, at St. Paul, which I attended; and the result of which was that a committee of seven was appointed to look after the Sabbath school interest in the territory of Minnesota.

The church erected by the congregation

of Rev. E. D. Neil, in St. Paul, having been destroyed by fire, he visited the East for assistance to replace the loss. He was so far successful that, with the strenuous efforts of the congregation, it is hoped a larger and better house will be erected, so that the loss will probably turn out for the furtherance of the Gospel.

IOWA.

*From Rev. A. M. Eastman, Monona,
Clayton Co.*

What has been done?

It is now one year since I came here, and in making my last report, it seems appropriate to take a short review of the year. I came here knowing nothing of the place. I was asked how I knew whether I should like it; I remarked, that I expected to like it of course, if I was needed to labor here. I had laid myself upon the altar to go where I was needed, or where I could be useful. But after I had been here a sufficient length of time to judge of the state of affairs, I became almost disheartened. The church having no good influence over the world; drinking almost universal; the Sabbath very little respected even by the church. I organized a Sabbath school which we sustained till winter set in. I found it difficult to procure faithful teachers, and as I was often absent, the school suffered. On the whole, I thought the field a most unpromising one.

At the end of the year I look back and ask, What has been done? First, in regard to temperance. Then, the barrel of whiskey at the village was often visited, and the congregation at the grog-shop was often larger than at the house of worship. It is now some months since a drop could be obtained there. Our Sabbaths are now much more quiet.

I came here a stranger, I am now familiarly acquainted with all, and I trust I have the confidence of every one. At some of my appointments, the house is crowded. At my central point, since last fall we have been obliged to meet in private houses, which has diminished our audiences. We have now a prospect that in a few weeks we shall have a spacious school-house ready for our use. I think that then the attendance on worship will be much increased. I have been asked several times by persons not connected with any church, if an attempt

could not be made to erect a house of worship.

The Sabbath school is as prosperous as we could expect. The church has increased somewhat, and we have a prospect of some half dozen additions this summer. I think it is coming into a little better state, yet not where I wish to see, it by any means. I have found it exceedingly difficult to sustain a prayer meeting; I therefore choose to hold it in families where I visit. The members are miles from each other.

On the whole, I think I have some encouragement to labor on if it should be the will of your Society to continue me here. I feel this to be an important field, and if the ground is ever cultivated it must be done through your instrumentality. Immigrants are pouring in earlier and more numerous than last year. On one farm which I visited a few days since, I found four families with eleven children living in two cabins, a smoke-house and a temporary shanty made with boards at the end of the smoke-house. Thus are the settlers crowding in, and who shall break unto them the bread of life, unless your Society comes to the rescue?

One skeptic has lately found himself without foundation. I left "Mathew Hale Smith" at his house; he has read it, and called for the "Cause and Cure" which he refused a few weeks before. I hope others may follow his example.

From Rev. J. B. Madoulet, German Missionary at Dubuque.

Since my last report, I have been enabled to preach twice on every Sabbath, once here and once at the neighboring stations, except on one Sabbath, which I spent in visiting and preaching the Gospel to the German people, at Platteville and Hazel Green, Wis. They are like sheep without a shepherd, and desire heartily to obtain a minister there. Our weekly meetings are well attended. At every station, an elder is instructed to keep the people occupied on the Sabbath when I am absent, and to lead them in prayers.

In the French settlement, I have organized a church of 15 members, which was received at our last meeting of the Association.

Our number is not yet increased, several families have come in town, most of them Roman Catholics, a few Protestants, but none of them have yet joined the church.

Missionary Intelligence.

OREGON.

From Rev. G. H. Atkinson, Oregon City.

I wish that I could gladden the hearts of Christians, by records of revivals in these distant portions of the moral vineyard. But this is not permitted me. Among my own people, I can point to no one who has been recently gathered into the garner of the Lord. Of some, indeed, I have hope that they are not far from the kingdom of God, yet amid general coldness, there seems to be needed more of the Spirit's influence to bring them within the door.

The few members of our church who reside here, are regularly at the house of worship with their families. Few others have attended during the winter. I am informed by other pastors that they can depend only upon pious families. Wherever they are found, they form the nucleus of the congregation; they hold up the pastor's hands; they are the visible opposing influence to irreligion. Without them, the services of the Sabbath would be frequently interrupted for want of an audience. Non-professors excuse themselves from visiting the sanctuary unless some special excitement is up, or the preacher is a new one, or offers some novel attractions.

Sabbath Breaking.

There is a general laxness in regard to the Sabbath in this country. The people have long lived on the western frontiers without a Sabbath, and crossed the plains heedless of a Sabbath's rest, and have of late been accustomed only to its occasional observance. Besides, the fathers and sons, have travelled to and from the "mines," and remained many months there, regardless of it and away from the house of God. And now, the peaceful return of this holy day, awakens in many bosoms, no sacred and long cherished associations, admonishing them and their household to repair to the place of worship. Moreover, the unusual success of business men of all classes, has not only not deepened their sense of obligation to keep God's day holy, but has seemed to give them new license to employ it in secular pursuits. One prepares for a week's business on that day; another commences a journey or continues one

during holy time. Boats and canoes arrive and leave this place every Sabbath. Saw mills, even, have been frequently in operation. But I am happy to say, that stores have never been opened, to my knowledge, on this day. Strange arguments are used for the violation of the Sabbath. One business man, a high civil officer, said that the water ran as freely on the Sabbath as on other days, and therefore, that his saw-mill should be in operation. Others say, that God has furnished remarkable opportunities for acquiring property, and it is the duty of every one, who is in business, to improve his time, even though it includes the Sabbath. Now he can acquire a competency with little exertion. By-and-by, he will be able to settle down and attend to the duties of religion. Others deny the duty of observing the day. A gentleman of much distinction, said to another, who inquired about the churches, "You will get over that notion, (of attending meeting) when you have been at the West as long as I have." There are, however, many worthy exceptions among our prominent men to this state of things. They do no business on the Sabbath, but if possible, visit the place of prayer and join in the solemn worship of God.

Fluctuations.

We have yet to speak of changes which are constantly occurring. Families and individuals move into town and give us some assurance of being steady supporters in our moral enterprises; but as we begin to depend upon them, they shrink from responsibility, because they are expecting soon to move away. We feel the loss of a single family, and the gain of one is correspondingly valuable. But while speculators continue to lay out cities, and project new enterprises; while fortunes are to be made suddenly in lumbering, in trade and in mining, we must expect that the people will be moving to and fro. Indeed, we can set no time for a permanent state of society. The mighty agency by which God has moved the people on both sides of the continent, is still operating with undiminished power, and like the ebbing and flowing of the ocean tides, the masses will move, until the same Almighty Being shall by some counter agency restore the grand equilibrium.

What if we are now tossed about by

these surges of population; what if we are sometimes left alone upon the sands; what if our influence seems to be lost because the objects of it pass away with every receding wave; it matters not, if mankind shall be blessed the more, and the kingdom of Christ extend more widely in other parts of the world. This we believe will be the glorious result of all the movements in this land.

Meeting-house Projected.

I wrote you that several members of the church and society had pledged funds towards erecting a house of worship. Twelve hundred and ten dollars have already been subscribed for that purpose, of which they have paid \$850. The whole cost of the building 24 by 40, ceiled, aside from seats, and without belfry or steeple, will be about \$3,200. We hire the balance at a low interest, giving security on the property. The care of building the house devolves upon me, but having contracted for the lumber and labor, it does not consume much time or thought.

We are happy to learn that three female teachers are on their way to Oregon. Thrice that number would be gladly welcomed.

The winter has been rainy. Three large freshets have occurred, destroying much property, stopping business, and almost entirely preventing traveling into the country. For several weeks, I have not been able to fulfil my appointments two miles away, except once, owing to the high water and stormy Sabbaths.

Our Sabbath school has been very small during the winter. Some children have remained at home for want of shoes, articles which could not be obtained in the country.

CALIFORNIA.

The principal item of intelligence which we have received from California since our last publication, respects the removal of Rev. S. H. Willey, who had been stationed at Monterey, to Happy Valley, or South San Francisco. This measure was demanded, in the judgment of other missionaries, by the rapid advance of the commercial metropolis in population and influence. The missionaries sent out in the spring had not arrived, at the date of the last advices, but we have every reason to suppose they are by this time at the end of their voyage, and occupying the

posts of labor which awaited them. From a recent letter we extract the latest testimony which we have seen respecting

House of Worship.

Notwithstanding the very low price of lumber, what I wrote you months ago about chapels, I would write again. We have lumber enough, but it is *none of it in the right shape for such buildings, and labor to put in shape is the great item of expense*. Brother Hunt's people bought a Sidney store-house, the nearest the thing they could find, but it is a miserable warping affair, very unsuitable. Mr. Benton's people in Sacramento, bought a *frame* here for \$20 per M. and freighted it up the river, but when they came to attempt to put it together, it was found so nearly worthless, that it was necessary to supply new timbers almost to make it a new frame. At Stockton, they did not get a building large enough, but it was the best they could do. At Marysville, they are trying now to get one, but there is nothing in market suitable.

Every thing else has been sent but buildings suitable for chapels, and these are wanting and *wanted*. Brother Douglas, at San Jose, wants one. One will be wanted at Calloma, at Sonoma or Napa, &c. I write this, not because I suppose you can stop to help us in this matter, but because you might think from the abundance of lumber thrown away here almost, that we could pick up chapels without much difficulty.

Some kind of a building can, indeed, now be got together much cheaper than it could six months ago, but a *suitable* building cannot be found, and if suitable ones had been shipped six months ago, a dozen might have been up by this time. But we will do the best we can with such as we can get. If we can get through another winter, I hope Providence will so strengthen us, that we can begin to build churches.

Our hearts yearn for sympathy and counsel from brethren at home! We fear, amid the mercantile and speculating disappointments, that there will grow up an aversion or coolness of feeling in the community toward California. Care we little for this, if the warm hearts of Christians at home beat still warmly in sympathy for us! We beg your counsel, we beg your prayers, we beg your regular correspondence. If you fear we are going wrong in any respect, let us know your full opinion, that we may get the views of those who look on our

*From Rev. J. W. Windsor, Maquoketa,
Jackson Co.*

An Interesting Revival and its Fruits.

Amidst all the imperfections of the past, it is a cause for unfeigned gratitude, that we are not without the tokens of divine favor. The past quarter has been a time of the refreshing influences of the Holy Spirit, which have caused my own heart to rejoice, and many around us to sing aloud for joy.

At the date of my last, we were cheered by some indications of the presence of the Spirit in the church and congregation, but more clearly discernable in the congregation. Some few instances of conversion to God had appeared, followed by the death of a young man who was very much respected; and this immediately succeeded by the sudden death of another person. These things appeared to arrest public attention, and called for special and pointed addresses on the subject. Much seriousness and solemnity were observable in our increased congregations, and the request was presented by some of them, that we might commence a series of sermons with a view to the peculiar state and feelings of the community. For near five weeks I continued every evening to preach amid much deep feeling, and was permitted to see the application of the truth by the Spirit to the heart of some, rendering it the power of God to their salvation. Still there remained a considerable number under deep conviction. One very remarkable feature of the work was the solemnity of the meetings, spreading itself among the community. Every person was approachable; and if we had possessed materials in the church to carry out a system of visiting, to the extent desired, I think, we should have seen a much greater work. We had but one male member, besides myself, to do it all. At this time, God in his providence opened a way for Rev. J. C. Holbrook, to spend 12 days with us, preaching and visiting from house to house. The sudden illness of his only son, (who died on Monday, he having returned on the previous Friday,) prevented his longer stay. After continuing my evening preaching for about two weeks, we rejoiced together in witnessing as the result of these deeply interesting efforts, the hopeful conversion of about 25 souls. Since then we have received 15 to church fellowship. Some have united with the Baptist and some with the Methodist

church. We hope to receive some others at our next communion.

Thus, dear brethren, God has visited and refreshed us, has strengthened this branch of his Zion. We feel that he has done great things for Maquoketa, whereof we are glad. We rejoice, though with trembling; yet our confidence is being increased. The young converts all appear well, walking in the fear of the Lord, and adorning their profession, and we feel constrained to take down our harp from the willow and tune afresh our song of praise. This feeble church, heretofore rendered fruitless, being rent asunder by internal divisions, so that it had become almost a by-word among the churches, has we trust, each one, mourned apart and confessed apart, and the members are beginning to assume their proper position.

Results Apparent.

The benefit of the work has not been confined either to the church or our usual congregation; the whole community has felt its influence; our attendance on the Sabbath, has increased beyond our limits of accommodation. We are making an effort towards the erection of a church edifice next season. The California movement of the spring, has crippled the energies of many of our citizens here and in the neighborhood, and they will not have the means to assist much until after their crops are gathered, and even then, but to a limited extent this season.

The temperance cause is advancing with us; nearly four-fifths of the entire community are pledged men; and the only place where spirits could be obtained we hope will relinquish the traffic. Our prayer meetings and monthly conference continue to be well attended, and a spirit of liberality is beginning to develop itself in the cause of missions as well as other charitable objects. Our Sabbath school has increased. This I regard with much interest; it is our hope. From its ranks, during the revival our church has been enriched by seven of her number, and we trust this is but the beginning. The number of scholars has increased from about 30 to near 70. We have just received a valuable Sabbath school library from a Sabbath school in New York; and if our friends at the East could witness the reception of their benevolent donations, they would feel that they were not thrown away.

On the whole, dear brethren, I feel

that we have advanced. God has glorified himself, and to his name be the praise!

But for the instrumentality of your noble society, no church would probably have existed here; no report could have been rendered of an interesting revival of religion; but all would have been dark and dreary, as some of our neighboring village, where they enjoy not those privileges, which reach the many where your missionaries are permitted to labor.

From Rev. W. P. Aphorp, Oskaloosa, Mahaska Co.

The Outskirts.

In the present unorganized state of things, congregations are to a great extent common property. It is a sort of preparatory state, which must change considerably when the lines are more closely drawn by churches being built, and two or more meetings being held at the same time. We need not however infer that even these congregations will necessarily be smaller; for population increases and neat houses will probably attract more to attend.

There are three small towns, about 25 miles east and west of us, two of which aspire to be county seats. One of these, Knoxville in Marion Co., I visited a week or two since, and have made an appointment there for the next vacant Sabbath. It is quite small now, but has a court-house and will no doubt grow. I found a Sabbath school just expiring, six or eight scholars present but not one teacher; they told me they had tried several times to have a school and it had always ended in this way.

The other places are Sigourney and Lancaster, in Keokuk county. I intend going to S. the coming Sabbath; they have but little preaching. If one or more of these places can be occupied in connection with this, it will be desirable.

Our town seems to be in the way of outward improvement; among other things a paper has just been commenced.

The agent employed to distribute Bibles in this county, has during the past week rendered his report. He has visited this county and Poweshiek, which are now supplied. The latter county is but little settled.

From a Missionary Report.

Divided Labors.

I have had to contend with difficulties in the want of a place to meet. I, with many of the people for the last three months have not known when Sabbath morning came, where we could meet for worship. This has been so at D., which is twenty miles from this place. The people are trying to build a house of worship. I have been preaching in four places. I have visited the sick. I preached seven funeral sermons, for one of which I received *five cents* as a compensation from the executors.

Twelve Sabbath Schools.

We have organized this spring twelve Sabbath schools, and had at this place a Sabbath school celebration on the fourth of July, which exceeded our most sanguine expectations, and which also made a decided impression and was acceptable to the people.

We organized a juvenile temperance society and obtained 130 signatures to the total abstinence pledge and hope to increase the number.

We have also reorganized an old and dead County Bible Society, and are about to have the county supplied with the word of God.

A Mother's Mite.

I have in my hands one dollar, which a mother, whose son went to California at an expense of twelve hundred dollars, gave to me, saying, "Put this into the California mission, and pray for my son!" He is a godless young man, or perhaps I should say, gold is his God.

Struggles of frontier Congregations.

A perusal of this report from a missionary in his second year, will afford the reader a good idea of the experience of a church in the newer portions of the country. What a variety of treatment; how much care and toil; how much to cheer and to depress; what sinking of spirits, what disappointments are mingled with the missionary work; and what faith and patience are requisite to endure all this, and labor on with efficiency and perseverance!

I have been laboring under great disadvantages, and have found opposition from unexpected quarters. I have lived long enough to know, that so long as a minister is tolerably quiet and does not exert himself, the enemy will not annoy him; but when we put on the armor, and shout "*the sword of the Lord and Gideon*" the enemy will roar, and walk about seeking our lives.

By the blessing of God there has been a growing interest in spiritual things of late in this community. Our Sunday school is very interesting, and our Sabbath congregations are larger than ever. Our house of worship is so far arranged that we can use it comfortably during warm weather; but the winter will come, and we shall be scattered again, unless some benevolent friends will help us to finish the house. With \$100 help we would be enabled to have it completed before cold weather sets in. Now, in behalf of these feeble churches, which have been struggling for existence, like two little twin sisters living together, I most earnestly beseech you to use your influence with some friend or friends to induce them to "lend unto the Lord." And if you have some copies of the Psalms and Hymns by you, you would be doing God service by sending about forty to us. Poor as I am, I distributed among this people one dozen copies which I have to pay for myself, out of your next draft.

The 9th ult. was our communion season. Five were added by profession and one by letter; there are a number of hopeful conversions, and it is my hope to see this whole neighborhood conquered. The C. church needs a minister very much. There had been a serious difficulty among the members of that church for some time. The enemy came in like a flood, but the Spirit of the Lord hath lifted up a standard against him. There had been contests during the past winter, and the breach seemed to become wider and wider. God sent one of his servants there a few weeks since, he held a protracted meeting there. The result was reconciliation between the divided parties. The little church is revived and encouraged. Last Sabbath, six or seven wagons full of the people from this neighborhood went over with myself to their communion meeting. Eleven were added to that church, nine by profession and two by letter.

In respect to worldly affairs, my friends have been indeed hardly pressed for some time. Their crops of fall and spring wheat last year were failures, and

they have been obliged to buy both wheat and corn throughout winter and spring. I have not received more than \$5 from any source but from you for the last nine months, nor do I expect that the crops this season will be any better than those of last year, especially the spring wheat—the bugs are destroying it. What to do I know not. I have been laboring here with an end in view, viz. of being instrumental in establishing the cause of Christ in the neighborhood, on the right foundation. Now, I hope that this object has been gained, and that the churches under my care are to be permanent. If I can, with you, have patience for a short time, these churches will be stronger in many respects, and will sustain their minister. Your Society is doing a great work, any thing you can send me will be thankfully received, my family is large.

MISSOURI.

*From Rev. G. S. Woodward, Parkville,
Platte Co.*

Passing through the Furnace.

The cholera has been *fearful* among us; some sixteen with that and other diseases having died within a few weeks past in the town and vicinity. There are eight cases of sickness of this disease at my present writing, and several complaining, and many families have left town. Surely, every thing wears a dreary aspect. On Sabbath last we had but very few out, only some 25 at the services in the morning, and there was no meeting in the evening, for it has taken almost all of the well ones to take care of the sick. When not at church I was myself attending on the sick. I have spent all my time in going from sick family to sick family, relieving as far as I am able their bodily wants, and pouring into the minds of sick and dying the consolations of religion, pointing the dying sinner to the cross and the fearful Christian to the great foundation of his salvation. Among the number of the dead was one who obtained a hope during our revival. She died triumphing in her Saviour. Whether we shall be spared or not is known alone to Him who doeth all things well. In Him is my trust, and my confidence grows stronger from day to day.

My labors have been divided during the greater part of the quarter between this place and Weston. In this place

our religious meetings have been well attended. Our Sabbath school has increased in interest; our prayer meeting has been particularly interesting; we have always had a good number out.

Providential Deliverance.

I have the greatest reason for thankfulness for God's protecting care over me. Once when returning from W. my horse took fright, threw me and dragged me some three rods at full speed, kicking all the while, with one of my feet hung in the stirrup, but a kind Providence watched over me. I was enabled to place the toe of my other boot against the heel of the one in the stirrup and free myself from the horse, or he would have probably dragged me or kicked me to death; as it was, I was very much bruised and my clothes badly torn.

I hope that in these fearful times when the pestilence is indeed walking in darkness, and destruction wasting at noon-day, when divine aid is so much needed, we shall have your prayers—the prayers of the many zealous and devoted Christians who feel such deep interest in Home Missions.

From Rev. G. A. M. Renshaw, Bowdawk, Green Co.

Gain and Loss.

On the 2d Sabbath in June, I preached the sermon at the dedication of a new house, built for a house of worship, and a school house, in one corner of my parish, where I have had monthly appointments. The congregation was large and attentive.

I have had good congregations generally. I have endeavored to preach the truth, believing that His word will accomplish that which he pleases.

Since the Mexican war, the practice of playing cards, even on the Sabbath, is becoming prevalent. Not only young men but some of the other sex have been accused. Common fame says that there are some who go to meeting on the Sabbath, and while the minister is preaching, they are in the grove playing cards. The devil has been at work while we have been sleeping.

I would gratefully acknowledge the receipt of a Sabbath school library from Massachusetts; they were used a short time at Springfield, Mo. Our Sabbath school appears to prosper. There were

10 or 11 teachers yesterday, and more were needed.

We voted to give our old library to the neighborhood where the new meeting house has been erected; it is eight or nine miles from my residence.

I do not know whether it is the opinion of my people that I can be sustained without further aid from the A. H. M. S. I think I could be, were it not for emigration. Between 20 and 30 members of our church, who did more last year than all the rest toward my support, intend, if Providence permit, to move to Oregon next year. They desire me to go with them. I know not what a day may bring forth in these uncertain times. My present opinion is that it is my duty to stay here.

WISCONSIN.

Death of Rev. A. D. Harris.

Mr. Harris went to the West as a missionary in the autumn of 1849. He was taken ill on his arrival, and was never able to perform missionary labor. He found a hospitable reception in the family of Rev. E. G. Bradford, at Waupun, where he lingered until his death, of which event Mr. B. gives the following account.

Since my last report, our brother, Rev. A. D. Harris, has left us, and gone as we trust, to his eternal rest. He died at my house, on the ninth of June. He died in peace. He said to me a few days previous to his death, in full view of its near approach, "I feel safe to be in the hands of God, and I love to be there. I feel no desire that he should do with me otherwise than what shall be for his glory." But a few moments before his decease, he gave his wife a parting kiss; bade her farewell, and soon afterwards he remarked, "I am happy, happy." After a short pause, he again, and for the last time spoke, and his words were, "Safe in Jesus!"

Inscrutable are the ways of God! Why does he fit men for usefulness, and then, while in the very act of entering upon their labors, remove them from the field; and this when and where the harvest is great and the laborers few? The future alone must to our limited minds solve such mysteries as this. What God does, we know not now, but we may know hereafter.

The residence of brother Harris for

the last six months of his life in this place, while pining with sickness and very nearly destitute of funds, has been a test of the generosity of our citizens. And I am happy to state, that the test has shown them decidedly generous. They have met the exigency liberally and promptly. And their reward is with Him, who hath said "Whosoever shall give to drink to one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise, lose his reward." Nor has the occasion been a test of the liberality of our village only, but of several neighboring places also, from which donations were remitted to supply his wants, and this of their own accord and unsolicited.

Such facts as these, afford encouragement to labor on in the work of planting and watering churches in this field. They assure us that we have a soil worth cultivating; and that, though it may require patience, and persevering industry to prepare it for a crop, the harvest will by and by be a rich one.

From Rev. H. Freeman, Oshkosh.

Here is a handful of corn from a fertile district, and one which we trust is hereafter to yield plentifully. The rapid transition of that vicinity from a wilderness to a fruitful field, indicates great prosperity.

We have been favored with general prosperity. Fellowship and brotherly love prevail in this little church, as extensively as might be expected, when we consider that its members have been gathered from different states of the Union, and from England, Scotland and Ireland. We have embarrassments, but are by no means discouraged. Though "faint," we are still "pursuing."

Our congregation at Oshkosh, is as large as we can seat in the court house. People are seen leaving the room almost every Sabbath for the want of seats. It is very difficult at the present time, to raise a sum sufficient to build a church; but we hope to begin one the present season. Money commands great interest, and the general cry is that "times are hard." However, ten dollars have been contributed by both congregations to A. H. M. S. You will regard this small donation as a testimonial of our interest in your noble Society, and an expression of gratitude for past benefits.

From Rev. H. H. Benson, Geneva, Walworth Co.

Labor Pressing.

I have usually, for some time past, preached three times on the Sabbath, twice in the church, and at five o'clock P. M. alternately, in five different school-houses, in different directions from our village, and from three to five miles distant. I find this quite laborious, and do not know how long I may be able to continue it. Yet there is a request for aid, so urgent, from a field some eight miles from this place, that I almost feel constrained to enlarge my field. The place alluded to is favored with but little preaching, and I think of giving up some of my nearer stations and going there regularly once in two or three weeks, to preach at 5 o'clock on the Sabbath, P. M. I do not know as I can endure this additional labor as it will give me no rest from morning till about 9 o'clock at night. Yet it seems necessary to do as much as possible on the Sabbath, as we can get but few out on any other day, at this season of the year.

There are two or three families of our order living in the region referred to; the field is very destitute, there being less Gospel influence there, than in almost any one which I am acquainted, and I hope to be the means of establishing a permanent post for a Gospel minister.

From Rev. J. H. Kasson, Markesan, Marquette Co.

Who will come over to Macedonia and help us?

While the laborers are few, Macedonia is very large, and is continually growing larger. Immigration has never been so heavy, as it has this season. The fame of this country along the Fox and Wisconsin rivers, has evidently become widely known at the East, for the sons and daughters of New York and New England are pouring in upon us a powerful tide of intelligence, enterprise, good and bad morals and the best and worst exemplars of the Christian name. While we are receiving large accessions on this side the river and waste lands are opening new harvest fields to the sun, yet a singular providence seems likely to make those unsurveyed Indian lands on the north of the Fox, though inferior in respect to beauty and fertility to this side,

the home of *more people* for some time to come. Here, a part of the soil is locked up by the hand of speculation, but there, by a sort of conventional rule among squatters, no man can claim more than a quarter section, and no one can hold a claim long without an actual settlement upon it. It is said by good judges that there is one region of twenty miles square embracing a heavier population already than the same area anywhere on this side. Notwithstanding the somewhat uncertain tenure by which they hold the soil, yet mills in great numbers are springing up along the water courses, and other improvements are rapidly progressing.

Now it is a question of painful interest, *Shall these people be followed up with the Gospel and will the supply be adequate to the demand?* Suppose you should be able to send forward a score of faithful and able preachers, they are all needed this side of the rivers, and the increase of population every year would furnish profitable employment to all you will be able to spare for ten years to come. But in that period who shall say but that the swelling wave of emigration may not have reached Lake Superior on the north, and set back to the head-waters of the Mississippi on the north-west? If it be true, which I verily believe, that every missionary you can spare to Wisconsin for ten years to come, will be needed south of this thoroughfare from the Bay to Prairie du Chien, and that all who are sent beyond will be leaving a corresponding destitution behind them, then the inference is inevitable, an inference which doubtless applies with equal if not greater force to the whole frontier of the western settlements, that either our western churches must find materials within themselves to make up the deficiency, or else the destitution must not only continue but increase.

A Revival our Only Hope.

But I see no sufficient sign of this as yet, and have no hope of it, unless there comes a POWERFUL REFRESHING from on high. We have the scattered bones here for a great army, but they need the Almighty Spirit to quicken them into life. We have intelligence, enterprise, talent and wealth enough here—if they were only sanctified to God's service—to accomplish tenfold more than your missionaries are now able to perform. Does not this indicate the chief *deficiency* as well as the chief *duty* of the patrons of the Home Missionary Society? Have they, have any of us as we ought, be-

sought the Great Head of the Church for a *general* and Pentecostal outpouring of the Spirit? Have we pleaded with God as though this were our *only hope* of saving the West, and saving our land?

This is all plain to the understanding; but alas, who *feels* it? Where are the burdened hearts that are sighing and crying over the present desolations of Zion, and the still greater desolations that are in prospect if the Lord do not interpose.

I have assisted in organizing and procuring libraries for four Sabbath schools, which in the main are flourishing. Some of the schools languish for want of suitable teachers or superintendents. Yet some seed has been sown which we trust will bring fruit unto life.

Temperance is evidently gaining ground. In the town of Green Lake they held a fourth of July celebration, and it was estimated there were present not less than 1500 people. Our new law is evidently a terror to rum-sellers.

ILLINOIS.

Missionary Feeling.

Within the past quarter I have had an opportunity of appealing to the missionary feeling of my congregation, which I have been glad to improve. One of the members of our church, a widow, has a missionary son among the Ojibwa Indians. We heard last April that he had lost his cow, and was otherwise in need of aid from Christians at home. I have raised \$12 for the mission, at a time when money is so scarce that our members have not felt able to raise \$10 to insure their house; and our Ladies' Benevolent Society is preparing a box of clothing for the same object.

Self-Reformers.

There has grown up among our young people a society so novel in its features that I deem it worthy of notice. Some time since, several members of our Select School organized themselves into a company under the name of "Social Friends," pledging themselves to the disuse of tobacco in all its forms, tea, coffee, and intoxicating drinks of course. By their quiet proceedings, their freedom from any thing like cant or fanaticism, they have made their society respectable. It numbers now about sixty members.

They meet once each month, the ladies in the afternoon to ply their needles, the gentlemen in the evening, when they have literary exercises, such as the reading of essays and the delivery of an address. By the avails of the industry of the young ladies, and of a regular tax paid by the young men, a fund of about \$50 has been raised for the purchase of books. They have also a rule that no member shall use profane language, and among them are some who were once addicted to profanity. This society I deem an important one, for the reason that it encourages the formation of habits positively good. It promotes not only social feeling, but public spirit. Its members are in the way of strengthening their power of moral purpose, and of cultivating a habit of moral discipline.

Painful Scene.

Of late the _____ists held their annual State Convention here. Their *private members* came in loads from a distance of forty miles around, and their enthusiasm was surely worthy of a better cause. Their friends around here made great sacrifices to accommodate and entertain them. The arrangements were all well chosen for effect. No dry detail of mere business to weary—that was attended to in more private sessions—while the time was filled with preaching, and relating experiences. It would appear that most of their preachers were apostates from orthodox denominations, once preachers; and several related their history, in order to show that there was no reality in experimental religion, and the greater comfort they now find. Multitudes went to hear them, even among those who believe them in deadly error, attracted by the love of novelty and excitement. *Curiosity* seemed stronger than *principle*. It was described as a scene of merry-making and feasting with much profanity and folly, and but little reverence or even decorum on the part of the mass of beholders, i. e., about what we expect to witness on a fourth of July celebration.

From Rev. N. Gould, Clay, La Salle, Co.

I have been able to fulfil all my appointments; and I rejoice to say that our congregation is still increasing in numbers. Our house is not half large enough; many, on a pleasant day, seat themselves about on the outside of the

house, not being able to obtain a place within.

French Protestants and other Foreigners in Illinois.

I have had several applications from French Protestants to administer baptism. These French people are considerably numerous; they came from that part of France where Oberlin taught. Many of them are unable to speak or understand the English language. We have some Dutch, English, and nearly one half a township of Norwegians. I could profitably circulate tracts in the German, Danish, and French languages. The Norwegians have preaching in their own language once in three weeks at present, but a great part of the time they are destitute. I was called upon to pay my road tax a few weeks since, but having no money, instead thereof assigned me the superintendence of a district about one mile from my residence, among these very classes of foreigners, not a native of the United States was present. They all seem anxious to learn our language and customs. Our Norwegian boy, who was unable to speak a word of English last fall, now understands well and is beginning to speak well; he attends the Sabbath school at our place of worship in preference to the Norwegian, which is equally convenient as to distance. He is giving instruction to his father, who is laboring hard to understand our language.

From Rev. Paul Anderson, Pastor.

Norwegian Church in Chicago.

Two conversions have occurred among us during this last quarter—a man and his wife, a father and mother, both past the meridian of life. On their arrival from the old country a year ago, they connected themselves with a Swedish (American) church here. At this time this man was one of the bitterest opposers to our church and to all our efforts. During the last winter, he would now and then attend worship in our church; and often by seeing the visible effects of the outpourings of God's Spirit and the effectual workings of his grace, would have the very foundation of his confidence in the arrogant assertion of his minister, to wit: "that the clergy

of other, (i. e. dissenting) churches, might do some good in keeping order in a community; but," says he, "there can positively and absolutely be no heavenly blessing upon their labors." This anathema, I myself heard him boldly declaring in his introductory discourse when he first came here. Howbeit, it has pleased the infinite God to set his seal of approbation to our feeble efforts.

Some two or three months since, this man with his family became regular attendants upon the ministration of the word in our church. They were always seen in the praying circle whether in the church or in private houses, until finally some few weeks ago it pleased the Almighty Father to reveal unto them the Son, as the friend and Saviour of all that come unto God through him; and when the dayspring from on high shone in upon their minds, they found a joy and a peace for their souls of which they formerly never dreamed, nor ever thought it could be found in religion, seeing they had been professors from the time they were fifteen years of age. Having a son of about fourteen years of age that was preparing to be confirmed in the church, they began to consider the matter, as the youth is not truly renewed by the power of the Holy Ghost; and finally, they refused to have him confirmed. Knowing their state of mind, I conversed with them on the subject of personal religion as I found opportunity, and some time since the father came to my house to open his heart to me. Says he: "They tell me that if I will not stop going to your church and cease attending your prayer-meetings, I may as well leave them and go with your church entirely. And now, if you think I have found favor in the sight of God, I humbly ask to be received as a member into your church; for I come now to my Heavenly Father as the returning prodigal." I told him that we did not wish to interfere in the least, with other churches; but we hold to the principle that Christians have a right to choose for themselves.

He then asked with deep solicitude what we did for children and youth, as he had heard that we did not admit them to church membership by the rite or the act of confirmation, as was the practice in the Episcopal church, and also in the State Church at home. I told him that we instructed them in the Sabbath school, and I catechised them every other Wednesday afternoon, and then in addition to all and above all this, we prayed God to send his Spirit to apply the truth, and thus to convert their hearts;

when this appears to be accomplished, we receive them into the church.

This family will undoubtedly be received into our church. There have been several other interesting cases of either conversion or reclaiming backsliders, of whom I cannot here speak in detail. Several intend uniting with us at our first communion.

Tear among the Emigrants.

Having received a request, signed by some 26 families, to visit Dane Co., Wisconsin, where one of the "Formalists" has been for the last five years, I went and consulted the Presbyterian brethren, who advised me to go. But it can be said of a truth, that there, "darkness covereth the earth and gross darkness the people." There are some four thousand or more Norwegians, in one settlement; about three fourths of whom were members of this man's church and the rest were as sheep without a shepherd. They had had preaching there for the last five years, but such gross immorality I never witnessed before. What few real Christians there are, are not connected with that church; and we have no evidence, nay, we have no reasonable ground to hope, that a single individual of those 3,000 souls is really converted to God; for all are intemperate and profane. And as close an estimate as I could make, while there, I am fully prepared to affirm the heartrending and to nominal Christians, humiliating fact, that of all I saw, (and I saw a great many,) two out of three either were intoxicated, or had been drinking, so that it was offensive to come within the sphere poisoned by their breath; and of every two I heard talking together, one or both profaned their Maker!

OHIO.

Field of Tares.

It has been said: "If you fill a measure with wheat I defy you to fill it with tares." But the minds of this people have been filled with error—the measure has been filled with tares first. These must be removed before we can find place for the wheat. But I find this to be slow, very slow indeed. Religious errors are the worst kind of errors. In the minds of the poor deluded victims they seem to be sacred truths. It takes a large fund of faith and patience to attempt to batter down the

thick walls of bigotry. I have been surveying these strongholds of Satan and striving to undermine their foundation, for seven years, till I seem to myself like a solitary spy derided by the enemy, and having nearly exhausted the patience of friends by whom I am sustained, and who are waiting for some favorable report. But the work is the Lord's. Perhaps I have not trusted him as I ought. Darkness will fly at his command; the dews of heaven will cause the desert to bud and blossom as the rose; the gracious influence of the truth and the Spirit will upheave and demolish Satan's kingdom. These thoughts urge me on to the work with new zeal and hope. I recall the precious promise—"Be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

I have succeeded in putting the American Messenger, printed in German, into a few families.

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From a German Missionary.

It affords me much satisfaction to be able to communicate to your Society that the Holy Spirit has sealed my labors in the conversion of the soul of one person, a young woman, who has been sick for some time past. As another indication of good, a Roman Catholic, whom I recently met, promises fair to become a Christian. I shall pay particular attention to him. In my conversation with him he said that, "the Lord had afflicted his family and taken away from him a dear child; that the priest refused it Christian burial, because he, the father, was unwilling to confess; and that he buried the child in the Protestant cemetery," etc. He has promised to attend my church. May the Lord lead him from darkness to light, and make him know the power of his salvation. An elderly man, who has for more than a year regularly attended preaching in my church, but who had never made a profession of religion was laid upon a sick bed a short time ago, and through the blessing of God my visits to him have resulted in his conversion to Christ. In addition to my labors among my own people, I have been induced to preach in the county a few miles from this place, where I have reason to hope much good will be effected through my instrumentality. Many of the people in that neighborhood, have been contented here-

tofore with a name to live while they are dead. I preach to them also on the Sabbath, but between the hours of my appointments in town. I hope by my next report to be able to give an account of God's work of grace among that people. *The waters are troubled.*

MICHIGAN.

Revival at White Lake.

The following is from a report of *Rev. H. Hyde*:

All last summer and autumn the Spirit of God was preparing the way; waking up a spirit of desire for the revival of God's work. This work silently and gradually deepened, a serious feeling began to spread among the unconverted, till, in December, we had a church fast, and solemnly renewed our covenant with God and with each other. The church and congregation were visited; and about this time the Lord sent this way your Agent, who staid and labored a week with us, with great acceptance and benefit. During his stay the feeling greatly deepened, and not a few were hoping in Christ. After his departure the good work gradually progressed. At our communion, the second Sabbath of January, seventeen were received into the church. Some ten or twelve family altars were reared, one suspended member restored, and the church was greatly quickened and strengthened for every good work. The results are and will be most blessed, causing joy on earth and in heaven.

Scenes of Interest,

Occurring at Eckford, Mich.,—communicated by *Rev. Justin Marsh.*

My Bible class, in number about 14 or 15, had on one delightful Sabbath, come up to that point of untold interest where all but one seemed to have yielded the heart to Jesus Christ. But there was Miss ———, an interesting young lady, a teacher of a primary school, who was not a Christian. O, I thought, shall one of this beloved class perish in sin? But Miss ——— was not insensible. Truth was already having its effect on her heart. She was in a family and surrounded with many circumstances, which I considered unfavorable. But I was

leave all with God, and go to other engagements.

A Free Will Baptist Society had commenced a series of meetings in a neighborhood two or three miles from our place of meeting, in Eckford. I found in those brethren a spirit which I thought that God would bless, and, therefore, united with them in labor. Early the next week I attended that meeting. At a morning prayer meeting, the young lady above alluded to came in. The very expression of her countenance indicated the love of Christ in her soul. Think of my feelings the next Sabbath, with my Bible class, every member of which was manifesting the love of Christ. In retirement at home, Miss _____ had deliberately chosen the good part. Her influence in the family was most happy, going up and twining itself around her father and mother, and then down through a numerous circle of brothers and sisters.

The young people of my Bible class threw their influence into the meeting, and drew in there another company of youth, conversed and prayed with them, and as a result I counted between thirty and forty young people in a converts' meeting, who seemed to have recently begun to love Christ. I would point you to the aged widow, infirm and afflicted, in a land of strangers, whose heart is cheered by leaning upon "the widow's God," and feeling that he will take care of those children for whom she found it difficult to provide; for he has adopted them as his. I would point you to the father and mother, who have for years looked upon all their numerous children of the covenant converted, but *one*. At length, their prayers and tears for him have prevailed, and he has cheerfully taken his place among the followers of Christ, and now they anticipate an unbroken family of children in heaven.

These converts—some estimate the number at forty—will unite with various churches. Some are near Homer, and their parents belong there. They will naturally go with them. Some will unite with the Free Will Baptists. Four, including the young lady of my Bible class, have united with our church. Others would have done it, but, in the Providence of God, the whooping cough prevailed, and at the last communion detained many from meeting.

I consider the revival at Eckford a continuation of the one commenced there more than a year ago. Almost the whole regular congregation are hopefully converted, yet the number of unconverted persons seems as great as before.

Many interesting revivals of religion have of late been experienced in our region, and throughout our State.

Revival in Dexter.

Rev. C. Lockwood, after mentioning the progress of a work of grace, speaks thus of the results:

How many souls have been converted, it is difficult to determine now. Some twenty, I trust, were added to the Lord before brother A. came, and as many more, I trust, have since sought and obtained mercy. The work still continues, and we hope to see more souls brought into the kingdom. Our sunrise prayer meeting tells that the Holy Spirit is making intercession for the saints. Sectarian and party prejudices have been crushed, and, I hope, annihilated. Our meetings for prayer are crowded and solemn. A new experience is told by Christians. "Hear, and I will tell you what the Lord has done for my soul." A higher standard of piety is raised in Zion. New altars for prayer in the family and in secret have been raised. A greater work has been done for the church than for sinners during our meeting. Almost a new conversion has been experienced by most of our church, and yet no unnatural excitement (by this I mean no wild emotion) was seen; but O! it was solemn, and God *did* search his people thoroughly. A new consecration is made by the greater part of the brethren and sisters. A good degree of harmony is seen and felt among all the saints in our town, of different sects. It is clearly of the Lord, and to him be all the glory. God's people can now talk of *first love restored*. I have to thank my Heavenly Father for his mercy to my family. Two of my children, I hope are converted to Christ.

This has been a year of good to Zion in Michigan. Revivals have been enjoyed in numbers of our own and other churches. O! how much we feel indebted to the A. H. M. Society, to whose fostering care much of the results of these revivals, under God, must be attributed! What multitudes, in our own and in States west of us, would have gone down to perdition but for the aid of your Society! The field is large, and the laborers are few compared to the field. Still I do bless the great Head of the Church for this wonderful instrumentality of your Society. Could its patrons be on the ground, and see and know all the facts, *pro and con*, concerning this wide

and growing West, as the *battle-field* of your missionaries, they would take fresh courage, and do more than even what they are now doing.

Happy Results of a Revival.

From report of Rev. E. Evans, of Southfield.

I am glad to say, that the young converts, who united with us, appear well and honor their profession. Our meetings on the Sabbath are well attended; we have a good Sunday school, and three Bible classes. We aim to bring in all the congregation to the Sunday school or Bible classes. A new addition to our library gives a new impulse to the schools. The Lord is still with us.

I would not exchange my work for all the worldly honors and riches of this life. It is good to labor for the Lord, and point sinners to the cross of the blessed Saviour. Our little church is well united, while, I am sorry to say, that there are some divisions in the churches round about us.

How the Sabbath School was Opened.

After the living ministry, there is no agent in the hands of the church that can do as much for the West, as the Sabbath school; and we have no institution among us, that candid, thinking men, who are not professors of religion, regard with more interest.

The following facts will illustrate this. A few days ago, I passed through a neighborhood and learned the following history of a Sabbath school in that place.

The school was organized, officered with professors of religion from different churches, save the librarian, who made no profession of religion. He was a man of business, deeply engaged in the world; but he was constant in his attendance and became very much interested in the school. Time passed on; at length a Sabbath came, when the school assembled, a large company of children, and youth, and the librarian, but there was not a praying man there. The librarian told the children the feelings of his heart, and sat down before them and wept like a child, because he was not a praying man. And he and the children wept together. He then went out and found a professor who had never prayed in public, and told him their situation.

It broke up the sympathies of his soul; he went in and poured out his heart to God in confession and prayer, and the Spirit of God rested upon them.

What the Missionary most Desires.

Dear brother, our hearts flow with gratitude when we receive your temporal gifts, without which we could not procure our children bread; but these do not give us the joy, the deep and abiding joy which we would feel, if God would answer your prayers, and pour us out a spiritual blessing, until there was not room to resist.

We have more pleasure in reflecting upon the fact, that the prayers of the pious are as rememberancers before the throne of God for us; than we derive from any earthly good.

Contrasts of a Year.

We report progress. On the first of March, last year, there were here the almost lifeless remains of a church of about a dozen members, of whom, only six or eight could be rallied and counted, and these were scattered over an area, some ten miles in diameter. We have no place of worship but the upper room of a school-house, and that room small, ugly and dismal. My desk was a table with a Sabbath school book-case upon it, to eke out the height. There were three ranges of seats, running parallel with the wall on each side, so that I had half the audience on my right and the other half on the left with their shoulders towards me; while the aisle occupying about one third of the whole width of the room was filled up with four large columns, besides a huge stove and pipe. Up in this small, old, delapidated, dingy and smoky cell, I used to clamber from Sabbath to Sabbath; and entrenching myself behind the breast-work of table and book-case, draw my bow at the little company of sinners, backsliders and infidels that were lurking, half hidden behind the forest of posts and stove pipe. We tried once to rally for communion season; and by going myself five miles after a deacon, and urging him away from a Methodist meeting, we succeeded in assembling something that could be called the church. When I came to remove the cloth for the service, there was a small glass syrup pitcher, containing about half a pint of wine, an earthen plate, and two old black pewter tumblers, the one about half as

large as the other, and both sadly battered and worn. These were the vessels of the sanctuary. And in general, we may say of our field, at the beginning of the year now reported, that we had no where to work, almost nothing to work with and nobody to help us.

Nevertheless we did work, and the Lord wrought with us and beyond us. Last spring, (1849,) we held series of meetings, and were blest with the renewing energies of the Holy Spirit. Our little owl's nest in the top of the school house, being too small, we hired a large dancing hall for the occasion.

Our meetings were held in the midst of much and violent opposition; the exercises were openly disturbed, and we were even pelted with eggs for disturbing the drunken repose of the puppet infidelity of the place. Still the truth of God ran and was glorified. Early in May a church was organized, absorbing what there was left of the old church. Nineteen persons were received on pro-

fession as the fruits, in part, of the revival. Quite as many more probably joined the Baptist and other churches. Several others were received in the course of the summer. There are now upon our register fifty-seven names; forty-five of these may be called resident members—that is, they reside within eight miles of our place of worship.

Church Erected.

We have built and fitted up with good lamps, carpet, &c., a very neat and commodious church, quite large enough for our purposes. It cost when all finished \$1,800, which we think was economically expended. Of this sum, not more than \$500 was obtained from those members of our church. The wheat crop having proved this year nearly an entire failure, about one half of the cost of building is yet unpaid. The debt however, rests upon certain individuals, not upon the church.

Miscellaneous.

Ignorance and Pretence.

The influences of sectarianism is felt here. Various denominations gathering around us. In some, ignorance is combined with arrogance. I am informed that, the last winter, in a public congregation about three miles from here, the following interpretation was given of the 1st Verse of John's Gospel. The expounder pretends to be a thorough Latin scholar. "The word translated word is in Latin *Lo-gos*. In Latin, *gos* means God; *Lo* means less; therefore, *Lo-gos* must be *less than God!*"

Inadequate Support of the Ministry.

In a Sermon by Rev. THOS. WICKES, preached in Marietta, about a year and a half ago, the following statements were made relative to the compensation of ministers in Ohio. We wish they were true of no other sections both of the East and the West.

Within the bounds of the Marietta Agency, embracing nine counties in this section of the state, there are thirteen Home Missionaries employed, whose salaries range between one hundred and fifty and four hundred dollars per annum, which includes the sum total they receive

both from their people and the Society. Two only out of the thirteen receive each four hundred dollars, one of whom resides in a large town. Another residing in a large town, which is also a county seat, receives only three hundred and fifty dollars. Three receive three hundred each. And of six others, two each receive the following sums respectively, two hundred and seventy-five, two hundred and fifty, and two hundred dollars. One other Missionary receives one hundred and fifty. It should be stated perhaps in regard to this one, that he engaged to preach only half of his time, though he actually does perform full labor, regarding the other half a generous gift to the people. Seven of these Missionaries then are sustained in some way on a sum, short of three hundred dollars to each; while the average support of the whole number is two hundred and eighty dollars. In some portions of the West, the condition of the ministry may be a little better than what the above facts would indicate. The Secretary of the Home Missionary Committee of Pataaskala Presbytery has informed me that the average support of the six missionaries in their field is three hundred and forty six dollars. Of thirty nine missionaries on the Western Reserve during the last year, the average support was three hundred and thirty dollars. I have the statement on

the authority of the General Agent of Home Missions in the West, that within the bounds of the Cincinnati Synod, very few ministers, out of the larger towns, receive over three hundred dollars per annum. And I presume this is true generally throughout the Western country. That this now is an inadequate support for the ministry, no intelligent man, who gives the subject a moment's consideration, will pretend to deny. In fact, they receive less, sometimes much less than any respectable mechanic can command for his services.

But these naked facts do not tell the whole story. Let it be noticed that the sums specified, small as they are, are those which are *pledged* to the ministry. I presume, however, it is generally understood, that these pledges are not always understood, that these pledges are not always redeemed; so that a heavy per centage of loss is to be taken into account on that portion of support derived from the people; while of that which is paid, a large proportion of it is often in other things beside money; and then, also, the day of payment is frequently long delayed, sometimes for years.

Nor is this all. The ministry in this country is subject to constant change. The pastoral relation exists but to a very limited extent. There is not, at the present time to my knowledge, a single church in connection with Athens Presbytery, which has a pastor. The connection between minister and people does not possess the fixed character which belongs to that relation. The contract between the parties is made only for a year; and as a necessary consequence of this, removals and changes are constant. And one very frequent cause of these changes is an inadequate support. Ministers find that they cannot live upon the salaries they receive, even with the most rigid economy; and they are under the necessity of seeking some other field of labor. I have little doubt, moreover, that this very matter of an inadequate support, has more to do with depriving our churches of the rich blessings of the pastoral relation than any other than can be named, perhaps than all others put together. Now in effecting these changes, there is of necessity a loss of time, and an expense of removal, which often make the sacrifice a great one on the part of the minister. I might also put the question, and it is one worthy of consideration, why should the whole burden and cost of these changes, if they are really necessary,

and for the benefit of both parties, be thrown upon the ministry? Why should not the churches bear, at least, a part of the load, especially in view of the fact that it is frequently through their failure to sustain the ministry, that these changes are made imperative. Take now these losses and sacrifices, to which ministers are under the necessity of submitting every two, three or four years, in connection with an inadequate support, at the best, when they are actually laboring in the field, and their case is indeed made a hard one.

But still farther. These men have spent from six to nine years in a course of study, preparing and qualifying themselves in the best manner to serve God and the churches in the preaching of the gospel. In accomplishing this, they have necessarily expended no inconsiderable sum of money, assisted in some cases indeed, to a small amount, by the contributions of the churches. But, for the most part, they have carried themselves through this long period of laborious preparation; and, at its close, often find all their means exhausted, with a debt too in addition pressing on their hands, which there seems a poor prospect of liquidating. Under these circumstances, they enter upon the holy work, to which they have been so long looking forward, and toil on their way struggling with poverty, harassed with care and anxiety as to means of obtaining a living, besides all the labors and trials which are necessarily incident to their responsible work. And then, when their self-denying course is ended, they leave a dependent family without resources, to struggle on and contend with the difficulties of their trying situation.

The Late Rev. Washington Thacher.

The following resolutions have been forwarded by the brethren associated with Mr. THACHER in the Central Agency, as passed at a recent meeting of the Board.

Resolved, That this board have heard with unfeigned regret of the death of our Agent, the Rev. W. Thacher.

Resolved, That as a man, brother Thacher has secured our confidence and love—that as an Agent of our Society, he was ever laborious and successful; that as a Christian, he was humble and true, and that as a minister of the Gospel, he was sound and faithful. Digitized by Google

"Received, That a copy of the above resolutions be presented to his bereaved family, and forwarded to the Executive Committee of the Society, in New York."

ORDINATION OF MISSIONARIES

To Minnesota.

Messrs. CHARLES SECOCMBE and RICHARD HALL, who had previously been appointed as missionaries of this Society to Minnesota, were ordained as evangelists with reference to their contemplated mission in New Ipswich, N. H., on the 8th instant.

The ordination services were as follows: Invocation and reading of the Scriptures, by Rev. Mr. Olmsted, of Mason Village, N. H.; introductory prayer, by Rev. Mr. Davis, of Amherst; Sermon, by Rev. Dr. Lord, of Hanover; Consecrating Prayer, by Rev. Mr. Burn-

ham, of Rindge; Charge, by Rev. Dr. Badger, of New York; Right Hand of Fellowship, by Rev. Mr. Lee, of New Ipswich; Concluding Prayer, by Rev. Mr. Follett, of Temple; and Benediction, by Rev. Mr. Hall.

The appropriate and impressive services awakened the deeper interest from the fact, that the brethren ordained had been associated, in college and in their theological course, as classmates and particular friends, and were set apart to their sacred calling in the house where one of them, Mr. Hall, was consecrated to God by his parents in his infancy, and by his own profession of faith in maturer years, and where his father once preached with great fidelity the Gospel of the grace of God; and where many endeared friends were present to witness their consecration to their ministerial and missionary work, and bid them God speed on their departure to their distant field.

Appointments by the Executive Committee of the A. H. M. S., during the month of July, 1850.

Not in commission last year.

Rev. Oliver Eastman, Augusta, &c., Iowa.
Rev. John N. Blackburn, Pres. Cha., Benton and St. John's, Ten.
Rev. James Thompson, Destitutions in Crawfordville Presbytery, Ind.
Rev. Fredrick Janes, Cong. Ch., Lima, Mich.
Rev. Andrew Govan, Presb. Ch., Byron, Mich., half the time.
Rev. P. L. de St. Croix, Cong. Ch., Union Centre, N. Y.
Rev. John Scott, 1st Cong. Ch., Napoll, N. Y.

Re-appointed.

Rev. Alexander O. Peloubet, Presb. Ch., Circleville, N. Y.
Rev. Anson Clark, Brookfield and Granville, Wis.
Rev. H. Marsh, 1st Cong. Ch., Sheboygan, Wis.
Rev. David Jones, Presb. Ch., Ridgeway, Wis.
Rev. Solomon Chaffee, Presb. Cha., Buena Vista and Richmond, Wis.
Rev. M. P. Kinney, Cong. Ch., Whitewater, Wis.
Rev. C. R. Clark, Putnam Co., Ill.
Rev. Billiona Fond, Destitutions in Illinois Presb.
Rev. J. H. Payne, Cong. Ch., Burlington, Ill.
Rev. G. W. Nields, Presb. Cha., New Market and Bradfordsville, Ky.

Rev. William N. Stimson, Presb. Cha., Pisgah and Highland, Ind.
Rev. J. N. Williams, Presb. Ch., Little Elkhart, Ind., half the time.
Rev. Milton B. Starr, 1st Presb. Ch., Peru, Ind.
Rev. Sylvester Cochran, Cong. Ch., Nankin and Livonia, Mich.
Rev. Clark Lockwood, 1st Cong. Ch., Dexter, Mich.
Rev. H. Root, 1st Cong. Ch., Grandville, Mich.
Rev. Robert McMATH, 1st Presb. Ch., Gun Platas and Cong. Ch., Otsego, Mich.
Rev. Benjamin Marvin, Cha., Pinckney and Unadilla, Mich.
Rev. P. Barbour, Presb. Ch., Pittstown and Boymerstown, N. Y.
Rev. Lewis Hamilton, Presb. Ch., Dunkirk, N. Y.
Rev. L. Manly, Cong. Ch., Ontario, N. Y.
Rev. H. G. Ward, Cong. Ch., Strykerville, N. Y.
Rev. D. A. Abbey, Presb. Ch., Mead's Creek, N. Y.
Rev. E. T. Ball, 2d Presb. Ch., Genoa, N. Y.
Rev. Ebenezer Everett, Presb. Ch., Victory, N. Y.
Rev. J. S. Emery, 1st Cong. Ch., Black Creek, N. Y.
Rev. Stephen H. Williams, 1st Cong. Ch., Bangor, N. Y.
Rev. William Frazer, Cong. Ch., Hamden, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, during the month of July, 1850.

MAINE—
Belfast, North Ch., Mon. Con. Coll., by Rev. H. Davidson, 5 00
NEW HAMPSHIRE—
By Rev. B. P. Stone:
Harrisville, Missan Harris, L. M., in full, 5 50
Marlow, Mrs. Lydia Downing, 5 00
Swanzy, Rev. E. Rockwood, in full to const. C. C. Deany, of Leicester, Mass., a L. M. 20 00

Boscawan, Children of Capt. Moses Coffin, at a family meeting, to const. him a Life Member, by Rev. N. C. Coffin, 30 00
Dumbarton, by J. Ireland, John Buntan, \$5; S. Kimball, \$6; J. M. Putnam, \$5; D. H. Parker, \$5; Jonathan Ireland, \$6; Olive Ireland, \$6; Jane Harris, \$5; Collection, \$22.

Portsmouth, Rev. Mr. Clark's Soc., by Mrs. H. C. Knight,	5 00	New Haven, Mrs. Abby Salisbury, \$150; Andrew T. Pratt, to const. Wm. E. Moore, of Elkton, Md., and Josiah W. North, of Burlington, Ct., Life Members, \$60,	210 00
Rindge, legacy of Deac. Ebenezer Brown, by Mrs. Cynthia H. Brown,	100 00	New London, First Cong. Ch. and Soc., Miss L., by J. C. Learned, \$6; a friend, \$100; E. Cheppell, to const. Miss Harriet W. Parsons, of Cleaveland, O., a L. M., \$30,	136 00
Rindge, Sew. Circle, by Miss E. A. Wilder,	2 00	North Greenwich, Cong. Ch. and Soc., by S. D. Mead,	24 50
VERMONT—		Norwalk, First Cong. Ch. Coll., in part by A. E. Beard,	86 37
Dorset, legacy of Rev. Wm. Jackson, D. D., by Rev. S. C. Jackson, D. D.,	50 00	Norwich, Second Cong. Ch., (\$200 previously acknowledged,) by W. Williams,	28 00
Thetford, Sew. Circle, by Mary White,	4 00	Main Street Ch. W. W. Colt, by W. A. Buckingham,	10 00
MASSACHUSETTS—		Plainfield, Cong. Soc., by Rev. H. Robinson,	96 00
Amherst College, Faculty and Students, of which \$30, is from the Freshman Class, to const. Luther H. Edwards, a L. M., by A. G. Beebe,	105 50	Redding, Cong. Ch. and Soc., in full to const. Rev. D. D. Frost, a L. M.,	25 00
Franklin, North School District, by Clarissa B. Fisher,	21 00	Sharon, legacy of Mrs. B. H. Gould, \$325; Cong. Ch. and Soc., by D. Gould, \$5,	330 00
Hampshire Miss. Soc., by E. Williams, Treas.:		Southbury, Cong. Ch. and Soc., to const. Mrs. Betty Hinman, a L. M., by Rev. W. H. Whitmore,	45 00
Northampton, First Parish Gen. Benev. Soc.,	252 83	Stanwich, Cong. Ch., by Rev. A. B. Rich,	38 25
Sabbath School,	7 26	Stonington, First Cong. Ch. and Soc., of which, \$15 is in full to const. Mrs. Samuel Copp, a L. M., by Rev. N. B. Cook,	22 00
South Farms, Female Society,	10 00	Fem. Aux. to const. Miss Sarah Carew, a L. M., of which, \$15 is from Mrs. Luke Palmer, by Miss L. A. Sheffield,	30 00
South Hadley, First Parish, a lady,	2 85	Terryville, Cong. Ch. and Soc., to const. Eli Terry and Deac. Silas B. Terry, Life Members, by M. Blakesley,	72 50
Granby, two Friends,	6 00	Wallingford, Ladies' Benev. Soc., by E. R. Gilbert,	3 00
Worthington,	57 68	Waterbury, Cong. Ch. and Soc., to const. Cornelius A. Brown, a L. M., by P. W. Carter,	30 00
Other Sources,	13 38	Wethersfield, Ladies, by E. B. Williams,	6 00
Ipswich, Ladies' H. M. S., by Mary H. Lord,	3 00	NEW YORK—	
Mount Holyoke Seminary, Teachers, \$69; Pupils, \$136; of which \$30, is to const. Miss Helen Peabody, a L. M., by Miss Mary W. Child,	205 00	Batavia, Ladies' Miss. Soc., by Mrs. C. M. Foote,	13 00
Northampton, Wm. H. Stoddard,	150 00	Binghamton, N. Y. Presb. Ch., of which, \$10, is in part to const. Mrs. Susan Doubleday, a L. M., by Rev. John Humphrey,	130 00
North Brookfield, Ladies' Sew. Soc., to const. Mrs. Mary Doane, a L. M., by Miss A. F. Snell,	30 00	Cong. Ch., by Rev. D. Platt,	25 25
CONNECTICUT—		Brooklyn, viz:—	
Branford, Cong. Ch. and Soc., by L. L. Squire,	56 86	First Presb. Ch., D. Wesson, \$30; T. S. Nelson, \$20; A. Fisher, \$10,	60 00
Bridgport, Second Cong. Ch. and Sab. Sch., by S. W. Baldwin,	75 00	South Presb. Ch., Mon. Con. Coll., by W. R. Dwight,	35 15
East Granby, a Friend, by C. Hoemer,	20 00	Bridges St. Ch., Mon. Con. Coll.,	13 80
Ellsworth, Cong. Ch. and Soc., by Rev. L. Ferrin,	15 61	Danville, Second Presb. Ch.,	30 00
Essex, Cong. Ch., Gent., \$80 50; Ladies, \$54; Sab. Sch., \$22 50,	157 00	Deposit, a Friend,	2 00
Fairfield, First Cong. Ch. and Soc., by S. A. Nichols,	101 00	Jamaica, L. I., S. N. Lott,	5 00
Fair Haven, Cong. Ch. and Soc., by Rev. H. Hart,	182 15	Middletown, N. Y., Mrs. Jane C. Dayton, by G. Little,	5 00
Farmington, Cong. Ch. and Soc., by S. Hart,	100 00	New York city, viz.:	
Hartford, Fourth Cong. Ch. and Soc., by Rev. W. W. Patton,	247 42	W. C. R., \$10; Mrs. S. D., \$3; S. R. D., \$5; C. A. D., \$10; M. Merrill, \$2,	30 00
Greenville, Cong. Ch. and Soc., by S. Mowry,	50 00	Allen St. Ch., by George Betts,	15 50
Gulford, First Cong. Ch. and Soc., by T. R. Griffin,	50 00	Carmine St. Ch., Sab. Sch. Miss. Soc., by J. P. Ostrom,	44 88
Lebanon, Goshen Soc. Cong. Ch., by Rev. J. R. Brown,	26 00	Central Ch., G. Carpenter, \$25; J. Donaldson, \$1,	26 00
Lebanon, First Cong. Ch. and Soc., by E. Bishop,	13 00	Eastern Cong. Ch., by S. Cutter,	5 68
Madison, Mrs. Sarah Chittenden,	5 00	Niagara Falls, Miss Lavinia E. Porter, by A. H. Porter,	100 00
Meriden, First Cong. Ch., by Rev. G. W. Perkins,	50 58	Portland Cong. Ch., by Rev. L. F. Laine,	18 50
A Friend, by A. A. Stewart,	3 00	Seneca Falls, Presb. Ch., by M. B. Bellows,	45 64
Middletown, Fem. H. M. S., to const. Miss Eliza J. Cotton, a L. M., by Miss Julia Russell,	30 00	Troy, First Presb. Ch., bal. of Coll., by Mr. Hatch,	12 60
Millington, Cong. Ch. and Soc., by Rev. N. E. Miner,	11 00	NEW JERSEY—	
Naugatuc, Cong. Ch., by Rev. C. S. Sherman,	62 00	Hanover, a Friend,	5 00
New Britain, Arcturus, by Rev. S. Rockwell,	10 00	Newark, High St. Ch., by J. B. Pinneo,	129 56
New Haven, West Cons. by A. Townsend, Jun., Treas.:		In part of legacy of David Tichenor, by D. A. Hayes,	24 84
Derby, legacy of Phebe Tucker,	75 00		
Middlebury, Coll., \$39 96; Rev. G. P. Prudden, \$10; E. Hine, \$10; R. Crane, \$4,	63 96		
Oxford, \$20; Ladies' Benev. Assoc., \$24,	44 00		
West Haven,	41 25		
Woodbridge,	16 00		

TENNESSEE—

By Rev. H. Patrick :—	
Benton,	3 10
Calhoun,	4 05
Columbiana,	2 62
Oak Grove,	1 60
An Individual,	1 35
Jonesborough, Presb. Ch., by Rev. R. P. Wells,	25 00
Madisonville, Presb. Ch., by Rev. H. F. Taylor,	27 28

KENTUCKY—

New Market and Bradfordville, Presb. Chs., by Rev. G. W. Nicoll,	10 00
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OHIO—

Akron, Second Cong. Ch., by D. N. Abby,	65 00
Chester, X Roads, by Rev. M. Holmes,	20 00
Ellsworth, United Presb. and Cong. Chs., by J. W. Edwards, of which \$30 is to const. Rev. L. Chandler, a L. M.,	72 80
Hebron, Presb. Ch., by Rev. N. C. Coffin,	14 50
Perrysburgh, Presb. Ch. Mon. Con. Coll., by Rev. J. H. Newton,	10 50

INDIANA—

Bloomfield, A. H. Johnson,	10 00
Greenfield, Presb. Ch., by Rev. C. M. Morehouse,	8 25
Ontario, Presb. Ch., by Rev. C. M. Morehouse,	12 25
Pleasant Grove, Presb. Ch., Mon. Con. Coll., by Rev. S. D. Smith,	3 50
Wabash, Presb. Ch., by Rev. S. D. Smith,	6 50

ILLINOIS—

Augusta, Presb. Ch., by Rev. J. A. Hawley,	11 75
Carthage, Presb. Ch., by Rev. J. A. Hawley,	6 75
Fox Lake, Cong. Ch., by Rev. I. A. Hart,	3 50
Joliet, Cong. Ch., by Rev. B. Read,	5 35
Peoria, Mon. Con. Coll., by Rev. Levi Spencer,	5 00

MICHIGAN—

Lyons and Portland, Cong. Chs., by Rev. H. E. Waring,	7 00
Pinckney, Cong. Ch., by Rev. B. Marvin,	2 00
Richmond and Riley, Cong. Chs., by Rev. W. P. Russell,	2 50

WISCONSIN—

Liabon, Levi Russell,	10 00
Madison, Cong. Ch. Mon. Con. Coll., by Rev. C. Lord,	12 00
Oshkosh, Rev. H. Freeman,	10 00

IOWA—

Lyons, a Mother, for California,	1 00
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\$4,928 20

J. CORNING, Treasurer.

Donations of Clothing, Books, &c.

Batavia, N. Y., Ladies' Miss. Soc., by Mrs. C. M. Foote, a box,	110 00
Conway, Mass., Ladies' Benev. Soc., by Deborah R. Harris, a barrel,	40 33
Frammingham, Mass., a box,	100 00
Hartford, Ct., Estate of Misses Ruth and Mary Paton, two boxes, by F. Parsons, Ex'r,	
Holla, N. H., Ladies' Reading and Char. Soc., by H. C. Sanderson, a box,	110 51
Ipswich, Mass., Ladies' H. M. S., by Mary H. Lord,	32 07
Portsmouth, N. H., Rev. R. Clark's Ch., Ladies, by Mrs. Helen C. Knight, a box,	
Rindge, N. H., Ladies' Sew. Circle, by Miss E. C. Wilder, a box,	26 31
Thetford, Vt., Sew. Circle, by Mary White, a barrel,	
Wallingford, Ct., Ladies' Benev. Soc., by Rev. E. R. Gilbert,	39 62
Wethersfield, Ct., Ladies, by E. B. Williams,	116 00

The Massachusetts Home Missionary Society, acknowledges the receipt of the following sums in the month of June, 1850. BENJAMIN PERKINS, Treasurer.

Abington, Rev. Mr. Powers' Soc., Mon. Con. coll.,	21 00
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Bedford, Cong. Soc., Mon. Con. coll.,	15 19
Berkshire and Columbia, H. M. S., L. Church, Treas.,	200 00
Blackstone, Ladies' Sew. Circle,	25 00
Boston, Essex St Ch., bal. of coll.,	5 00
Braintree, Ladies' H. M. S. to const. Mrs. Susan N. Thayer and Mrs. Sarah H. French, Life Members,	60 00
Bridgewater, Rev. Mr. Raymond's Soc.,	10 50
Brookfield Assoc., S. M. Lane, Treas., New Braintree, \$84 90; Oakham, \$50; Spencer, \$100; Meeting of Conference, \$28 65,	263 55
Brookline, Howard Ch. and Soc., \$110; from a friend, to const. Mrs. Elizabeth Page, Woodbury S. Dana and Charles A. Lord, Life Members,	270 75
Carlisle, Evan. Soc.,	17 00
Essex, North, Aux. Soc., James Caldwell, Treas., Newburyport, Rev. Dr. Dimmick's Soc., \$197 39; Newbury West, a friend, &c.,	199 22
Falmouth North, Cong. Soc.,	10 00
Hardwick, Rev. Mr. Mann's Soc.,	2 50
Haverhill, West Ch.,	7 00
Hubbardston, Calvinistic Ch.,	14 43
Kingston, Cong. Soc.,	3 85
Marblehead, Rev. Mr. Lawrence's Soc., to const. Mrs. Elizabeth L. Hooper and Mrs. Martha H. Blacklee, Life Members,	190 25
Medford, 2d Cong. Ch. and Soc., to const. Rev. Luther H. Angier a L. M.,	45 50
North Bridgewater, a friend,	25 00
Plymouth, 3d Ch. and Society of the Pilgrimage, of which \$44 from Ladies,	80 00
Reading, Cong. Soc.,	10 00
Saxtonville, Edwards' Ch. and Soc., to const. Rev. B. G. Northrop a L. M.,	32 65
Sutton, Rev. Mr. Tracy's Soc.,	51 00
Upton, Cong. Ch. and Soc.,	26 24
Wrentham, Ladies' H. M. S.,	17 00
A friend,	2 00
	\$1,604 28

The Connecticut Missionary Society acknowledges the receipt of the following sums from June 30 to July 19, 1850. E. W. PARSONS, Treasurer.

Bethlem, by Rev. Mr. Loomis,	62 81
Burlington, Cong. Ch. and Soc., by Rev. J. L. Wright,	34 00
Canterbury, legacy of Rev. Asa King, by A. H. Butts, Ex'r,	50 00
Canton Center, coll., by E. Hoaford,	52 02
Chester, coll., by Rev. A. S. Cheseboro,	30 00
Collinsville, coll., by Rev. C. B. McLean,	38 87
East Hartford, Mon. Con. coll., by J. Ayres,	11 00
Farmington, Rev. Dr. Porter's Ch. and Soc., by Simeon Hart,	22 79
Gilead, coll., by Deac. Hutchinson for the West, and to const. Rev. Chas. Nichols, a L. M.,	30 00
Granby, coll., in addition, by E. A. Holcomb,	4 00
Hartford, vis :	
First Cong. Ch., by J. B. Hoemer,	1273 33
South Ch., by J. A. Hempsted,	165 43
Liabon, Hanover Soc., by Rev. H. Hooker,	16 31
New Britain South, by Rev. S. Rockwell,	201 00
Newington, Young Men's Society,	17 80
North Gullford, Cong. Ch. and Soc., by Rev. H. Eddy,	20 33
North Haven, Cong. Ch. and Soc., by Rev. Mr. Colton,	24 02
Pomfret, by Dr. L. Williams,	126 81
Torrington, by Rev. J. A. McKinstry, of which \$30 is to const. Miss. Laura M. Hodges a L. M.,	37 13
Washington, Cong. Ch. and Soc., coll., \$25 50; Sab. sch., \$15 75,	45 25
West Hartford, coll., by Thomas Brace, of which \$30 is from Deac. J. E. Cone, to const. Deac. Hezekiah Seiden a L. M.,	156 20

THE HOME MISSIONARY.

Go, PREACH the GOSPEL *Mark* xvi. 15.
How shall they preach except they be SENT? *Rom.* x. 15.

Vol. XXIII.

OCTOBER, 1850.

No. 6.

More must be done for Home Missions.

There is danger that the christian Public will feel so well satisfied with what has been already accomplished for the welfare of the country, that they will not make the needful exertion for the future. It becomes us, no doubt, to be grateful that our Home Missionary enterprise has far exceeded in its results all well grounded expectation; but we must not forget that we have but just *made a beginning*. A church planted, a house erected, a revival enjoyed, here and there throughout the land—though facts of great interest and encouragement—are but mere *isolated* facts, and not universal and pervading. They shew what *can* be done, what the blessing God is ready to accomplish by appropriate agency, and what, therefore, *ought* to be attempted everywhere; but this is all they shew. They give us no hope to expect that the country will be filled with churches, pastors and revivals, without corresponding means previously employed to produce such results. What has been done is like the sowing of a handful of wheat in a garden, the harvest of which proves that thousands of acres, if cultivated, might yield in proportion. And what is yet to be done is to *sow* those thousand acres with the same seed.

We might go over in detail each principal division of our Home Missionary field, and demonstrate that, much as has been done, *much more remains to be done*. Contemplate Ohio, Michigan or Indiana—the earliest occupied of the North Western states, and how large a portion of their territory is yet vacant of Presbyterian and Congregational churches; while every point already occupied is surrounded by other points to which it has imparted interest and importance. Year after year, over all these fields, the human crop grows and ripens and scatters abroad, unimbued with the principles of a pure Christianity; while that must be a most adventurous faith that can expect such a population, without further care, to be anything but ignorant and irreligious—fit materials for the teacher of error and for the factionist and demagogue.

What, then, is to be done?

Everything that has been employed, for the promotion of Home Missions, must be used with augmented energy. Christians must *know* more of their country and

its wants ; they must *pray* more for its salvation ; they must *give* more liberally for home objects ; they must throw more earnestness into the various forms of cooperation with this enterprise. Young men ought to devote themselves to the ministry ; their parents should give them up freely and educate them for this object ; clergymen should solemnly canvass the claims of the destitute portions of the land on their personal labors. Laymen are wanted who have public spirit and experience to lay the foundations of society, to impart consistency and firmness to the infant institutions of new settlements ; and those whom God's providence excuses from going in person, ought to go by *proxy*—should induce others to go—should go by their advice, by their money, by their frequent messages of sympathy and encouragement. They can help pay the Western pastor's salary, through the Home Missionary Society ; they can send books to his Sabbath School, they can assist to build his church ; they can replenish his scanty wardrobe, or his still more scanty library. Indeed, there is almost no end to the modes of helping on the Home Missionary cause, some of which are accessible to every person. Whoever has a *will*, cannot fail to find a *way*.

How long, then, shall the great work of bringing our population under the power of the Gospel be retarded by a lack of interest and endeavor ? How long shall the Christian, busy with his own immediate concerns, turn away from the appeal of the destitute, saying, " Am I my brother's keeper ? " How long shall growing wastes gradually creep over sections of the older states, that once were well watered gardens of the Lord ? How long shall the states bordering the Great Lakes ask in vain for thirty additional missionaries annually to each ; while those beyond the Mississippi are scarcely receiving enough to make good their losses by reason of death, without gaining upon the unsupplied population that is pouring over and beyond them ? Must the New World on the Pacific Coast receive every element of social progress beyond its need, except a well qualified ministry ; while this, more essential than all others, is sent in dribblets, too tardily and scantily to answer much other purpose, than to illustrate the lowness of the evangelical spirit at home ?

We do not treat the heritage which God has given us as we ought ; we are too indifferent to its prospective condition. How justly might our privilege be taken from us, and the occupancy of our great national field be given to some other people. O that we may awake, while yet our waking and our efforts may avail to turn aside the evils that threaten our country, and to stamp upon it the characters of an enlightened and evangelical Christianity !

Auxillaries.

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Fifty-First Annual Meeting.

At this meeting, which was held in the Tremont Temple, Boston, on the evening of the 28th of May, instead of the customary Resolutions and Addresses, a discourse was delivered by Rev. WILLIAM M. ROGERS, Pastor of the Central Church, of which a notice and extracts were published in the last number of the Home Missionary. The Report embodies statements of " an enlarged

liberality among the friends of Home Missions ; a perceptible advance in most of the feeble churches ; the revival of religion in some of them ; together with cheering tokens of successful labor beyond the limits of the State."

The Treasury.

At the opening of the year there was a balance on hand of \$1,543 93. The subsequent receipts have amounted to \$30,885 32. The expenditures for the same period have been, \$7,030 paid to missionaries in Massachusetts ; \$1,085

57 for defraying that portion of incidental expense which, by agreement with the Parent Society, pertains to this Auxiliary; and \$23,000 remitted to the general Treasury at New-York. In addition to this last named sum, \$8,677 96 have been paid by sundry individuals and congregations directly to that Society, without passing through the Treasury of this. The whole amount, therefore, realized to the cause of Home Missions from its friends in Massachusetts, is \$39,563 28—of which \$31,677 96 have been disbursed through the American Home Missionary Society on distant and more destitute parts of the field.

As compared with former years, the receipts of the past, and also the disbursements out of the State, are larger than the Society has ever before been able to report; though the increase bears no proportion to the increased demand which Providence meanwhile has laid upon us.

A careful analysis of the donations discloses the following facts, viz.:—That the Society is dependent, for the means of carrying forward its operations, mainly on those systematic contributions that are taken up annually in the congregation or from house to house through the parish. These amount to about three-fifths of the entire income.—Again—The number of churches and congregations from which these collections have come during the past year, is 280—“from which it appears that about 170, or more than one-third of the churches in our fraternity, came not to the help of the Lord, to the help of the Lord against the mighty. If these 170 churches had stood in their lot with the others, and contributed in like proportion, the Home Missionary resources of the year would have been \$12,240 more than is now reported.”—Another deduction is, that the mothers and daughters of Massachusetts are becoming more efficient helpers each year in the cause of Home Missions. The amount derived from their beneficence is \$6,231 54, besides fifty-five boxes of clothing, forwarded from Boston and New-York, for the use of Home Missionary families in the West, valued at \$2,160, not included in the Treasurer's account. The proportion of *unsolicited* donations that have come into the Treasury during the past year, is larger than ever before. The Committee

regard this, on the whole, as the best indication they have found of a healthy interest in Home Missions. One fact of interest is, that among the receipts of the year are found about \$6,000 which came from churches and congregations once dependent on this Society for support.

Interesting Facts.

Fifty-three feeble churches in Massachusetts have been under the patronage of this Society the past year. Five of these have dropped, like ripe fruit, from the tree of charity, and their names will henceforth be found only in the list of donors. Four others have been received; so that the number of assisted churches among us is but *one* less than was reported last year. It should be mentioned, however, for the encouragement of all who are looking for this indication of *progress*, that several others are now receiving the last annual appropriation that they intend to solicit. The average length of time that missionary aid has been extended to the five discharged churches is ten years.

The labors of the missionaries have been followed with more than usual religious interest, and in several instances the barren waste has *revived* under refreshing showers of grace, as in “the years of the right hand of the Most High.” From all the stations, 138 hopeful conversions have been reported—a larger number than has been returned in any one year since 1843.

There are only *two* churches on the list that are *known to have given nothing for any object of charity through the entire year.*

The average salary paid to Home Missionaries in this State, is \$455; from which deduct \$131, the average amount of aid now received from this Treasury, and there remains \$324 to be furnished by each assisted parish—which is a little more than *one per cent.* of their average pecuniary valuation, as recorded on the town assessors' books.

In addition to the other signs of enterprise and progress on the part of our feeble churches, four new meeting-houses have been erected, and two others repaired, at an expense of nearly \$20,000; which we are happy to state has been mostly met by their own unaided efforts.

Hopeful Aspect of the Field.

The Executive Committee have long looked forward to the time when the old

Puritan State of Massachusetts will so far have regained her primitive character as to present no moral waste within her borders—no town or village unsupplied with the institutions of evangelical religion; a time when God shall “restore her judges as at the first, and her counsellors as at the beginning,” and all her population “shall sit every man under his vine and under his fig-tree” in the quiet enjoyment of religious ordinances upheld without missionary aid. The patrons of this Society have been encouraged to expect such a time as the result of their prayers and alms. Nor can we deem it an idle expectation when we survey the wide wastes that have been already reclaimed. The places now occupied by *two-fifths* of the evangelical Congregational churches in Massachusetts, [many of them among the largest and most influential,] have been so many fields of hard, but successful, missionary toil.

In addition to the five discharged churches already named, whose last appropriations amounted to \$450, eleven others have assumed an increased proportion of their minister's support; and by so doing have manifestly increased their power of self-reliance. A still more hopeful indication is seen in the fact, that while *nine new churches* of our own faith and order have sprung into life the past year within the bounds of Massachusetts, and are all supplied with the means of grace, only *one* of the nine is dependent on missionary aid. This fact appears the more significant as we look back over the previous ten years, and find twenty-three out of sixty-five [or *one-third* of all the new enterprises which commenced during that period] thrown upon this Society from their birth. If we extend the review through the past twenty years, the proportion is one-half.

This new aspect of Home Missions in our State lays a new foundation of hope, which is so much the more to be trusted as it springs from enlightened views, rather than from enlarged means. It marks a turn, in the course of our ecclesiastical affairs, towards “the old paths” which our Puritan fathers trod. Indeed, the resolute and abiding purpose of a feeble band to walk with God and with one another in the maintenance of his ordinances, whatever it may cost them, is *itself* Puritanism; and just so far as it can be propagated, there will be a reproduction of Puritan churches.

General View of American Home Missions.

The past has been a year of extraordinary developments in respect alike to the civil, the moral, and the religious destiny of this country; and these developments are still unfolding on a scale of magnificence, and with a rapidity, truly marvelous. Our wisest statesmen do not foresee the coming events till they are at the door. Our swiftest legislation cannot make seasonable provision for the changes which come crowding upon us. The ancient solitudes of our newly acquired territories are filling with an enterprising population faster than their boundaries can be staked out. Even commerce, with her sails wide spread to the favoring breeze, labors in vain to keep up with these movements of Providence.

Equally confounding to all sober calculation is the rapidity with which wide fields of moral and religious enterprise are thrown open before us, or distant ones brought near. A little more than two years ago a home missionary was sailing round Cape Horn on his way to Oregon, via the Sandwich Islands—the first that the American Home Missionary Society had ever sent to look after those few sheep which had wandered into that remote wilderness. A little less than one year ago the General Association of Massachusetts received from him a communication in behalf of “*the Oregon Association of Congregational and Presbyterian ministers,*” asking to be admitted into fraternal fellowship and correspondence, just like other similar bodies in neighboring States! The request was readily granted and an exchange of christian salutations immediately commenced. It is only one year last September since the Executive Committee of the same Society began to consider the expediency of fitting out a mission to the almost unknown and uninhabited wastes of California, where the first Protestant church was yet to be gathered. Now the *State of California* is seeking admission into our Federal Union, with her 140,000 inhabitants, her scores of infant cities carrying on a traffic with all the world, and her christian churches, springing daily to life, in as many different denominational forms as can be found on this side the continent!

These astonishing results, whether we regard their magnitude, their sudden development, or their world-wide influence, are without a precedent or a paral-

lel. As members of the human family we cannot but feel an interest in them. As citizens of this Republic we have a deep personal and patriotic connection with them. As *christian* citizens engaged in propagating the Gospel over this land, they make an appeal to us which we can neither misinterpret nor re-

sist. They foreshadow some new conquest about to be secured—some great victory to be achieved under the banner of Immanuel. They proclaim, as with a herald's trump, that "*God has gone up with a shout,*" and is expecting us to follow.

Missionary Intelligence.

IOWA.

Presbytery of Des Moines.

We have received the minutes and narrative of the Presbytery of Des Moines, Iowa, from which we take the following particulars:

The number of Churches, 13; Ministers, 9—of whom two are pastors, having been settled during the last year, and being the first in this Presbytery who have sustained this relation. One of these churches, Yellow Springs, has assumed the support of its own minister. Members in communion, 417—of whom were received during the past year, 45 on examination and 36 by certificate.

Of the general aspects of the field it is stated that "there is an increasing appreciation of their church relations among those possessing godliness, and a growing interest in those relations. The attendance on the Lord's house is still increasing, and the sanctity of the Sabbath is commanding the attention of the people to such a degree that the increased regard for that holy day strikes the observer as remarkable." The cause of Temperance has received a great impetus during the year, and is generally making encouraging progress.

There appears to be an awakened interest in relation to most forms of benevolent effort, especially in behalf of the Bible cause, and the supply of the destitute with missionary labor. A series of resolutions was adopted and measures projected, for arousing and combining the missionary feeling in the churches, and procuring more ministers for the increasing settlements. Some action was also had with a view to secure a church building fund for the aid of feeble congregations desiring to erect houses of worship.

We notice, among the doings of the Pres-

bytery, a recommendation that, except on particular occasions, its ministers preach without manuscripts, at least one half of the time.

General Association.

The General Association of Iowa has recently published the minutes of its meeting in June last, from which the following particulars are derived:

There are four district Associations—those of Davenport, Denmark, Des Moines River and Dubuque. These comprise 48 churches and 41 ministers, of whom 9 are pastors, 1 an agent and 2 professors in literary institutions. The number of communicants is 1,694—201 having been added last year by letter, and 169 by profession.

The Narrative says: "There have been but few ministerial changes. Things are assuming a more permanent aspect. Many of the churches seem to incline to that good old way, of which we have heard our fathers speak, when a minister was married to his people. An advance has been made in the amounts raised by the churches for the support of their ministers, and in their contributions for benevolent objects. Some noble efforts have been put forth for the erection of houses of worship, while \$1,074 30 have been raised for the cause of benevolence. Five of the churches are now self-supporting, and are setting noble examples in the matter of paying back the debt of gratitude they owe to their helpers. The most pleasing item of which it is our privilege to speak, is the unusual outpouring of the Holy Spirit upon many of our churches, while in others He has descended like the gentle dew, and here and there souls have been born again. The number added on profession of their faith is 169.

"The Institution of learning at Davenport, which holds so dear a place in the hearts of those who compose this body, has shared in the blessed results of one of the revivals above alluded to. Iowa College has been baptized in its infancy with the Holy Ghost.

"In addition, there is one feeling, which is getting hold of both ministers and people, that is so full of hope, that we cannot fail to notice it. It is that of *individual* responsibility for the advancement of the cause of Christ on earth; the minister, as an individual, feeling his own power under God to do much for him—the layman, as an individual, having his attention turned to his great duty as a co-worker with his Pastor—and the church, as an individual church, composed of minister and people, to which are entrusted the great means of God for the conversion and sanctification of men, feeling that there is great guilt lying at its door, if the work of God does not advance in its own vicinity."

Arrangements were made for holding a convention at Iowa City, Wednesday morning, Sept. 18, to continue that and the following day, to promote the observance of the Sabbath; and a committee, composed of ministers from three denominations, was appointed to address the Convention upon special subjects, connected with the origin, design, perpetuity and change of the Sabbath, &c.

Four hundred and fifty dollars were raised from the members in attendance on the Association for the benefit of the College at Davenport, and \$70 by the fourteen wives of ministers present.

From Rev. O. Littlefield, Garnavillo,
Clayton Co.

An Outpost.

This village is small. It is only about seven years since the county seat was established here. It is very pleasantly situated on a rolling prairie near a large body of timber, six miles west of the Mississippi River. This prairie I think is one of the most beautiful and productive in the West. It is much better supplied with timber than most prairies in this part of the country. There is but

one county north of this in the state. The number of inhabitants in the county probably exceeds 3000. Of these, one third are supposed to be German. The majority of whom are Lutherans; the remainder are Catholics. The tide of emigration to this and the adjoining counties is great.

Interesting Facts.

No one has been confined in our county jail for between two and three years. For three successive sessions the Grand Jury have found no bill of indictment. Our county court has but little business. The last fall session continued but two or three hours. We have four lawyers in this place. Not many, if any, depend on their profession for a support. Two or three are farmers, and one is acting as a clerk. There are five evangelical ministers who have the care of churches, whose labors extend into some of the adjoining counties. Last winter and spring there was considerable interest on the subject of religion. Some of the members of the Methodist and Congregational Churches were considerably revived, and there were a number of hopeful conversions. Among the number was one infidel of influence who remains steadfast in the faith.

Infidelity has been very popular in this place. We think it is giving way before the power of truth.

We have an interesting Sabbath school, and also a Bible class. Our meetings on the Sabbath are well attended.

A county Bible Society has just been formed and \$74 subscribed for the distribution of the Bible.

Death of Mrs. Robbins.

The terrific scourge which has so often carried desolation in its career along the shores of western rivers, has this year appeared at a few points with great intensity. At Muscatine (formerly Bloomington,) Iowa, some thirty or forty deaths occurred in a very brief period. Among these victims was Mrs. ELIZA C. ROBBINS, wife of Rev. Alden B. Robbins, our Missionary at that place. The announcement of this event fell with stunning force upon a wide connexion of friends and acquaintances. What the desolation must be in her own domestic circle, none can imagine who have not themselves been

as suddenly involved in a similar calamity. At the risk of violating the sacred privacy of grief, we subjoin a few sentences from the report of the smitten husband, informing us of his bereavement.

With a beloved household scattered, and a heart almost crushed by my affliction, I forward you another report.

A little more than six weeks ago, we moved from a contracted and unhealthy dwelling into a convenient and airy abode that we hoped for many years to call *home*. A little more than three weeks ago, we were rejoicing in my wife's recovery from a severe felon upon her finger. On the Sabbath, (14th July,) with an unusual degree of health and spirits she attended church and Sabbath school. On Monday, she had a slight diarrhœa which did not seem fully to yield to any of the many remedies applied, (remedies applied rather because there had been cases of cholera in town, than because danger was apprehended,) until Tuesday afternoon. At that time I gave up all anxiety about her, and leaving her in the care of two or three ladies and the physician, I went down town to procure some one to spend the night. I was detained by a violent thunder storm, and was gone an hour and a half. But soon after I left, that terrible disease, the cholera, came upon her; and upon my return, the first and fearful salutation from my dear wife was "*Al-den, I am dying with the cholera!*" With only about one and a half hour's notice, I was called to part with a wife, precious to the heart, as a wife is *only* to a *Missionary*, who, in leaving other fields for the sake of preaching Christ, has often thought that in his experience was fulfilled the promise of "*manifold more in this present life.*" She died in wonderful peace, saying that it was "*sweet to have a Saviour to trust to in such an hour*"—and testifying by a pressure of the hand, after she became unable to *spea*k, that that trust continued to the latest moment. *I think I can bow to the will of God*; but my soul is overwhelmed, and I am obliged to avoid the spreading out of my sorrows. The *Lord* knoweth, but I can see no reason, but in my own guilt, why one, so much respected and beloved and so necessary to my usefulness, as it seemed to me, should be thus suddenly taken. With my three motherless ones—of two, four and six years—I am now staying about among kind and willing friends—and as yet unable to decide what to do.

Mrs. Robbins was the daughter of Samuel Hough, Esq., of Ashford, Conn., and at the time of her death was about 31 years of age, for the last six of which she had been a *Missionary* in Iowa.

From Rev. Robert Stuart, Cascade,
Dubuque County.

Evidences of Improvement.

Most of our members are being governed more and more by principle, rather than by feeling. This is seen more particularly in our attendance upon the means of grace. Our meetings have been much more regularly attended; much less affected by the weather; much less disturbed by the large gatherings, or "*big meetings,*" as they are here called—which are frequently held on the Sabbath somewhere in the region.

Importance of Christian Families.

We feel encouraged, also, by having received an addition to our strength. A devoted family has moved in, and already we begin to see and feel the power they are exerting. They unite in giving greater stability to our meetings and an impetus to our Sabbath school. Could we have some six or eight such families settle in at the different places about us, they might exert an incalculable influence for good. They might organize and conduct as many different Sabbath schools, in which those children and youth who are now spending their Sabbaths in hunting and fishing, might be trained up for usefulness and heaven.

What one Lady can do.

We have a practical illustration of what can be done, in this respect, in the midst of us. There is a devoted member, living some fifteen miles from meeting, who, by her own efforts, has succeeded in procuring the organization of a Sabbath school in her own neighborhood. That school it has been my privilege to visit. Respecting it I feel safe in saying, that it is one of the most interesting schools that ever I have known in any part of our country. It contains from forty-five to fifty scholars of all ages, who are all engaged not only in their Sabbath day lessons, but in reading the Sabbath school library which I have loaned them. The

other outposts where similar Sabbath schools might be organized, with goodly meetings, are almost entirely left. My own health continues so poor that it is but seldom that I am able even to visit them. The language heard in these places still is, "When shall we have the regular ministration of the Sabbath?"

Pray for the Pioneer.

I never felt so much that I need the prayers and sympathies of the church as I now do. In a new country, surrounded by wickedness in all its forms; with no ministerial brother of our own order nearer than *forty miles*; in the midst of a people, many of whom are much opposed to any man known to be a missionary; myself the pastor of a little flock, with no church to preach in, and without a house to live in but a log cabin 14 by 16 feet in size, having one door and half a window, hard pushed to obtain the comforts of life—for I have been compelled to take a little wagon and go two days' journey to mill—I have felt, and still feel that I *need* the prayers of God's people.

The Missionary's "Des pon ste."

Our meeting house is still in progress and we have reason to hope will be finished before the close of the year. We need it more and more. Almost every Sabbath some go away from our present place of worship, because they cannot obtain seats. Others do not go at all, alleging as a reason, that they cannot be comfortable while there. Few realize how often and how much the Home Missionary cause suffers, in a new country, for the want, not of an elegant and tasteful church, but of a house of any kind. A philosopher said he could move the world if he only had the "*where to stand*;" and surely it cannot be expected that your missionaries can do it without the *where to stand*.

The attendance at all our meetings, both on the Sabbath and at other times, is I think gradually increasing, and what is still more encouraging is becoming more regular and constant. The weekly female prayer meeting is especially a matter of increasing interest. It was commenced before the church was organized and has been in existence ever

since and is now more encouraging than ever. Our church prayer meeting is also more interesting.

From Rev. C. Burnham, Albia, Monroe Co.

New Church on the Border.

On the 23d August last, a Presbyterian church was organized at Albia, the County seat of Monroe Co. The missionary has here a large and promising field of labor extending westward 200 miles, to the Missouri River. Only one other evangelical laborer in our connection has penetrated so far westward in Iowa; so that as yet we have scarcely begun to occupy the land opened before us.

There have been no additions to the church here since its organization, though several more are confidently expected to unite with us soon, and we have heard of some families who expect to cast in their lot with us. Our meetings have usually been well attended, and the people appeared to listen with a good degree of attention. We have not been able to establish a church prayer meeting, because out of my own family none of the members of the church live within four or five miles of town. I have commenced a Bible class, under favorable auspices, and I think we may reasonably hope it will be well attended, interesting and useful; it is a new thing here. Some of the leading men in this place attend, and seem much interested. We commenced the study of the Epistle to the Romans. I have just commenced an effort, in a small way, to improve our singing. At Brobst's Mill, where I preach one fourth of the time, the prospects are quite encouraging, the audience is increasing, the last time I was there, we had about as many as our school house would seat comfortably, and it is well supplied with seats. I have succeeded in establishing a Sabbath school, of 25 or 30 scholars, and they are provided with teachers, and I have given them a small library.

Rapid Town Building.

Chariton is the County seat of Lucas County, and is about thirty three miles west of Albia. Last February the first blow was struck towards building up a town; now there is one dry goods store and another in process of building, and some eight dwelling houses and a court

house. The merchant informed me that a hundred families were expected in the immediate vicinity of the town this fall, most of them probably will be in sight of the town. They have already made locations, and are about moving their families. The town is situated on a high undulating prairie, and about half a mile east of Chariton River, which empties into the Missouri. The greater portion of the California and Oregon emigration, which crosses the Mississippi at Quincy and as far up as Dubuque, passes through Chariton. This is the great thoroughfare for the far, Far West, through Iowa and northern Missouri. I consider it a matter of no little importance to secure an early and permanent establishment of the institutions of the Gospel in all such places; accordingly I have commenced holding meetings there, and on the 21st of July I preached the first sermon ever preached in the place. The meeting was held in the court house, which as yet is not finished; loose boards were laid upon the sleepers over a part of the room, and temporary seats and chairs placed upon them. The audience was as attentive as any to which I ever preached. They were well dressed and well behaved.— I do not know that there is a professor of religion in the place, though there are some in the vicinity, and I hope to be able to organize a church this fall.— I also preach at another place in Lucas Co. There are three or four members in the neighborhood, and they wish for preaching.

This may prove a nucleus for a church. There are other points in my field where I shall probably hold evening meetings, so soon as the evenings are sufficiently long.

Here is a *broad field* in which to sow the good seed, "but who is sufficient for these things." We believe it is the will of the Lord, that his Church should take possession of this land in his name. To do this will require men and means. Very little can be realized for my support from this field at present. Many have not yet paid for their lands, and have not comfortable houses to live in; their farms, to a great extent, unopened, and everything, incident to a new country, to be done.

MISSOURI.

From Rev. D. Dimond, Troy.

Various cares and labors have pressed upon me; and I feel that every month

and every day is precious, for I am under obligations to do much for the cause of elevated and pure Christianity. I long for greater facilities to do something for Christ.

This summer more has been done than last year, and last year more than ever before, for Sabbath-schools, in the region around. Five new schools, with 200 members, are now in operation within 12 miles of this place. These are all in obscure neighborhoods, far removed from preaching, and they are each dependent on the zeal of one or two persons. Two schools that did well last year, are now dormant in consequence of the sickness or removal of two men who conducted them.

From a Missionary Report.

A Privilege Improved.

I esteem it a great privilege to preach the Gospel here, not because I can enter every Sabbath, or any Sabbath, a well-arranged, carpeted and pulpit house of worship; not because I can always preach to a well-arranged, neatly-attired, and devout assembly; or can listen to the sweet melodies of the organ or other instruments of music, or even of the human voice; but because of the great *need* there is of the preaching the Gospel in the midst of a people that are greatly drawn away by that which is not the Gospel; and because I would that these should be persuaded to come to the overflowing fountain that is opened for the washing away of sin.

Accordingly, this missionary is diligently engaged in breaking up the fallow ground at five or six different points, from 9 to 15 miles apart; establishing Sabbath schools, searching out the scattered sheep, and preparing the way for the formation of churches. His wife, meanwhile, conducts a school of young ladies; and in these ways this missionary family becomes a light and a blessing of incalculable value to a whole county.

Next Sabbath, by particular invitation, I am to go out into a neighborhood some five miles distant, where they have no preaching at all. On the third Sabbath in June, I organized a Presbyterian church in this place, of six members only, two of them males and four females. The two males I ordained as elders.— Thus were we cheered with the begin-

ning that we were permitted to make, although small. We are expecting several additions the first Sabbath in September, when we purpose to have our first communion season.

In the early part of the quarter we established a Sabbath school here, which numbers rising of 70. It is held at 9 o'clock Sabbath morning regularly. I supplied them with a library that I brought with me, by their paying the freight. About the same time also, we commenced a stated weekly prayer meeting, on Thursday evening, which is generally pretty well attended, and encouraging. We have also organized a singing society with the hope that by some united attention to that art we may be able at length to bring it with more satisfaction and propriety to our aid in the devotions of God's House. A missionary upon the frontiers must be content at first to lay the foundation stones, the superstructure in its completeness and beauty, must come afterwards. During this quarter, also, our elegant and spacious Court-House has been completed, and your missionary had the honor and pleasure of preaching in it first, and thus of dedicating it in part to religious purposes. It is the best house for worship there is in this region for 50 miles or more.

From Northern Missouri.

"Places" in Prospect.

I have said something in previous reports in regard to the extent and destitution of this part of the country. I can say but little more now; yet there is one consideration which should incline Christians to watch it. The Hannibal and St. Joseph rail road will pass through the heart of this region, if that enterprise should be accomplished; and in that event, the *vast resources* of this part will be reached, and a dense population will be the result. I hope some good ministers who may be standing idle in the market place watching for a "place," may have this object in view. Now, not one Orthodox Minister can be found East of me until you reach the Mississippi river, or West until you reach the Missouri. This is a great country to be thus left. It is not less than 150 miles one way, and 75 the other. There are many who would be glad of a good faithful preacher to break to them the bread of life, if they could get one; but no one comes to them.

WISCONSIN.

A Change.

Such particulars as this which occurred in a missionary field, though they may seem to be small matters in the eyes of some, have a great influence in a country place.

A change has recently been effected in regard to our stages and daily mails. Heretofore, we have had two stages and two mails, six days in the week. That stage proprietors and mail contractors might not seem to regard the law of God, they rested on Saturday and worked during the Sabbath. But by a late arrangement, we have the same number of mails and stages during the week, but all of them on week days. No rattling four-horse coaches, and as many lumbering mail bags, now intrude upon the peace and order of our village—to furnish occasion of wickedness, to neutralize the means of grace, and help Sabbath breakers in the violation of God's sacred institution. Our hands seem to be strengthened, and we are truly encouraged by this removal of a moral evil and curse. Clerks were kept out of the house of God to open the mail. Wise men and business characters must be present to receive letters and learn the news; tavern-keepers and bar-tenders could not be absent from the interesting and important occasion of a stage arrival; and a crowd must drop all, flock and see the stage come in!

Superabounding Work.

Our people begin to feel and say that their large school houses are too small, and that they must build a church. We think that a good meeting house would remove many of the difficulties which we now experience. It would unite some of our Sabbath schools, of which there are five in different parts of the town.—It would attract many to meeting, who now are habitually absent. It would give concentration, and I think additional force and success to my Sabbath labors.

There is among us a *very large population* who do not attend meeting upon the Sabbath. This is true, I believe, throughout Wisconsin. This class *must be* brought under the influence of the gospel before we can have a christian state. To reach them, the minister must go into their families. This I have done, in so far as my other multiplied engagements would permit. O God, I ex-

claim, "I am in a strait betwixt two;" vain will be my preaching unless I spend the week among my people in watering the seed already sown, and in endeavoring to break up some of the innumerable acres of fallow ground. To do all this, is more than one can do well. If there is any place in the world, where ministers need colleagues—where there should be a Paul to plant and an Apollos to water—surely it is in an uncultivated field like this.

I write this to show you how manifold are our labors, to which we are impelled by the ever present conviction, that here as every where, preaching must be vivacious and instructive in order to be tolerable; and that it must be *personal* and private as well as public, in order to be effectual to the salvation of that multitude who despise and hate the sanctuary.

This, and more, is all true. Every earnest minister who has any sensibility to his vows, any feeling for souls exposed to ruin, any vivid sense of the account he is sworn to render, must feel overwhelmed by the contemplation of almost any portion of the Western field. O, where shall help be found!

A Good Example.

Since my last report, we have had two communion seasons, which were very interesting and I hope profitable occasions. At the first, two were added to the church, one on profession of faith, and the other by letter, though a young convert. She was converted last winter in a revival at the East, and united with a Presbyterian church, took a *letter the same day*, with which she united here. I mention this, as an example worthy of imitation; so many wait in such circumstances till they get settled in life, before they unite with the church—thus tempting the devil to tempt them—and almost in every instance stray away and wander far in their backslidings before they return.

A Different Case.

We find many such cases here in the West. We had an instance at our last communion, which was yesterday; she is a young married lady, who says she enjoyed religion several years ago, but neglected to unite with the church. She came, with an unconverted husband, into this new country, and living several miles from meetings, she wandered from God

and has lived in the neglect of christian duty and without religious enjoyment for a year or two past. Her aged father in law died in her house last winter; and that circumstance, together with the funeral occasion, which I attended, and our revival meetings the past winter, some of which, with much effort, she succeeded in attending, have by the grace of God brought her back to duty, and to the enjoyment of religion.

A Norwegian Convert.

He is a young man of considerable promise, who was converted we trust in our revival last winter, and although he has always been what his countrymen would call a consistent member of the Lutheran Church, yet he says he knew nothing of experimental religion until last winter, and he wished to unite with an evangelical church. He expresses much interest for the revival of evangelical religion among his countrymen. Though very prudent in his remarks and conduct, yet he expresses a fear that the great mass of his brethren in that communion know nothing of a change of heart.

Temperance Triumph.

Wisconsin deserves the respect and the thanks of all mankind for the noble example she has set the rest of the world on the subject of temperance. Her people are ahead of the older states in the enactment and enforcing of sound laws against the liquor traffic.

A man who troubled us much last winter by selling strong beer, and who, being warned that he would be prosecuted if he persisted to sell illegally, threatened to take out a license and open a thorough going groggery, has been finally prevailed on to give it up, and he has sold out, and moved away. We have now a store and grocery on temperance principles, and no liquor is sold for common use within several miles of here. We had a very pleasant celebration of the Sabbath School, on July 4th, and a temperance collation in the grove, and I do not think a drop of intoxicating drink, was drank in the town that day, if there was it must have done very privately.

From Rev. David Jones, Ridgeway,
Iowa Co.

Revival.

The Lord has poured out his Spirit upon us, and sinners have been convert-

ed, and the christian mind has been revived. On the last communion Sabbath, fifteen united with the church of Ridge-way. It was a precious day, and one that will long be remembered by this people and their unworthy minister. We still hope that others will find peace in believing, as there often is a deep feeling manifested by many who hear the Gospel in this place.

A Laborer gone to his Rest.

I have been called to go thirty miles N. East of this, to preach at the funeral of Bro. John H. Roberts, of Half-way Prairie, Dane Co., Wis. He was a Congregational preacher, and one of the most faithful and devoted in the country. He was sick one week; his complaint, inflammation of the bowels. When his doctor came to see him, he informed Bro. R., that he would not live more than forty-eight hours. He replied: "I thank his blessed name that I am come so near at last to my Father's house."

Growth.

That there is an *increasing* regard for the institutions of the Gospel and the means of grace among us, is evident from the constant increase of our congregations on the Sabbath, and the attention paid to the word preached. Three weekly prayer meetings are also regularly sustained within the bounds of the congregation.

Three Sabbath schools have been organized during the quarter, in different neighborhoods, which are superintended and conducted mainly by the members of our church. All of these are in a flourishing condition and I trust doing much good.

Our people have also taken hold of the cause of temperance with renewed energy and zeal. They have revived the old temperance society which had well nigh become extinct, and resolved to enforce the law respecting the sale of ardent spirits in every known instance of its violation. This law is working admirably in our State. Thousands who would, *cannot* obtain the requisite security, and those who did, are constantly on the lookout lest they sell to those who will use it to the injury of themselves, their families, or some one else, and thus render them liable.

The end of a Rejecter of the Gospel.

A few weeks since I was called to attend the funeral of an aged, and a very

wicked man, who was one of the first settlers in the town. During our revival a year ago, he was visited by a minister in company with two other good brethren. No sooner had they entered his house than he exclaimed angrily, "Gentlemen I know your business, I don't want to see you. I expect to die just as I have lived." And so he did. "As a fool dieth, so died he." He left a large family of children with little other patrimony than a wicked example.

ILLINOIS.

The Tide Turning.

It is an interesting spectacle to behold a western congregation, after struggling for years against all the hindrances arising from the newness of the country, the poverty of their resources and the multitude of sects, gradually emerge from embarrassment and assume a place among the self-supporting churches of the land. Thenceforth their position becomes that of benefactors rather than of dependents, and they prove how much more blessed it is to give than to receive.

My people will not be able to make up \$200 by subscription; they will probably reach about \$175. But our Ladies' Sewing Society have undertaken to make up the deficiency, and we shall therefore make no call upon you. I hope that with us the *tide has turned*, and that instead of being the recipients of the bounties of others, it may be our privilege to impart in our turn, and enjoy *the richer* blessing. Not that we have not constantly contributed, but we hope the stream will flow broader and deeper. A few Sabbaths ago my congregation gave \$18 to the American Sabbath School Union, to aid in establishing Sabbath schools in the West. This is the first time we have contributed to this object. We have been receiving, but now we have commenced giving to promote the interests of Sabbath schools among those who are more destitute than ourselves.

A Layman's Protracted Meeting.

Two members of this church, a man and his wife, live about eight miles from the place of worship, and of course sel-

dom attend meeting with us. The neighborhood where they reside is very destitute of preaching, and this brother has been very useful, proving himself to be as the salt of the earth. Two revivals have commenced, *mainly* through his instrumentality, which have resulted in the hopeful conversion of more than twenty individuals. These revivals commenced in a weekly prayer meeting sustained principally by him. Last winter, this meeting was deserted by almost every other individual but himself. He was almost discouraged; and though "faint, yet pursuing," determined to make a more effectual trial of the truth of God's promises to persevering prayer. With one other brother of like spirit, [a Baptist,] he resolved to commence a protracted prayer meeting. They continued it for a fortnight. The number of attendants increased; but there was no *apparent* manifestation of God's presence, excepting that the meetings were unusually interesting. Faith was about to fail, and this brother rose and stated that the protracted meeting was closed, and gave notice of the next weekly meeting. This was a trying and important moment. Four of the unconverted rose and requested that it might be continued. He complied with the request, and the next evening *six* were anxiously inquiring what they should do to be saved.—Ten have united with the Baptist church in the neighborhood, four miles distant, as the fruit of this revival. He came for me to preach to them, and I enjoyed the revival, *particularly* as a striking evidence of God's faithfulness to his promises, and a remarkable manifestation of the power of prayer. Many of our christian friends "go and do likewise."

Evident Progress.

When I compare the present state of things at —, with what it was when I began to supply there, I see a wonderful change. The appearance of the congregation is entirely different. Then, it was common for persons to leave the house during the exercises; now it is scarcely ever the case. Then a large part of the young people remained out of the house all the time; now it is a rare thing to see any sitting about the grove; all come in and give good attention. We witness great changes in many respects. There is evidently a much higher regard for the Sabbath, and more attention given to common and Sabbath school instruction than there was two years ago.

Night of Toll.

Two years ago, almost, Providence placed me in this field. I have been the means of gathering two little bands; the one only just living; the other, struggling between life and death. And these are the evidences of my devotedness as a minister of Christ! And yet I am not discouraged, but rather greatly encouraged. *My heart is big with hope!*

It is a season of unusual solemnity with us, on account of the unusual number of deaths which have occurred since the opening of spring, without prevailing sickness. There is more solemnity in our ordinary intercourse, and in my preaching, I suppose, and I have solemn audiences; but further than this I cannot say.

Unlooked for Encouragement.

Not long since, in one of my saddest moments, when my spirit was most pressed down in view of the absence of such results as I had desired to witness from my poor efforts, I was called to see a dying woman, at her particular request. I had visited her frequently during her sickness, and had spoken to her kindly of her condition and prospects, but without observing any very decided effect. But now, as I entered her room, she extended her hand, and with a countenance which bespoke the peace within, began to thank me for my faithfulness to her—said she had thought upon my words, and had found her heart to be all bitterness and sin, and every door of hope shut against her. She tried to apologize for troubling me at that time, and said she felt as though she could not die without acknowledging how greatly she was indebted to me for the peace which then filled her soul. Feeling her need, she had sought and found the Saviour.

Impulsiveness and Activity.

So prone are Christians to walk by sight, and not by faith, that even your missionaries to the feeble churches of this great and growing Valley of the West, are extremely liable to look upon the small beginnings of the Kingdom, as too insignificant and obscure. They long for something more attractive, more exciting, more controlling. They are of like passions with other men, and almost necessarily partake, to a greater or less degree, of the all pervading influence which surrounds them. Such is the "go-aheadness" of the Western people—

such the readiness with which labor meets its reward—that to talk to them of waiting in faith the *gradual* improvement of their farms, or towns or society, is a thing that takes but faint hold of their feelings or perceptions. This *waiting* the slow progress of time, fails entirely to meet their views and expectations. Time must be hauled ahead with steam power and lightning speed, to keep pace with the rushing spirit of enterprise. That everything that needs to be done is not to be done whilst the present actors are on the stage, is a notion quite too obsolete for their adoption. If a town is to be built, it must grow up like Jonah's gourd, in a night, with its warehouses, merchandise, and markets; with its steamboats, lading and unlading—coming in and going out. If ground for a rail road is broken, half the people, perchance, will be looking out for the cars the next week. Should it be told some of the glowing spirits here, that they will probably have to wait *ten years* before they pass to and from California in three week's time, on the "Great National Rail Road," it would at once bring down their temperature, at least, to zero.

Disheartening as it may be to the minister of Christ to look upon this deep, turbid, resistless tide of human enterprise, rushing past the unnoticed Cross of Christ, with its eye riveted on gold, and empire and worldly honor, whilst his own power to arrest or turn it seems as impotent as laying a straw to turn the current of the Mississippi;—nevertheless, in this same enterprise, I think I can discern an omen of glorious promise to the Church. Oh! when its eye shall be turned from earth and dust, to gaze on the glories of the Cross; and its energies shall be exhibited in the heaven-born work of making the kingdoms of this world the kingdom of our Lord Jesus Christ; what, under God, will it not accomplish? With what rapid wing shall the angel fly through the midst of heaven, having the Everlasting Gospel to preach to them that are on the Earth, to every nation, and kindred, and tongue, and people.

But in the midst of this excited feeling and this whirl of worldly business, it requires no small degree of faith and patience for the missionary to toil on, of ten single handed, in season and out of season, with many tears and prayers and much anxiety and effort; with hardly perceptible progress, it is hard for him to discern clearly and constantly that in much weariness and painfulness, he is slowly, but surely laying the foundations

of many generations. I cannot entertain a doubt that many of your obscure, unnoticed, almost discouraged missionaries, are at this very time, doing a far more effective work in cementing the bands and strengthening the cords of righteousness, which are to bind indissolubly together these confederate states, in a glorious holy union—making our walls salvation and our gates praise—than are many of the "God-like" intellects of the land in Congress assembled, with their laboriously wrought ropes of sand.

KENTUCKY.

From Rev. B. Mills, Cynthiana.

I have been absent nearly one-third of the time since my last report, in endeavoring to procure men to fill our destitute places. I have had a fair prospect of success, and I think that before the 1st of January, 1851, we shall have to call upon you for one or two new commissions. And what is better, I hope to make an arrangement with our churches in this Presbytery, to contribute nearly the amount to cover the commissions.

I have now no less than five different applications to preach regularly at as many different places. In three of these places, quite respectable churches might be organized. The members are already on the ground, and anxious for a stated ministry.

Would to God, we had a pious, efficient man for each place, and you had the means to give them a support.

Our great difficulty is in procuring men of the right stamp.

Our congregations continue good, our Sabbath-school is more prosperous than it has been for years, and intemperance is not so bold and unblushing as formerly.

From Rev. W. A. M'Campbell, Scottsville, Allen Co.

Besides preaching regularly in the churches on the Sabbath, attending prayer meetings and our regular Wednesday evening lecture, I have appointments around in the country in various places. Although nothing of a special character has occurred with us, yet there is an increased attention to the means of grace in general, and amongst the members of our little churches a de-

aided growth in knowledge, prayerfulness and practical piety. We have observed the monthly concert and taken up collections, which we consider as liberal for the circumstances of our people.

We have sustained a heavy loss both here and at Glasgow by the removal of some of our members, which has weakened our strength numerically, and in influence and support. These are trials, however, to which we are very subject in this country.

On the 4th Sunday of June I administered the Lord's supper at the private residence of Mrs. A., who is a mother in Israel here, but who, through age and infirmity, has been unable for a long time to attend to the word and ordinances of the church. She was truly grateful for the privilege of once more having opportunity of commemorating the death of that Saviour whom she has long loved, and in whom she *believes rejoicing*.

TENNESSEE.

From Rev. H. Patrick, Calhoun, E. Tenn.

During the last four months I have assisted at eight sacramental meetings; four of which were held at my own churches and points of preaching, and four at other places, where I aided other ministerial brethren. The sacramental meetings are of three or four days' continuance; and at many of them I had to preach twice a day. Besides the labors on the Sabbath, whilst visiting families, I spend a considerable portion of my time in reading to them religious books and tracts. Next to public preaching, I deem this a most excellent method of conveying truth to the mind. My labors have not been without some tokens of the Divine favor. At all the sacramental meetings at our own churches and places of preaching, although the backwardness of present crops really demanded the presence of the people at home at work on their farms, yet we have had full and attentive assemblies throughout.

VIRGINIA.

From Rev. J. Lyons, Salem, Roanoke Co.

After filling one of my appointments, to which I had to ride eighteen miles, on my way back I was taken sick of a fever common to this part of the coun-

try. The Lord dealt with me very gently. I know that it is good that I have been afflicted. He gave me kind friends who administered to the wants of my body, and he led me to see that it was good I should be thus laid aside for a time—good, that I might feel how weak I was in myself, and how unworthy to preach the glorious Gospel of Christ—good, that I might be still, and see his goodness pass before me, and dedicate myself afresh to the work of trying to make known “The mystery of God, and of the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge.”

I have been permitted to preach Christ and him crucified to those who are ready to perish; and although I have not seen the “Lord on the sea,” or “on the mount, in his glory doing wonders,” yet I have heard his still small voice bringing consolation to his people and conviction to his enemies. And although I cannot say that there has been a revival at any of my places of preaching, still I have reason to know, that sinners are awake in some degree to a sense of their condition, and had I but a few praying Christians to hold up my hands and labor with me by the road side and in the field for the salvation of those who are serious, I believe many might be brought into the Kingdom of Christ.

Helpers Needed.

Since making out my last report, I have made two more appointments, at each of which I preach once a month.—I am now solicited to make two more, in neighborhoods where the people are poor, and destitute of preaching. I find it very difficult to preach as much as I would like. It is impossible to get the people out to meeting during the week. On the Sabbath I often preach at 11 o'clock; and without dinner, as soon as the service is over, get on my horse and ride 16 or 18 miles over an almost trackless mountain to my afternoon appointment.

I have two Sabbath schools under my care that promise much good. I expected to have established four this spring, but at two of the places I found it impossible to get suitable persons to superintend and teach; so I had to give it up for the present. At each of these latter places I have opened a Bible class, for young and old, to continue an hour on each morning on which I preach there.

This exercise usually takes place between 9 and 10 o'clock. I design that it shall gradually and naturally pass over into a regular Sabbath school. A worthy physician, who is not a professor, has offered to pay for the books necessary to supply one of these schools.

The Dying Novel Reader.

I was recently called upon to visit a poor woman who has been made poor by her own folly. She has been sick for years, but is now getting worse. She told me that she was raised and partly educated by a lady in Eastern Virginia; but when young she was led to read a few novels. These gave her a taste for that kind of reading, and she soon became so fond of it that she could sit up all night to read works of fiction. She continued in this course for years; and even after marriage, she found it necessary for her happiness. Thus, the hours that ought to have been spent in taking care of her children and superintending household affairs, were worse than wasted in sympathies thrown away upon imaginary persons and suffering—making the heart wholly unfit for sharing in the common duties and cares of life.—And as she lay on her miserable couch, surrounded by all the marks of want and poverty, her body emaciated to a skeleton, her eyes sunken and wild, she raised her bony arm and said, "See, sir, what a wretch I have made myself by novel reading. I have raised my health, and I have ruined my mind by indulging in that miserable trash. I have no peace; Satan is continually tempting me to believe there is no God—no heaven—no hell, and that I had better put an end to my life. Then Satan holds up some of those heroines for my example, who first murdered their souls and then their bodies. O! pray for me, pray for me, sir, that I may be delivered from the power of these temptations." You may be sure I did so, and instructed her to the best of my ability, yet I had but little hope that it would do her good. As I stood by her bed side I wished that all the young ladies of our land who spend so much precious time in poring over those "Gems of Literature," and shedding tears at the bed side of imaginary sorrow, could have witnessed this, the natural end of their own course of folly, and an example to them not to continue to violate that nature which God has given; for the penalty will follow.

INDIANA.

Influence of Doctrinal Systems.

There is one most remarkable fact apparent in the operations of all denominations in Southern Indiana, those only excepted, to which your Missionaries belong, viz.: beyond a certain point there is no increase of knowledge on divine subjects. A new convert perhaps acquires some new ideas the first three or four weeks of his connection with the church; but after that, as an ordinary fact, he remains stationary and grows in knowledge no more. It is true that some ministers in these denominations are lamentably deficient in education and qualifications for the work; but it seems to me we ought to attribute this effect to the *systems*, as the cause, rather than to the present generation of ministers. Romanism positively forbids growth in divine knowledge. Universalism and Antinomianism do not require it, because not essential to salvation, according to either. Arminianism does not permit it, because contracted—without expansion—an apt thinker may know all that can be known about it in two weeks. Calvinism expands to infinity: and while it preserves individual responsibility, it makes growth in knowledge as well as in grace essential to salvation and fitness for heaven, and thereby secures the necessary advancement. I am satisfied that all other systems will fail. God must be brought into the world and into the individual mind in all the vastness of his attributes and purposes and governmental operations over us, or this world cannot be evangelized.

There is one encouraging appearance throughout many parts of our territory. I have traveled extensively and know it to be true. The people have tried their systems effectually and have found them defective. Some have been in three or four different denominations, and some have been three or four times out and into the same denomination. There have been great revivals, (?) and 150 and 200 have been taken in at a meeting; but before the end of the year they have been nearly all out again. In many instances the churches do not retain five per cent. It is true, such operations, like fires, have consumed much that was valuable, and have tended to promote infidelity. But still, it has given rise to doubts as to the truth of the systems under which these things occur. This is favorable. I do not mean to say that the people are pre-

judged in our favor. The inhabitants of the States of the Church are dissatisfied with the Papacy, though not Protestants—they shrink from such a thought; and yet the circumstances and spirit of the age are driving them rapidly in that direction. So it is in this part of Indiana, as it respects truth and error. It seems to be a favorable time to put forth special efforts. Universalism and Owenism and Campbellism and Antinomianism and Arminianism and nearly every other *ism* known in the West have tried their strength, and been found wanting to a greater or less extent. Surely the friends of truth ought to be very active during this transition state of the community. There ought evidently to be much instructive doctrinal preaching throughout our bounds for years to come.

*From Rev. J. A. Carnahan, Dayton,
Tippecanoe Co.*

Revival.

Fully believing in the power and willingness of the Great Head of the Church, according to his most gracious promise, to bless his people and convert sinners in answer to prayer, and in connection with faithful labor, your missionary began early in the year to labor with the expectation that God would revive his work. He preached many of the most pointed sermons on christian character and christian duty that he ever preached. It was not long before it was manifest that the Spirit of the Lord was present to do his work of sanctification on the heart of Christians and to convict sinners. About the 1st of January we commenced a protracted effort in the Dayton church, which was continued between three and four weeks without interruption. At the close of this meeting in the village it was removed to a house built for worship and school, about two miles from the town. The result of this protracted effort was the addition of sixteen to the church on profession of their faith in Christ. Six of this number were baptized and ten of them were heads of families.

Shortly after this we commenced another series of meetings, or rather it was the continuation of the first, in another part of the congregation, in the village of Munroe, which was continued between two and three weeks with a short interval. These services resulted in the addition of eighteen to the church, seventeen on profession of faith in Christ,

some by letter, ten were baptized, and five were heads of families. These are the additions made to the Dayton church up to the first of July.

The topics discussed were the total depravity of the human heart. The absolute necessity of regeneration by the Spirit of God. The sovereignty of God, the obligations and guilt of the sinner. Especially did your missionary strive to hold up Christ as a whole Saviour, and as the *only Saviour*, and the necessity of entire and immediate submission to Christ by faith, as the only condition of salvation. In this protracted labor and revival, which we trust is not yet ended, your missionary labored alone, save in the case of a few sermons preached by Brother Cole, of Thorntown. It may not be amiss to say that the Methodist, the Baptist, and the United Brethren churches shared in this good work. In looking at the fruit which has been gathered, I have a deep conviction that all the glory and honor belong to God, and to him be all the praise forever. Amen.

Pastor Installed and Church Begun.

On the second Saturday of June your missionary was installed as pastor of the Dayton and Oxford churches, by the Presbytery of Logansport, at the united request of these churches, being the second installation he has received in these churches, having formerly been their pastor for many years.

The Dayton church has now commenced the erection of a new house of worship, the old building having become incapable of holding the congregation. This new building is to be built 60 by 40, which will be completed early next season. Our congregations are large and increasing, and we flatter ourselves that they will continue to increase, and that we shall experience more and more of the influences of the Holy Spirit in the sanctification of the church and the conversion of sinners.

*From Rev. J. Patch, Orland, Steuben
County.*

Successful Labors—Revival.

My labors have been attended during the last quarter by some evidences of the presence of the Holy Spirit. Some souls we hope have been converted to God, and five have united with our little church by profession, two have been received to the

Baptist church, and some will probably unite with the Methodist church next Sabbath. Others will probably be received to our church at the next communion.

It is a very remarkable feature of this gracious reviving, that the interest among those who were at the commencement of the work unconverted has taken the lead; and has grown so far that the recently converted and unconverted now sustain a weekly prayer meeting with a full attendance and much interest, while all the professors of religion in the three churches fail to sustain one with any considerable interest or attendance.

MICHIGAN.

Arrangements for Benevolent Purposes.

The monthly concert is observed regularly, and is among the most interesting meetings we ever hold. We have purchased Bidwell's missionary maps, and through these our church is becoming acquainted with the geography and history of each station of the Board; and we are now making arrangements to put a copy of the *Journal of Missions* into every family connected with this church. Our benevolent operations are systematized in the following manner: The church by vote at the beginning of the year adopted the following objects as worthy of its beneficence, viz.: Foreign Missions, Home Missions, the American Tract Society, and Bible Society, agreed upon the time when and where collections for each of these should be taken up, agent or no agent. A paper was then drawn up upon which *each member*, male and female, was requested to affix the sum to be given during the year to each of these objects respectively. The amount will average full twice as much as has heretofore been given by the churches in this Presbytery.

Abiding Effects of a Revival.

So suddenly was our church erected and finished, and so rapidly did we pass through the changes from death to life, from no church to a church of fifty and more, with four godly and competent elders, that I seem to myself in a dream, as now from Sabbath to Sabbath I find myself in the well-adorned pulpit of a good and ample church with a respectably numerous audience comfortably seat-

ed before me. The revival of last spring has proved a permanent and growing blessing. Christians then gained a higher point of prayerfulness, activity and faith; they have not receded. As a general thing, they have grown in grace ever since. Of those received on profession, while several have disappointed us by "shining more and more" beyond our expectation in their case, only one resident among us has given any particular occasion for animadversion, and against that one there is a rumor that he traffics in ardent spirits. Our elders are competent men—and what is scarce to find in the West—are real and ready right-hand helpers of the minister. The Spirit of the Lord has been with us we believe in some measure constantly, all the year round. Occasionally from month to month, in the Sabbath school, or on the sick bed, or in the congregation, there have been cases of awakening and we hope conversion. Even now some mercy drops are falling and the Lord is saying to us, "Call upon me and I will answer thee, yea, even while thou art speaking I will hear."

The Other Side—Sickness.

No member of our church has been cut down, though several have been brought to the very gates of death, and some I fear will never recover from the shock. Few have suffered more than myself. From September till February, I have been laid aside from labor a large part of the time, and more than once brought quite low. From the middle of November until January I did not enter my pulpit at all. Through January I preached often and thought myself recovering health and strength. But having done a little too much, the fever and ague returned upon me. There are no "*Pulney Hills*" here to which the languishing missionary can retreat; he must toil away as long as the abused energies of his constitution will sustain him, and when finally he sinks, he is not restored to the house of his friends like foreign missionaries; but like the Chinese sailor, he "is left to his fate as soon as he can no longer eat rice and row the junk." Well, I can "eat rice" yet, though not much else, and how much longer I shall be able to "row the junk" is uncertain.

Since the foregoing was received, we learn through the public papers, that this devoted missionary has been called away from his

labors on earth to the rest and rewards of Heaven.

From Rev. S. Hemmeway, Ada, Kent County.

Frontier Labor.

I am trying to preach three sermons each Sabbath to three different neighborhoods; but whether I shall be able thus to labor through the year time will determine. My congregations are good and attentive.

I make it a point to visit all the schools in the bounds of my work, and converse with the children and distribute tracts, books and papers, of which I have now but a limited supply.

The visiting of the sick forms an important item in my labors of the quarter now closed. The seeking out those who formerly enjoyed christian fellowship at the East, but are now without the pale of the church, and hitherto unvisited by the servants of God, is no small item in the catalogue of my services. The amount of these services will be more readily appreciated when I inform you that I am extending my labors over a territory of 144 square miles, dotted over with log cabins, filled with our fellow travelers to eternity.

I have established six Sabbath schools; but have only begun that part of my work.

There is a great lack of ministerial labor in this section of country. The ministers of the Gospel here are contending with poverty and struggling amid privations; and were it not for the timely, yet limited aid from the Home Missionary Society, the whole field would of necessity be abandoned.

Revival Blessings.

Surely a great and glorious change has come over us. The youth who have been devoted to worldly pleasure have found that true pleasure is to be found alone in Christ. The moralist has discovered that his own righteousness was but filthy rags, and has cast it away, and laid hold on the righteousness of Christ. The profane have learned to fear and reverence God, and with trembling to call upon his name. Some of the most profane in our village are subjects of the work.

There have been a number of heads of families converted, but most of the converts are from the circle of youth, and those who have been members of the Sabbath school.

In one family the father and three children are subjects of the work. The wife has been praying for years for the conversion of her family; God has heard her prayer. There is great joy in that family. In another family where all were impenitent, the mother and four children are rejoicing in hope. God has been good to the children of the church. There are not more than two, and I am not certain that there are any over ten years of age, who reside with their parents, that are not indulging hope in the mercy of God.

As to the number who are indulging hope I am unable to state definitely, but think I should be safe in saying fifty.

Now what would have become of these precious souls had it not been for the Home Missionary Society? They must in all probability have perished. Oh! what a theme will this Society be for sweet contemplation in Heaven, where all of its fruits shall have ripened and be gathered there!

Miscellaneous.

"FOREIGN AND HOME MISSIONS MINGLING."

The Iowa Correspondent of the New York Observer, J. C. H., in that paper of the 17th August, under the heading which we have here given, makes the following interesting and instructive statements. The "Young Man" referred to is the one whose ordination in this city, and departure for California on the 10th Sept. is spoken of in a subsequent article.

Speaking of missionary stations I am led to remark, that I was struck with the fact that our *Home* missionary operations are becoming intermingled with, and are overlapping those of the *Foreign* Board. In my recent trip to Minnesota, I passed Redwing, and Kaposia, villages of Sioux Indians, where are missionaries of the American Board, one of which is 55 and the other 4 miles below St. Paul, the station of Rev. Mr. Niel of the American *Home* Missionary Society; so rapidly are our settlements extending, and so immensely is the *Home* field expanding.

Another fact will illustrate the self-multiplying power of the Home Missionary work. When I first commenced my labors here, I found in the little church a young man of devoted piety, who had been converted under the labors of my predecessor, a missionary of the A. H. M. Society. His attention was soon called to the question of studying for the ministry, and on his consulting with me, I urged him to cherish the desire for "the good work" of a bishop, and assured him that, though destitute of pecuniary means, the Lord would provide, if he needed his services. Soon after, an offer was made to him by a church in Illinois to give him an education, the circumstances connected with which offer are exceedingly interesting, as showing the interposition of Providence in answer to prayer, but which I cannot now specify. He accepted the offer, and commenced his studies, and subsequently graduated at Knox College in Illinois, then entered Union Seminary in New York city, and closed his course the present season, distinguished as one of the best scholars, I believe, in his class. He has just been married, and with his wife has set off to enter upon the missionary work in California. Here, then, is a little feeble missionary church in Iowa, (as was this church then,) furnishing a missionary for the still newer fields of the farthest West, whose labors will doubtless tell on the moral destiny of that important region. The results then of the contributions for Home Missions expended here who can tell, following out only this single train, and allowing that no other good was accomplished but the conversion of this young man, and his introduction to the ministry, and the subsequent results. I will also add, that there are now also five other promising young men from among the converts to the Gospel here, and members of the Congregational church, that are in a course of thorough preparation for the ministry.

ORDINATION OF MISSIONARIES.

MESRS. JAMES H. WARREN and ASA E. EVEREST, of the late Senior class in the Union Theological Seminary in this city, were ordained to the work of the Gospel ministry, in the Broadway Tabernacle, on Sabbath evening, September 8th, by an Ecclesiastical Council, convened by letters missive from the Broadway Tabernacle

Church, and the Church of the Puritans, of which these gentlemen were respectively members.

The services were opened by an appropriate missionary chant from the choir, under the direction of Mr. William B. Bradbury. The Scriptures were read and the Introductory Prayer offered by Rev. Samuel Washburn; Sermon, by Rev. Joseph P. Thompson; Ordaining Prayer, by Rev. Dr. Patton; Charge, by Rev. Dr. Badger; Right Hand of Fellowship, by Rev. R. S. Storrs, jr.; and Concluding Prayer, by Rev. G. T. Everest, of Jasper, N. Y.

The Tabernacle was filled as on anniversary occasions, and the services were listened to with deep and solemn interest to the close.

The Sermon of Rev. Mr. Thompson was most appropriate and excellent. He took for his text two passages of scripture, one from 2 Tim. 1: 10, and the other from 1 John 3: 5, and gave an analysis of the Gospel as a *Revelation of Immortality*, and a *remedy for Sin*, and considered the bearings of these two objects of the Gospel upon each other, and the relative importance to be given them in preaching, assigning the most important place to the remedial system. His closing remarks on the duties of the ministry, to the candidates for ordination, and to the immense assembly were peculiarly eloquent and impressive.

The Right Hand of Fellowship, by Rev. Mr. Storrs was simple, beautiful and affectionate, commanding the most perfect stillness and adding greatly to the interest of the occasion.

The Rev. Dr. Badger, in his Charge, after dwelling upon the greatness of the work of the ministry and giving those counsels which were appropriate to the proper discharge of its duties, remarked that he might advert, in a word, to the peculiar spheres in which they were at once to exercise the ministry, and addressed the Missionaries individually as follows:

You, my brother, [Everest] have chosen the field of your labor among the colored population of an adjacent city. You have done well in so doing. They need your sympathies, and ours. They and their brethren over all this land, bond and free, need the sympathies, the

prayers and the best efforts of all God's people to bring them to the full enjoyment of Gospel privileges—to the dignity of sons and daughters of the Lord Almighty. Go among them, with the truth pervading your very soul and with its broad outlines engraven upon your every action, that God has made of *one blood* all nations of men for to dwell upon all the face of the earth—that in the kingdom of your Master, there is no distinction of caste or color, of Jew or Gentile, bond or free; but all are made to drink into one spirit, all are members one of another, and are built up together a holy temple in the Lord. The souls of your congregations will be as precious, as those of any others. The Lord of glory died for them. The Holy Spirit will vouchsafe unto them his presence. They may be despised and rejected of men; but, you shall gather jewels from among them, which your Saviour will not disdain—which may be among the brightest in his eternal diadem. You may see them with Abraham and Isaac and Jacob in the kingdom of heaven, while those who have occupied the thrones and principalities and dominions of this world will be cast into outer darkness. A momentous reverse is to take place, ere long, in the estimate which men put upon the condition and character of their fellow men. The day is near, when the only distinction which will be considered worthy of a thought, will be that of having a name written in the Lamb's book of life.

Go among your people, my brother, with a tender heart and with strong faith in God and in the power of his Gospel. So preach that Gospel to those our colored brethren, so mingle your sympathies and prayers with theirs, and so direct all your intercourse with them, that you shall not only be the honored instrument of *their* salvation, but of blessings inestimable to their race;—so that you shall be able, by God's favor, to point to them and show to all people, that the Gospel can do for *them*, all that it can do for *us*, or for sinners of any name or nation beneath the sun. There is **REDEMPTION FOR AFRICA**. It is as certain, as that there is a God in Heaven. The day is near, when liberty is, everywhere, to be proclaimed to the captives and the opening of the prison to them that are bound. Be it your endeavor, my brother, in the peculiar sphere in which you are to labor and by all the means that Heaven shall approve, to do whatsoever in you lies to hasten its coming. Then will you have fulfilled in fidel-

ity, the responsibilities which in this connection you now take upon you; and this shall be your recompense of reward—“Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me.”

You, my brother, [Warren] with your beloved companion, after two more sabbaths, are to take your departure for our Pacific coast—for the land of gold; not to gather it from the mountain's base or the river's bottom or the sands of the desert, but to teach your perishing fellow men to lay up treasure where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. You have looked with the deepest interest upon the wonderful developments of Divine Providence by which that coast is becoming peopled, and your soul has panted to be there, that you might preach to that gathering from all nations the Gospel of the grace of God. And God is now to give you the desire of your heart.

There are designs of Providence in opening this field to us at the present moment, my brother, which we cannot fathom. For more than two centuries had that immense coast been under the dominion of the man of sin. And God, in his inscrutable counsels, kept the precious things of the ancient mountains hidden from the Indian, the Mexican, the Spaniard, from every eye, till Popery had shown to all people how indispensed and how impotent it is to bless mankind with the arts of civilization or the hopes of immortality. But, when the set time comes for opening the land for Protestantism to enter in and build everywhere over it the institutions of the Gospel, he lets the gold glitter in the sunbeams, to astonish the nations and gather the people from afar. Great and marvellous are his designs herein. We cannot comprehend them. But this we think we can understand. God designs that that country shall be peopled, and peopled as none other has been, by a simultaneous intermingling of every kindred and tribe and tongue under the whole heavens. Nay more; he designs that Christianity shall take up her march over the mountains and across the deserts, and plant down her institutions, thick and fast, three thousand miles nearer the great work to be done among Pagan nations, with but a single ocean to intervene. An arm strong and mighty is breaking up the old marble among the nations, and the people from every clime are rushing in to taste the sweets of lib-

erty, to breathe the atmosphere of free institutions and a pure Christianity, where the Bible may be everywhere distributed and by every man be read, where the light of everlasting truth may break in upon their benighted minds, and from whence they may return to tell their fellow countrymen of a happier land and a holier religion.

It is a most inviting and glorious work in which you are there to engage. It is worthy the consecration of all you are and all you can command. So rapid and astonishing are the developments of God's providence in the day in which we live, that we dare not predict what you may not live to see accomplished, should you labor there the ordinary life of man. Ere you are laid in your grave, all that is glorious in prophecy and beautiful and enrapturing in the promises of God with respect to this world's redemption, may be in the noon-tide of its accomplishment.

I might speak to you of the peculiar trials and hardships which you will there be called to endure, and charge you to have faith in God and live and labor as seeing things that are invisible. But all these I know you have considered well, and count them as the small dust of the balance, as unworthy to be compared with the glory which is to be revealed, when the results of your mission shall be reviewed before the Son of Man. I would rather, in the brief space allotted me, sum up all our counsels to you in this one—*Make full proof there of your ministry.* Preach the Gospel, and live the Gospel. Persuade men, by all the eloquence God has given you and by your own conscientious regard for all his commandments, to seek for glory and honor and immortality. Know nothing, in the midst of all that worldliness and sin, but Jesus Christ and him crucified. Engage in no worldly pursuits. Seek for no treasures—desire no treasures that are to perish with the using. Be willing to go to your grave a *poor man*, with rivers of gold rolling at your feet, if you may go there honored as the *good man*, who pointed his fellow sinners to mansions in the skies, and by his own bright example led the way.

Brethren, the Lord bless you and keep you; the Lord make his face to shine upon you and be gracious unto you; the Lord lift up his countenance upon you and give you peace.

DEPARTURE AND ARRIVAL OF MISSIONARIES.

The Missionary to California referred to in the foregoing notice, Rev. JAMES H. WARREN, with his lady, sailed on the 10th September, in the Empire City, for Chagres, accompanied by the hearty prayers and the sanguine expectations of usefulness, of many friends in the Atlantic States. It is a fact which adds interest to the designation of this missionary couple, that they are both, it is believed, the *children of missionary churches in the West*, planted or fostered by the Institution which now sends them forth to proclaim the Gospel to the dwellers on our remotest Western coast. It is thus that the contributions to Home Missions re-produce themselves in various forms of effective agency, whose working shall go on in an increasing ratio of power and blessing to the end of time.

Rev. Messrs. CHARLES SECOCOME and RICHARD HALL, whose ordination at New Ipswich, N. H., was noticed in our last, left this city, with their wives, on the 9th Sept., for Minnesota. They possess many excellent qualifications for usefulness in that new Territory; and the supplication of many Christian hearts will ever be, that the kind hand of the Most High may gently lead them, and the Spirit of all grace give them many souls as seals of their ministry.

Information has been received of the arrival of Rev. ISAAC H. BRAYTON, who went out as a missionary to California, in the Houqua, in March last. The passage to San Francisco was made in 130 days, and was one of comparative safety and comfort.

Agent in Central New York.

Rev. RICHARD F. CLEVELAND, late of Fayetteville, Onondaga Co., has been appointed Secretary of the Central Agency, N. Y., in place of Rev. Washington Thacher, deceased, and has entered on the discharge of the duties of the office. His address is Clinton, Oneida County.

Appointments by the Executive Committee of the A. H. M. S., during the month of August, 1850.

Not in commission last year.

Rev. George G. Rice, to go to Iowa.
 Rev. Timothy Lyman, Fort Madison, Iowa.
 Rev. Frederick Starr, Jr., Weston, Mo.
 Rev. Edward Morris, to go to Wisconsin.
 Rev. — Atkinson, Northampton County, Va.
 Rev. Louis Austman, Thersteegan, Ind.
 Rev. Jonathan Cochran, Palmyra and vicinity, Mich.
 Rev. John Gray, 2d church, Newburgh, N. Y.
 Rev. E. M. Spencer, Oneonta, N. Y.
 Rev. Daniel Van Valkenberg, Annville, N. Y.
 Rev. W. Childs, Sheldon and Java, N. Y.
 Rev. Hiram Harris, Borodino, N. Y.
 Rev. David Powell, Eden, N. Y.
 Rev. Joseph R. Page, Perry, N. Y.

Re-appointed.

Rev. N. Shapley, to go to Iowa.
 Rev. Charles Burnham, Albia, Iowa.
 Rev. A. M. Eastman, Monona, Iowa.
 Rev. G. C. Beaman, Montrose, Iowa.
 Rev. Cutting Marsh, Destinations in Northern Wisconsin.

Rev. S. H. Thompson, Mt. Zion and Johnstown, Wis.
 Rev. John Gibson, Plum Creek, Ill.
 Rev. Royal Reed, 1st church, Joliet, Ill.
 Rev. Allen Clark, Dover, Ill.
 Rev. Milton B. Starr, Peru, Ind.
 Rev. James Gordon, Concord and Pisgah, Ind.
 Rev. Roswell Tenney, Amesville, Ohio.
 Rev. Samuel Fleming, Manchester, Mich.
 Rev. W. U. Benedict, Oneida and Roxon and vicinity, Mich., half the time.
 Rev. Robert Laird, London, Dundee, &c., Mich.
 Rev. H. E. Waring, Portland and Lyons, Mich.
 Rev. Abraham Berky, Ger. ch., Detroit, Mich.
 Rev. Jeremiah Woodruff, Triangle, N. Y.
 Rev. G. M. Smith, Plymouth, N. Y.
 Rev. G. Spaulding, Varna, N. Y.
 Rev. J. Van Antwerp, Hume, N. Y.
 Rev. S. Cowles, Olean, N. Y.
 Rev. Jeremiah Petrie, West Dresden, N. Y.
 Rev. J. yman B. Waldo, Centerville, or Freedom and Eagle, N. Y.
 Rev. Joseph Huribut, East Nassau, &c., N. Y.
 Rev. L. S. Morgan, Omar, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of August, 1850.

MAINE—

Deer Isle, Ephraim Crocker, by J. S. Wheelwright, 5 00
 Fryeburg, Joseph Colby, by B. Perkins, 21 00

NEW HAMPSHIRE—

Bennington, Ladies' Benev. Soc., by Miss Mary E. Dodge, 1 00
 Enfield, Individuals, by Rev. N. Emerson, 1 00
 Fisherville, by G. McQuestion, 6 00
 Haverhill, J. Moore, 10 00
 Hopkinton, Ladies' Assoc., by Elizabeth K. Brown, 3 00
 Jaffrey, Mrs. E. Spaulding, by Rev. L. Tenney, 5 00
 Meredith Village, Cong. Soc. Ladies, by Mrs. J. W. Lang, 5 00
 Portsmouth, North Ch., \$30 to const. Rev. Reuben Kimball a L. M., by J. Stavers, 100 00
 Sanbornton Bridge, Lad. Benev. Soc., by C. Curdce, 3 00

MASSACHUSETTS—

Home Missionary Society, by B. Perkins, Treasurer, 1,000 00
 Andover, South Ch., by Rev. J. L. Taylor, \$155 03; a Friend, \$3, 158 03
 Cummington, Miss Clarissa Briggs, Hampshire Miss. Soc., by E. Williams, 10 00
 Treas.:
 Middlefield, 47 71
 Southampton, Legacy of Dorcas Clark, 255 75
 Other sources, 96 54
 Hardwick, Ladies, by Nancy B. Thomas, 3 00
 Millbury, First Cong. Ch. Ladies, by Rev. N. Beach, 3 00
 Faxon, Ladies' Char. Soc., by Rev. W. Phipps, 4 00
 Phillipstown, Ladies' Circle of Industry, by Mrs. Lucy Carruth, 3 00

CONNECTICUT—

Bridgewater, Ladies, by Miss M. E. Wooster, 3 37
 Deep River, Cong. Ch., by Rev. F. W. Chapman, 11 00
 Franklin, First Cong. Ch. and Soc., Miss. Bible and Tract Soc., by A. Woodward, to const. Rev. George I. Harrison a L. M., 30 00
 Madison, Gent. Miss. Assoc. and others, to const. J. S. Wilcox a L. M., 65 25
 New Canaan, Cong. Ch. and Soc., by Rev. T. Smith, 76 26
 New Haven, Madura Soc., by Miss Susan E. Whittlesey, 3 00

New London, First Cong. Ch. Sew. Soc., by E. Learned, 10 00
 North Greenwich, Josiah Wilcox, 5 00
 Norwalk, First Cong. Ch. and Soc., \$40 50; a Friend, \$5, by A. E. Beard, 45 50
 Plainfield, Center Village, Cong. Ch. and Soc. to const. Mrs. Susan E. Knapp a L. M., \$34 33; Gent., to const. Daniel Wheeler a L. M., \$31 55, by Rev. J. D. Knapp, 65 88
 Plainville, Cong. Ch. and Soc., by C. Morse, 10 00
 Ridgefield, Cong. Ch. and Soc., by E. B. Jones, 66 05
 South Farms, Ladies' Benev. Soc., by D. S. Parmelee, 2 00
 Southport, Cong. Ch. and Soc., of which \$30 is from Delia Perry, to const. Henry Hoyt Perry a L. M., by W. W. Wakeman, 89 10
 Stonington, Aux. Soc., by Mary S. Stanton, 22 00
 Thompson, Ladies' Sew. Circle, to const. Mrs. Hannah G. Shaw a L. M., by Miss Hope B. Gay, 33 34
 Upper Middletown, Cong. Ch. and Soc., by John Stevens, 105 00
 Village Corners, Woodstock Cong. Soc., by Rev. W. H. Marsh, 46 00

NEW-YORK—

Amboy, Friends, in full, to const. Rev. Norman B. Sherwood a L. M. by Rev. R. J. Come, 5 00
 Amenia, Mon. Con. Coll., \$5; a Friend, \$5, 10 00
 Andes, Rev. J. W. Pierce, in part to const. Wm. C. Benedict a L. M., 4 50
 Andes and Middletown, Cong. Coll., in full to const. Wm. C. Benedict a L. M., 18 50
 Brooklyn, viz.:
 First Presb. Ch., Alfred Edwards, \$25; I. N. Judson, \$90, 45 00
 Second Presb. Ch., John Purvis, 2 00
 South Presb. Ch., Mon. Con. Coll., by W. R. Dwight, 73 16
 Church of the Pilgrims, S. B. Chittenden, 100 00
 Delhi, a Friend, in part to const. Wm. C. Benedict a L. M., 7 00
 Canandaigua, Second payment of legacy of Walter Hubbell, by W. S. Hubbell, 40 00
 Franklin, First Cong. Ch., David Dewey, M. D., by Rev. J. F. Ingersoll, 2 00
 Kingsborough, Mrs. Amelia Potter, by Rev. Dr. Yale, 40 00

Lake Ridge, S. Edwards Todd,	10 00
Manheim, Mrs. Margaret M'Arthur,	2 00
New-York City, viz.:	
Legacy of Mrs. Sarah Lloyd, by Mary R. Ray and Francis E. Bergen, Ex'rs, \$100; H. A. N., \$50; S. Russell Child, M. D., \$25; M. Merrill, \$2; Aldace Walker, \$1; an aged widow, by L. E. J., \$1,	179 00
Central Ch., Mrs. J. M'Intosh,	5 00
Merter Street Ch., B. F. Butler, \$75; Charles Butler, to const. A. Ogdien Butler a L. M., \$30,	105 00
Staten Island Ch. and Cong., by M. D. Loper,	25 92
Smithfield, by Rev. G. N. Todd,	3 00
South Amenia, Presb. Ch., by Rev. A. C. Frisell,	31 00
Tianderoga, First Cong. Ch., by Rev. J. B. Eastman,	10 00
Watertown, Second Presb. Ch., by R. E. Bacon, to const. George Goulding a L. M.,	30 00
West Durham, Ladies, by Mrs. Outley,	4 00
Yorktown, Cong. Ch. and Soc., by Dr. H. White,	11 00
Bequest of a deceased brother,	500 00
NEW JERSEY—	
Morristown, Second Presb. Ch., by Rev. O. L. Kirtland,	94 00
A Friend,	50
Plainfield, a Friend,	2 00
Rahway, Thomas Morris,	10 00
PENNSYLVANIA—	
Philadelphia, Mrs. E. L. B. Wright,	5 00
Spring Creek, Rev. N. Shapley,	10 00
OHIO—	
Jefferson, by Rev. A. H. Butler,	3 00
Warren, Presb. Ch., in addition, by E. Spear,	3 00
Waterville and Texas Presb. Chs., by Rev. P. C. Baldwin,	4 30
Wheelerburgh and Franklin Furnace O. Presb. Chs., by Rev. L. Kelcey,	20 50
INDIANA—	
Bainbridge, Presb. Ch., by Rev. S. G. Lowry,	12 00
Hartford and Lake Branch, Presb. Chs., by Rev. A. Martin,	10 00
Winchester, Presb. Ch., by Rev. S. G. Lowry,	1 70
ILLINOIS—	
Albion, in part of legacy of Charles Root, by C. Rice, Ex'r,	100 00
Bristol, Cong. Ch., by Rev. W. Beardsley,	12 50
Chatham, Presb. Ch. Mon. Con. Coll., by Rev. J. Porter,	3 00
Chicago, J. H. Atkins, by Rev. A. Kent,	5 00
Galena, I. Koeler, \$2; H. Parker, 0 50,	2 50
Payson, Cong. Ch., by Rev. C. S. Cady,	15 60
Rock Island, Miss Martha C. Durant, by Rev. E. D. Holt,	1 00
Thorn Grove, Cong. Ch., by Rev. L. C. Gilbert,	30
MICHIGAN—	
Chesterfield, Cong. Ch., by Rev. L. Shaw,	7 82
Grand Blanc, by Rev. C. Osborn,	10 00
Munroe, First Presb. Ch., by Rev. W. H. Boyd,	20 00
White Lake, Coll. by Rev. H. Hyde, \$6 25; Mrs. Hornell, \$1,	7 25
MISSOURI—	
Herman, by Rev. A. G. Taylor,	4 25
WISCONSIN—	
Green Bay, Presb. Ch. Mon. Con. Coll., by Rev. C. Marsh,	42 29
IOWA—	
Albia, Mrs. A. Moore, by Rev. C. Burnham,	2 00
Brighton, Cong. Ch., by Rev. F. A. Armstrong,	2 00
Clay, Cong. Ch., by Rev. F. A. Armstrong,	4 20
Danville, Cong. Ch., by Rev. R. Gaylord,	26 80

Kookuk, Presb. Ch. Mon. Con. Coll., by Rev. G. Wood,	5 00
Old Man's Creek, Cong. Ch., by Rev. G. Lewis,	5 00
	<hr/> \$4,140 37
J. CORNING, Treasurer.	

Donations of Clothing, &c.

Auburn, N.Y., Ladies' Miss. Assoc., by Mrs. T. Martin, a box,	
Bennington, N. H., Ladies' Benev. Soc., by Miss Mary E. Dodge, a barrel,	27 94
Bridgewater, Ct., Ladies, by Miss Mary E. Wooster, a box,	28 27
East Middleboro, Mass., Ladies, by Joanna Atwood, a barrel,	
Fishersville, N. H., by G. M'Question, a box,	
Hardwick, Ladies' Char. Soc., by Miss Nancy B. Thomas,	41 14
Hopkinton, N. H., Ladies' Miss. Assoc., by Miss Elizabeth K. Brown, a barrel,	37 41
Meredith Village, N. H., Cong. Ch. Ladies, by Mrs. Joseph W. Lang, a box,	45 14
Millbury, Mass., First Cong. Ch., by Rev. N. Beach, a box,	
New Hartford, N. Y., Ladies of Rev. E. H. Payson's Ch., a box,	
New Haven, Ct., Madara Soc., by Susan E. Whittlesey, a box,	35 00
New London, Ct., by E. Learned, a box,	
Newport, R. I., Spring St. Cong. Ch. Ladies, by Eliza R. Hammett, a bundle,	
Paxton, Mass., Ladies' Char. Soc., by Rev. Wm. Phipps, a box,	44 50
Phillipstown, Mass., Ladies' Circle of Industry, by Mrs. Lucy Carruth, a box,	36 63
Sanbornton Village, N. H., Ladies' Benev. Assoc., by C. Curtice,	25 69
Winsted, Ct., Ladies' Char. Soc., by Mrs. C. Cooke,	61 11

The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of July, 1856. BENSAMIN PERKINS, Treasurer.

Amesbury and Salisbury, Cong. Soc.,	25 00
Amherst, Mrs. Sarah H. Dickinson,	5 00
Boston, a Friend, \$10; L. N., \$3,	13 00
Braintree, Rev. Dr. Stur's Soc., quarterly collection,	23 00
Danvers, Ladies' H. M. S., South Parish, East Douglass, Rev. Mr. Rice's Soc., to const. Rev. Ebenezer Alden and Otis W. Hunt Life Members,	60 00
Essex, North Aux. Soc., I. Caldwell, Treas., Newburyport, Fem. H. M. S. in Rev. Mr. Campbell's Ch., to const. Miss Mary Brockway a L. M., \$53; Amesbury, Mrs. J. B. Hadley, \$1,	54 00
Franklin Co. H. M. S., C. Root, Treas., Ashfield Ladies, \$17 70; Warwick Trin. Soc., \$10 44; Deerfield Cong. Soc., to const. Alfred E. Ives a L. M., \$40; Sunderland First Cong. Soc., to const. Rev. Henry B. Hoeford and Brainerd Smith Life Members, \$70 30; Ashfield Cong. Soc., \$23 42; Greenfield, Wm. Elliott, \$2 50,	164 36
Franklin, Cong. Soc. Mon. Con. coll.,	8 13
Lowell, Appleton St. Ch. and Soc., of which \$5 is for California,	45 00
Medway, a Friend,	2 50
Natick, Ladies' Sew. Circle, to const. Mrs. Rebecca Parlin a L. M.,	30 00
New Braintree, Rev. Dr. Fisk's Soc.,	12 75
Oxford, Rev. Mr. Bardwell's Soc.,	48 00
Rochester, North, Rev. Isaac Briggs, \$15; Mrs. Briggs, \$5,	20 00
Wayland, Mrs. M. A. H. Bigelow, to const. Mrs. Sarah H. Morse a L. M.,	30 00
Whitinsville, Cong. Soc., to const. Samuel Fletcher and Mrs. Lydia Fletcher Life Members,	125 00
	<hr/> \$725 75

THE HOME MISSIONARY.

Go, PREACH the GOSPEL. *Mark* xvi. 15.
How shall they preach except they be SENT? *Rom.* x. 15.

Vol. XXIII.

NOVEMBER, 1850.

No. 7.

Tidings from the Pioneers.

OREGON.

From Rev. G. H. Atkinson, Oregon City.

The last quarter of my second year has closed; and I will as briefly as possible speak of my labors since I last wrote you.

In respect to my own church and society, they have been much as usual. In the afternoon of each Sabbath, I preach in neighboring settlements, at one of which I have a small but interesting Sabbath school. Our only third service here at present is the monthly concert, which is devoted alternately to Foreign and Home Missions. When our house of worship is completed, I design to commence evening lectures, more especially applicable to the young, and with reference to them. Our morning congregation has considerably increased during the quarter, but our Sabbath school is somewhat diminished for want of teachers to collect and instruct the children. It is very common for the children to change from one Sabbath school to another, just as their own fancy leads them; but as parents do the same in their attendance upon public worship, this state of things will not be remedied until all our religious societies become well established and every family finds its home. *As yet, we are in a forming state.*

There has not been any general interest in religion, the last year, but I have been encouraged by our little prayer meeting, held every Saturday night at our house, to hope that God would visit us with a refreshing from on high. True, the world is absorbing the feelings, riches are demanding and arousing every energy, and the Christian often yields to this influence; but the hour of reflection comes and he escapes from the snare.

Fluctuations.

It is hardly necessary to speak of our changes. We cannot calculate that more than a single family of our church or society will be here another year—they know not themselves. At present only one of the male members of the church resides here. Yet, all may remain and the society be increased by other families. It is useless to seek to escape the effects of this changeful spirit, by going to any other point on this coast; and I fear if I were to seek a quiet and stable congregation along the Atlantic, I should be greeted even there with the sound of change! change! "Our plans are broken up, because our people are on the eve of leaving their homes for the Great Valley or the Pacific." I well remember when the "western fever" prevailed so much in Vermont, that a distin-

guished clergyman spoke disparagingly of the movement, and remarked that those who left their eastern homes and churches could well be spared, as they were an unstable class, who could not be relied upon. But that grand movement has since been found to be of God's ordaining, that he might people the "West," not with "unstable" families, but with christian and responsible men and women, and those who love the Church of Christ and who feel their responsibilities in sustaining it. Those families are now the elementary materials of all our churches in the Northwestern states, and the grand basis of all your society's operations there—the very hope of that land; and as that is becoming the heart of the country, they are the hope of the whole country, the salt which shall preserve it, the leaven which shall leaven it with evangelical truth and piety. But from recent events, that movement to people the Great Valley seems to have been but a prelude to this, to settle the Pacific coast. There, the moving power was land and water—garden soil spread over thousands of miles, grandly divided by majestic rivers, and permeated by beautiful streams, and bordered by broad sea-like lakes. Here the deposit is the virgin gold itself, scarcely adulterated, and ready for exchange, disseminated in the rocky and useless soil, and buried in the beds of rivers and streams, but extending over hundreds of miles. There, the moving agency was slow yet steady in its effect; here, it is quick and mighty. It may continue longer there, but here it is destined to produce a grander revolution. That affects our country and Europe. This already affects our country and the world.

I do not feel like making any appeal to you for more help on account of what *may* occur, but on account of what is *already* true. I am called to attend to so many public duties, and the labor of each one of us is of such a kind, that we cannot go into the country much. There are six counties in the territory in which there are no Congregational or Presbyterian ministers, except one Cumberland preacher. Seldom is a sermon heard from one of us—in some counties never. True, we have but few members in them; but we need to collect those into churches. We most earnestly request you to send some more laborers into this harvest field.

Before sending other laborers to Oregon, the Society is anxious for more specific information, which it expects soon to receive.

CALIFORNIA.

Notes of a Voyage round Cape Horn.

From Rev. I. H. Brayton, San Francisco.

I am sitting by the table of our good brother Hunt. It does not rock like a cabin table, and the land is more quiet than the ocean is. On Wednesday morning I left the sea—one hundred and thirty days from the beginning of the voyage. We made land further up the coast in the morning; but dropped down during the day, and at evening entered the "golden gate," made golden to us from the fact that the setting sun and rising moon, both reddened in mists, were visible to us, resting near the horizon, and just over the opposite cliffs, through which we entered. The anchor dropped at eight o'clock, and the vessel rested. The passage was generally a pleasant one; yet we met some storms—sometimes rode over rough waves, in the midst of rain and hail and snow. To the usual wildness of winter were added the heavy dashing against the ship, of cold waters, and the extended prospect of a white sea seeming like a drifted heath.

Deliverance from Danger.

Within the Falkland Islands we were overtaken by heavy storms. The sky was clouded for many days; the ship drifted in a current, and the reckoning became uncertain. On the Sabbath, the thirteenth of May, the captain watched, expecting to pass and to see Staten Land, the island near the cape. At evening, certain that we must have sailed by it, he changed our course; and in one of the darkest of low, southern, long nights, under the pressure of a storm, at 12 miles an hour, we were running directly towards the icy rocks of that uninhabited island. But our ever vigilant commander was the first to discover the "breakers ahead." The ship quickly "wore around;" the wind rattled the rigging through the night; and the next morning we saw before us, where we had turned, cold and snow-covered, the mountains seven thousand feet high, of Staten Land. Mists and showers hung around them. The perpetual moisture, it is said, tempers the air; rendering this island far more fit for a dwelling place than the cold region farther north, where the rude Patagonians build their half-underground huts. The island is visited by whalers for wood and water, and the eggs gathered from the mountains, of which the sea birds make

a rookery. The island might make a residence, or give, when the currents around it are understood, a harbor for the whalers to anchor in: but the cold morning view convinced us all, that it is a poor place for a wreck.

We went down to latitude 59° and suffered cold that throws something of a chill over the recollection of the voyage.

The Falkland Islands we did not approach near enough to see except from aloft. They are cold, with only a single settlement upon them, a trading place for ships in search of whales. We had seen earlier a ledge of rocks, the summit of a sea mountain, in the Atlantic near the equator. Without landing, without seeing any other soil than that from which we were glad to escape, the desire for the journey's end had become pretty strong long before "Land ho!" greeted us on the morning of July 23d. We watched the land through the day; its jutting points setting into the sea, and the flocks of birds which came off, seeming to bring green branches in their bills. With its sometimes tedious monotony I still loved the sea from the first. "Those briny waves" to me were health.

Impressions of San Francisco.

The past yields to the present and the future. From the window by which I sit, I look down upon this new, *magical* city. This is not a tent over me; but a pleasant room, the walls pleasantly papered, of a substantial, comfortable house. This is no longer a rag city, or a city of men alone. There are families here. In New York I heard a distinguished minister say that he could never come to California, because they have no children here. In the house directly opposite is a school of *forty* children; and I passed one this morning of a *hundred*. And here there occurs to me a fact indicative of some things here. A lady who has charge of a school pays forty dollars a month, I am told, for an assistant teacher, and eighty dollars a month for a servant girl in her kitchen. The help most pressingly needed at first in a community is that which a good stout pair of arms and an iron back furnish. Yet in some places of the country, and in some instances here, valuable instruction is by no means, they say, unprized.

From the water's edge we look at the city built up on irregular series of hills, rising until the last peaks are too elevated for any other dwelling than a fluttering tent. Farther back is the Pacific.

The hills are sand banks. One who has seen the village of Little Falls in New York may have from it a very correct idea of the irregular groundwork of this city. The business streets are ranged by good, substantial buildings, many of them brick. There have been extensive fires here within a few months, but one sees no evidence of it beyond the newness and, in some districts, the unfinished state of some of the buildings. Back on the hills are dwellings which would be called pleasant houses in the suburbs of New York. The city is flanked with tents and hovels on the right and left among the valleys and hill sides, the whole town visible from the water—from the roofed ships moored by the shore, and built around with docks reaching far into the harbor, and the packed buildings where land is highly rated,—to the remote dwellings of all sorts, good houses, and board hovels and canvass tents, ranged among the hills—the whole rising before you like an Amphitheatre of sand and wood.

There is a promiscuous mingling of the various kinds of dwellings such as is seldom elsewhere seen. And names also do not always indicate the character of a locality. I went to find a man in "Adelaide Place." Adelaide Place is occupied, I found, chiefly by a lumber yard, and a washerwoman's tent, with one or two good dwellings. Yet it is certainly policy to have a good name and then rise to it. This is easier than to recover from a bad name. I remember a very respectable village still called "Log City" its first *then* very appropriate title. There is a large number of buildings, but they are all filled. The streets are always thronged; but an emergency, a sudden call will show how many more are at hand. Two evenings since I saw a couple of horses running with their carts. "Where did all the people come from?" "Look! Look! how they tumble out!" Such were the expressions which came from one and another when the horses had turned a corner and the crowd had a moment's time to look each at all the rest. The fire must have disclosed men like bees smoked out. 20,000 is now the estimate of the population. There are gambling houses; there is open crime, there is lawlessness among the mines; yet here, and doubtless all over the "state," as they already call this *free territory*, there are the visible elements of good. An evening meeting shows them: the cordiality, the pleasant co-operation of sects and a common public spirit shows them.

From the room, then, in which I write, here among the hills, I look down upon a city already great: with six hundred vessels in its harbor beautifully secure—with a population and a business, and comforts and a society rapidly and substantially progressive, and wealth, as men call gold, inexhaustible. The climate is certainly endurable. I have seen yet only beautiful mornings. At noon the sea wind generally comes in, sweeping the sand down the streets; and sometimes at night-fall bringing flocks of mist dark and chilly, and cutting the lungs to breathe them, like sharp three-cornered particles. To one whose business does not compel him to be out late in the afternoon or evening I should call this, however, a comfortable place of residence.

IOWA.

From Rev. Williston Jones, Cedar Rapids, Linn Co.

New Meeting House.

Our little church has been increased by an addition of 12 members—11 by profession, and one by letter. In addition to my labors here, I have performed as great an amount of Missionary labor as I possibly could.

On the last Sabbath in June for the first time we met in our church. We have it enclosed, have a floor in it, and have fitted it up for Summer use. We felt that it was an occasion of devout gratitude to God, that we could at length meet and worship God in *our own house*, where we shall be free from the many annoyances and interruptions to which we have heretofore been subject. An effort is now being made to finish it during the present season.

Our Sabbath school is still flourishing. Also, we have two in neighborhoods where I preach, which are also prosperous.

Revival of Temperance Effort.

The cause of Temperance has received a great impulse within a short time past. The state of things became so aggravated, that the friends of temperance were compelled in a manner to arouse themselves. The Sons of Temperance had run entirely down, and nothing was doing by any one, when we commenced, near the close of winter, holding old fashioned temperance meetings, which we have kept up monthly

and weekly, and oftener, ever since, and with a gradually increasing interest until the present time. And the temperance cause is farther advanced now, than it has ever been in this place. In fact, those engaged in the traffic in ardent spirits have been made to tremble in every nerve and muscle. And we even hope to stop the traffic in our town entirely.

Dependence Recognized.

When your missionaries are for any reason disappointed in receiving their regular dues, they realize what would be their condition and the condition of the churches without the Society's aid. Without this aid, two-thirds of your missionaries would be obliged to resort to some other calling for a bare subsistence; and thus render their work almost wholly inefficient. When every power of the body and soul is nerved up to this work, the advances upon the kingdom of darkness is so slow, that we can hardly see that anything is accomplished. And if the energies of the minister were to be crippled by turning his attention to other callings for a subsistence, what more could be expected of him than of any other intelligent member of the church? It is true, that ministers of extraordinary piety and zeal, will subsist by other callings, and still accomplish much in the cause of Christ; but nothing in comparison with what they might accomplish if wholly devoted to the one great work of laboring for the salvation of souls.

If we report no conversions during the past quarter—what then? Has there, therefore, been no good done? Surely, this does not follow as a necessary conclusion. Proclaiming moral and religious truths is not precisely like planting corn or sowing seed. The former takes root slowly, the latter springs up very soon. The husbandman, the mechanic and the merchant may see every evening that something has been truly accomplished by their labors. It is not so with him who scatters the seed of the word. He delivers it, and must leave the result with the hearer and his God. It would be well, doubtless, if we could follow every hearer to his fireside, and there enforce his doctrine; but that, in our circumstances, can seldom be done. But we do not therefore despair of fruit to the welfare of souls and the glory of God.

There ought to be, and we hope there soon will be other laborers to take a part of this field.

From the Rev. F. A. Armstrong, Washington Co.

I preach at Clay on the Sabbath at 11, and in Brighton and at a school house about one mile from B. on alternate Sabbath afternoons. Before communion, we have extra meetings. There are four Sabbath schools, in a great measure sustained by the church in Clay, for which we have recently procured books; two of them it is my plan to attend each Sabbath, when I have the strength necessary. I have charge of a large and increasing Bible class, and we have Bible classes, at present, also, in connection with our weekly prayer meetings for the church. Female prayer meetings are kept up in addition to this. We have organized a Benevolent and Mutual Improvement Society, which we have hope will do good. Besides the three already mentioned, I have two other preaching points for the week. At one of them they would be very glad to have preaching on the Sabbath.

At our next communion in Clay, we hope to admit at least five—three on profession. At Brighton, at least three by letter.

Children's Contributions.

Sometime since, after seeing Cooke's treatise on systematic benevolence, I urged it on these churches. Last Sabbath I presented the claims of the A. H. M. S. more definitely, and I wish to see what we can do within three months. We have not got fairly under weigh yet, and our contributions are but small. There is but little money here at present. To enable the children to contribute, as we have no coppers here, a blue pasteboard ticket printed by Am. S. S. Union is to be given to each child, who *cannot* read, and who will repeat one verse, and to each one who *can* read and who will repeat five verses. The tickets to be redeemed by the teachers at 1-5 or 2-5 cents each. Red tickets one cent each, to be sold to parents, to be given as rewards when they think proper, to be redeemed when thrown into the missionary box.

From Rev. S. D. Helms.

Help from Abroad Indispensable.

As God's agency, my chief support has come from you. I consider my present field of labor one that it is important to

occupy, but one from which a minister cannot at present expect a very large part of his support. During the last year, I have received nothing at all in *money* from the people with whom I labor, and but very little in provisions. The most that they have done, has been done in drawing the materials for my house. But in stating this, I do not complain of any *unwillingness* on their part. Those who made the most of the subscription, though farmers, have been obliged to buy grain for their own families. Eighty or eighty-five dollars, besides your commission of \$200, is probably as much as I shall realize for the past year.

It is thus the nation's benefactors live—the men who are doing more for the peace and order of the country than they who make and execute the laws; more for its wealth than they who carry on trade. Their teaching and example,—the leaven of their influence, through the various institutions that cluster around the churches where they labor—supplies the healthful life-blood which gives tone and strength to all the social body. And yet they are very imperfectly appreciated and supported.

"Up the Des Moines."

I have sustained during the last quarter five different appointments. In two of the settlements where I have appointments, there is no other preaching. The congregations are respectable and attentive; but as they are of that class which have been favored with but few religious privileges, it will require some time and much effort to give them a clear conception of duty; and yet I regard these as the most hopeful portions of my field of labor. The hearts of these people are not pre-occupied with error or prejudice, and I am sure, if they can be sufficiently enlightened in gospel truth to apprehend its personal importance, they will, many of them, yield themselves to its charm, and become the followers of its Great Author. My congregations have all been steadily increasing in numbers, and appear to give good attention, and I feel much encouraged to hope that the Spirit's influence will, ere long, descend and water the seed sown, and cause it to spring up and bear fruit to the glory and honor of God.

Will not the friends of our nation's best interests help us to attempt similar enterprises in other remote sections?

Facts for Eastern Churches.

Some three or four Congregationalists have recently come amongst us, who are good singers, and thus we have an important accession—though they have not yet united with the church. There are now six persons who were formerly members of Congregational churches in the East, but who have united with no church here. Cannot the eastern churches do something to remedy this evil? Ought they not, at least, to write to such persons, while they still remain members of their churches, and exhort them to duty? While they are doing so much to send ministers, and Sunday school books to the West, will they not better look after their own members, who here often greatly neglect duty, and stand in the way of the progress of Christ's kingdom?

The American Home Missionary Society, a Mother of Churches.

By the blessing of God, I think there is yet to be a prosperous church here. The process, thus far, has been gradual; but this, under the circumstances, is no strange thing. On the whole, since I have been laboring in this place, I have been disappointed, *happily* rather than adversely, in the results which have followed my efforts. Should this church ever become independent of the A. H. M. S., being placed upon a permanent foundation for prosperity, she will owe a debt of gratitude to your society, which she will never repay. Her being and success, under God, will all be owing to the benevolence of Home Missions.

The same means as were employed to plant this church, may be made available to plant scores of others in the state, in places where they are already demanded, and where soon error will otherwise gain a rank ascendancy.

MISSOURI.

Missionary Labor not Mercenary.

The chances are against receiving much support here. The people are thoroughly accustomed to giving nothing; some have been taught from infancy that it was wicked. Besides, many are still contributing 25 cts. per annum to other preachers; and again, I avoid much of the play upon the passions, and seek not

the ephemeral popularity which constitutes eminence among preachers here. But I spend much of my time among the people,—cannot comply with half the invitations I receive to visit—and am becoming daily more known. I have preached 30 times the past quarter, and delivered several Sunday school and other addresses, started three schools and collected \$8,50 cts. for a library.

I am suffering more temporal privation than it would be profitable to detail. There is scarcely a comfortable boarding place within the limits of the county; I graze my horse on the prairie, write on a plank supported between two chairs, and frequently lie awake at night, battling with vermin. Nobody knows that half the remaining population of Missouri will not go to California in the spring. I am sometimes tempted to take the back track, but have been enabled thus far to leave the future with God. *Pray for me.*

Such are the discouragements of a post on the very frontier. But this rush to California cannot last forever. Soon the furor will have passed over, and the people will listen to the man who labors and has patience, and has not fainted.

Men wanted—"of the right stamp."

That we may not be suspected of exaggerating the demand, we give the following extracts from the appeal of a correspondent, who sets forth the claims of his Presbytery. After stating facts which truly establish the existence of a great and pressing demand for faithful labor, he thus defines the style of minister who is desired—

A young man of the right stamp—one who can talk glibly, who can preach without manuscript, who can comply with the requirements of the back woods, and get upon a log, a stump, in a stable, barn, old log school house, or any where, and be always ready to preach, like a Methodist circuit rider, under all circumstances, to many or to few—*such a man we want*—an educated man, a devotedly pious man, a very zealous man, one who in these borders can excite the feelings, raise the shout of "Glory to God" occasionally; a young man, willing to take it "rough and ready" through our prairies, along our rivers, through our timbered districts; who can sleep any way, eat anything, and drink cold water. Such a man we want, and want him now.

We remember a pleasant anecdote of Dr.

J. H. Rice, of Virginia, who advised a certain church, that applied to him for direction to some minister whose qualifications might correspond to a given pattern, which they drew, that they 'make out a call to Timothy Dwight, in Heaven; for there was no one on earth who answered their description; and as he had been so long living on angels' food, he might be able to subsist on the salary they proposed.'

But such advice would not avail in the present case, for as we know of no one in this world, so neither do we believe any one has gone to heaven, who could suit the description of our correspondent. It is plain that our friends are not likely to be suited in a man, unless Omnipotence make them one "to order"—as a coat or a piece of furniture is made to fit the person or the fancy of the purchaser. But it is not *one* such man, merely, that will answer; they want many such; indeed, nothing else will do in that country, according to our correspondent.

The truth is, this is the kind of men we want all through this country—men who can throw off the nicely fitting coat of the college and the seminary, and don the loose and unseemly garments of the Great West; men who can adapt themselves to circumstances; men in whose heart the love of God glows with mid-summer heat, and whose zeal, tempered with prudence and guided by the Divine counsels, seems almost to eat them up; men who can suffer for Christ's sake; men who have the gift of speech, can talk easily and fluently, and who will let politics alone—let slavery alone—except to bring to bear upon it the express instructions of Paul; and who will leave all their eastern prejudices at home, and come here and adopt our ways in all things, save where it compromises conscientious principles of religion and morality—such men we want. We have room for a full score of them in our own Presbytery.

But such men as come here, sneering at our ways, entering into the discussions upon slavery, slow of speech, who can't begin to "hold a candle" to the majority of the circuit riders, can do no good among us. Western people are born in excitement, live and grow up in excitement, and their religion must have and will have more or less of that ingredient. Our preachers have got to learn wisdom in this matter. If one is going to do good here—he must "make the

shingles fly," if he should happen to preach under a shingle roof. Send us the young man I have spoken of, if it is a possible thing, and twenty others of the kind I have described.

It is due to ourselves, to our missionaries, and to the brethren who send us such letters, that we speak our minds a little in reference to the foregoing representations.

First: We do not believe that any missionaries of this Society are guilty of "sneering" at the ways of the people among whom they go preaching the Gospel. If it be intended to fix upon them the charge of a want of the courtesy which becomes the Gospel, or of dulness or incompetency so great that they cannot compare with the "majority of circuit riders," we must enter our dissent.—A manly expression of dislike for the evils of society is very different from "sneering" at them, and the minister who faithfully reproves customs that are wicked or inconsistent with the christian profession, deserves commendation rather than rebuke.

Second: There is diffused through this letter a spirit of disparagement of ministers educated and trained in the college and seminary,—an insinuation that they are wanting in zeal for souls and devotion to the work of the Gospel, and thus unfitted for the various emergencies of missionary life. But, many years of experience have convinced us, that—after all the declamation about "rough and ready" men—those who are best for a "strong pull and a long pull," those who soonest succeed in planting permanent churches and leave behind them an influence for good that propagates itself indefinitely—are the *men of training*, men who have the *most* of that which it is the work of the college and the seminary to impart. And our western friends may as well understand first as last, that the eastern churches have a pretty well defined idea of what sort of religion they wish to propagate, and what kind of ministers are best adapted to carry out their views. The patrons of this Society place a high value on mental culture and discriminating views of christian doctrine; and they will have respect to these attributes in selecting missionaries. They have infinitely more confidence in such characteristics as fitting a man to exert a wide and enduring in-

fluence, than in that species of ardor which springs mainly from a peculiar physical temperament. They expect their missionaries will not needlessly offend the prejudices of people; still, they send them forth, not to *adopt* whatever they find, but to *amend* what they find to be wrong. Should they conclude that "excitement" is too large an ingredient in the religion of western people, we hope they will not deem it their first and indispensable duty to "make the shingles fly." Instead of selecting the flash of powder as the emblem of piety, let them choose the steady flame of an oil-fed lamp.

Thirdly: Our correspondent requires the missionary to "let politics alone," to "let slavery alone," to "leave *all* their eastern prejudices at home," &c. There may be an interpretation of these expressions which is capable of justification; and yet taken in the connection, it is evident that the intention is to allow but one way of thinking and action on this painful subject. It is required that the missionary shall lay aside all his convictions respecting slavery, and submit to have a conscience made for him, and his action to be dictated by the public sentiment which he finds on the spot. If he disapprove anything which he sees, he must stifle his conviction as an "eastern prejudice;" if his interpretation of Paul's instructions be adverse to slavery, that, too, is a "prejudice" which he must leave at home. That this is no misrepresentation of what is demanded, in at least some parts of a western slave state, we could substantiate by a statement of the actual treatment which some of our missionaries have received.

Now, in reference to the subject of slavery, this Society deems it to be the province of the missionaries as ministers of Christ, amenable to Him and to their respective ecclesiastical bodies, to determine for themselves the occasions and the way in which they will bring the Gospel to bear on this and every other evil. It virtually says to its laborers, "You have God's truth, the cure of all human ill; go and apply it." But we understand our correspondent and some others in the slave states to insist that to this subject the Gospel shall *not* be applied; that the missionary shall *not speak*, except he speak in one way;

that if he can *defend* slavery by the instructions of Paul, it is well enough; but if he is opposed to it, and thinks Paul is so likewise, he is under the influence of eastern prejudice, and had better stay away! And the Society is virtually told not to send missionaries with liberty of conscience and of speech, to do what they shall think is right, when, with Bible in hand, they shall meet slavery face to face; but, to send only such as will wear a padlock on their lips and give the key into the hands of keepers. This cannot be done. On the contrary, let it be understood, that the great object sought in sending missionaries to the destitute is, as far as possible, to redeem them from all sin, and from all the forms in which it is mixed up with society; that if any minister can allow himself to have any other rule as to what he shall preach than his conscientious views of the mind of the Spirit, he lacks the very first qualification of a missionary; and that if utter silence respecting slavery is to be maintained, one of the greatest inducements to send or sustain missionaries in slave states, is taken away. There is no use in blinking the fact that this admitted evil is a great hindrance to the spread of religion, to education, to moral and social prosperity; and no one will deny that the Gospel is its most direct and appropriate remedy. But if the preacher of the Gospel be prohibited from touching the evil with the remedy, where is the inducement to send him? Such appeals for missionaries react against those who make them. They discourage missionary effort by taking away one of its great motives. They turn away missionaries to other fields. They indirectly injure those ministers who are laboring in slave states, implying that they are all silent on this subject; whereas, there are not a few whose mouths are not and cannot be shut, but who are, quietly and prudently indeed, but yet faithfully and successfully, trying the potency of the Gospel upon this great evil. If our friends in the slave states wish us to send missionaries, or wish to induce missionaries to come to them, they must not prescribe any conditions which shall fetter the free action of intelligent and God-fearing men, acting on their sincere convictions of the nature and requirements of the religion of Christ.

WISCONSIN.

Sabbath Keeping Emigrants on the Plains.

This church now numbers but five male members, one of them a minor, and all poor in this world's goods, but I trust rich in faith. We have favorable accounts from the brethren that have gone to California, as far out as Fort Laramie. From what I can learn I judge that they were endeavoring to honor God by letting their light shine. I have been greatly interested to learn that two of my members who went from the church of —, and who were placed in such circumstances that their faith was put to the severest test, have endured the trial and come out of it unscathed. They had the misfortune (or perhaps I should say the good fortune) to be thrown into a company of very wicked men; and as they were situated, it seemed to be necessary that they should travel with them, though against their own wishes. They proceeded without any difficulty till the Sabbath; then came the tug. The question was agitated "Shall we travel to-day?" The company said "Yes." These brethren said "No." The matter was debated and various reasons were urged for resting on that day by the brethren, but the voice of the multitude was, we will do evil. The spirit of piety in these brethren said, we cannot go with this multitude to do evil, though it expose us to reproach, to danger and death. Their resolution was taken; they must stop. The company proceeded and left them to enjoy the Sabbath alone. They rested and worshipped God as best they could in their loneliness. They started on Monday morning refreshed, and before Saturday night overtook their company. The question was agitated again on Sabbath morning, "Shall we proceed?" "Yes," was the decision, with the exception of our pilgrims. They honored God and rested. He in whom they trusted kept them, and permitted them, before another Sabbath arrived, to overtake their company again. By this time the enemies of the Sabbath began to perceive that they had gained nothing but had actually lost. Their teams were jaded while those that rested on the Sabbath were vigorous. The battle was fought, and victory turned on the side of truth and right. The company unanimously concluded to keep the Sabbath. Jonathan and his armor bearer had not stood alone in their defence of the Lord's day.

What made the position of these brethren more interesting, is the fact that they

are young Christians, having been converted in the winter of '48 and '49. Such has not been the firmness and consistency of all professing Christians who have gone from this region. Alas! many have been heard of who left the Sabbath behind them, and it is to be feared, many other good influences.

Fields as they are Found.

There ought to be a church of our order here which shall thrive and grow. The railroad west from Milwaukee runs nearly through the centre of the town; and on it there is now building a large steam saw-mill; and there will be a stopping place near this for the trains of cars; but the character of the people is such as forbids very sanguine hopes. Two plank-roads, one on the north side, the other on the south, run through the entire length of the place, which are almost lined with taverns and grogeries. Eighteen or twenty places for the sale of intoxicating drink is not too high an estimate for this place. This accounts in part for the character of the people being such as it is. Little has been done yet in the cause of temperance, but a long warfare is anticipated with the hosts of alcohol.

In —, I have two places for preaching, where I have also Sabbath schools. At one of the places the school numbers 20, at the other 40. Many of the parents, who send their children to Sabbath school and meeting, and are anxious they should attend, never attend themselves. At present there is no English preaching in the place excepting what your missionary does. The Methodists have had two or three stations in the town in years past, but for some cause their preachers have ceased to attend to them for nearly a year. This place is not a whit behind the other in the use of intoxicating drinks and in the number of its grogeries. Almost as a matter of course the Germans and Irish use them, and many, perhaps most of the Americans are none behind them in their use—even many professed Christians in violation of their covenant vows. The moral sense of almost the whole people seems lost with regard to this, and also with regard to the observance of the Sabbath and other religious duties. It is a sad, sad state of things, but I do not feel it right to represent it other than it is.

From Rev. Theron Loomis, Raymond, Racine County.

I have been able, by the blessing of God, to go in and out before this people, without interruption, breaking to them from Sabbath to Sabbath the bread of life. There has been a good degree of interest manifested in the Sabbath school, and in the ordinary means of grace; though for a few Sabbaths past our congregation has been much thinner than for a long time before, owing in part to many over-taxing themselves in the harvest fields during the week, and also to unusual sickness.

Our communion season which should have been last Sabbath, was postponed two weeks on account of such a severe storm as made it impracticable for many to come out. Some six or eight had anticipated entering into covenant with the church at that time. Two or three, I trust, have found the Saviour precious to their souls during the past quarter. The most of our young members seem to be emphatically "growing Christians."

I doubt not we shall have your prayers that we may soon enjoy a much richer blessing than was ours last winter.

During the quarter just closed we have secured about one hundred new signatures to the pledge of total abstinence.

ILLINOIS.

From Rev. J. A. Hawley, Augusta, Hancock County.

Distressing Bereavements.

You have doubtless heard before this of the very afflictive providences that have visited my family since I last wrote you.

While visiting at my sister's in Warsaw, my little boy was taken with the cholera, July 2d, and died before night. My sister's (Mrs. Abernethy's) child was taken at the same time and died at midnight. Her husband, Mr. A., was taken at night and died in the morning. We started for home in the morning with the remains of our child. My wife was taken nine miles east of Warsaw and died before night.

Since then I have had sickness in my family, though we are now nearly well. These are the calamities that have hindered an earlier report. You see that my hopes and prospects are all changed. I know not yet whether I can recover from these overwhelming trials.

It is not strange that nature should quail under the power of afflictions so sore, and coming with such suddenness and power. Who that has any fellowship with Christ the head, but is ready to tender his sympathy to this one of his suffering members, and to put up fervent supplications, that such divine support may be granted as shall dry up the tears of bereavement, and change the gloom of sorrow into the cheerfulness of hope.

From Rev. J. A. Ranney, Belleville.

Social and Moral Improvement.

You may know something of the discouragements in this field of labor. An *encouraging* movement in the cause of education has been in progress since my last report. A school association has been formed, a building purchased for a seminary, and the services of an experienced, and we believe, excellent teacher have been secured. It is expected that the school will commence in a few weeks. The building is a fine three story brick house, and in its present, unfinished state, cost about \$4,000. We expect it will soon be finished, and the two lower stories devoted to education. The teacher and his wife are members of the Presbyterian church. We hope they will make some accession to our little flock.

Another movement is now in progress which I hope will be salutary. It is to promote the better observance of the Sabbath. By the recommendation of the Sabbath Convention of South Western Illinois, local associations have been found in many of our towns and settlements. We have one in Belleville, and two meetings of considerable interest have been held, committees have been appointed to prepare an article for the three papers of the place, setting forth our end and motives, and also to inform against unlawful conduct on the Sabbath, and petition our city authorities to execute faithfully the law.

I have become much interested in laying plans to improve the condition of our Sabbath school—have adopted a ticket system, and spend some time in teaching the whole school. I have also taken up a subscription among the friends, for newly seating and fitting up the room—have raised more than \$40, and the seats are in progress. Many of our scholars are German children, and some of Roman

Catholic families. Here is my favorite field. May the Lord rain upon it!

I have so many engagements in Belleville that I can seldom visit the settlements in the country around. A few weeks ago, however, I made a missionary tour to Prairie du Long. We have there two members. I preached to a crowded school house. It is a needy field.

Systematic Benevolence.

"Trust in the Lord and do good, and verily thou shalt be fed."

I have been interested in the subject of systematic beneficence, and some time ago preached on it. Poor as I am, and receiving hardly enough to pay my expenses, I have made it my rule for some time to lay in store one-tenth of all my income. It is blessed to give—and thanks be to God for the privilege. Our church are remarkable for promptness in paying what they promise. I can rely upon the quarterly due as if it were in a bank. This is worthy of notice among so many examples of an opposite character. Sometimes I get almost or quite run ashore, but Providence is always present to help. A case of it occurred this last quarter. Several weeks before it expired I was out of money to buy our necessities and expected to borrow, as my credit is good. But unexpectedly I was called on to attend two weddings within a few days of each other, and these brought in two five dollar fees, making ten dollars, one dollar of which was cast into the Lord's treasury, and the nine dollars supplied our wants. I should be glad to spend more for books as my library is small, and I am desirous of having resources to make my sermons instructive to my intelligent hearers.

A Column Overthrown.

The little church at H., where I continue to labor one-fourth the time, has been called to mourn the death of a leader in Israel. We feel that he has changed a world of sin and sorrow for the bliss of heaven. His house has long been set in order. The family of six children all give cheering evidence of piety and promise of usefulness. But the savor of his influence is not confined to his own family. It appears to have extended throughout the community. The young who have listened to his instructions have apparently been made better by them,

whilst some have been born into the kingdom through his instrumentality. Would that every village and neighborhood might be blessed with such a teacher, one who would be a pattern of self-denial and of devotion to the spiritual welfare of the young!

From Rev. Russell Whiting, Oswego, Kendall County.

House of Worship Dedicated.

Our people have finished, furnished and trimmed in a neat and interesting manner their meeting house. The house was dedicated on the 15th of August. Oswego having been for some years a central point of important influence, it has awakened an interest in the minds of many of our friends in the adjacent towns, and some of them by their presence added interest to our meeting. Much praise is due to our choir of singers for the pains they took in preparing themselves for the occasion, and for the taste and skill with which they executed the pieces of their selection. Indeed we have a very excellent choir and singing which interests us much every Sabbath. Ours was the first house consecrated to the worship of God in the village, and it was a new era in the history of our community. May it result in the temporal good and eternal salvation of very many souls!

Patient continuance in well doing.

There are many things in the missionary field to try the faith and weary the patience of the spiritual husbandman.

One who has had a copious share of painful experience, gives expression as follows, to the views by which his heart is sustained. May they comfort other hearts in like circumstances of discouragement!

To be able to report some wonderful work, some great event, some striking occurrence, or some remarkable displays of divine grace, would, indeed, be very pleasing and interesting. To the worldly mind, to the life, desires and impulses of nature, the plodding and toiling on from day to day and from year to year, and seeing no progress except by a comparison of points separated from each other by long intervals of time, is dull and

wearisome work. But the servant of Christ is acting under the influence of desires and impulses very different from those of nature. His is the life of faith. He goes to his daily toil trusting in God. Though the vision tarry, he waiteth for it, because he knoweth "it will surely come, it will not tarry." He knoweth that the statue springeth not at once from the shapeless mass, but the artist, with long toil, and with countless strokes, directed with great care and skill, must remove, by little and little, the extraneous portions, till the creation of his fancy, slowly rising from its rocky tomb, stands forth in symmetry and beauty, the product of patient and persevering labor. He knoweth that the reaper treadeth not on the heels of him that soweth—that the harvest cometh not to maturity in a night—but the "husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and the latter rain." Conscious that he is doing and suffering the will of God, he standeth in his lot with confident trust and patient waiting, unwearied in well doing, assured that, in due season, he shall reap if he faint not.

Such is the view I take of things here. I see no striking, sudden changes for the better in the moral aspect of things. I see sin prevailing; and, because iniquity abounds the love of many waxes cold. Profaneness and Sabbath desecration and other sins prevail to an alarming extent. Satan's subjects are alive and active, while the nominal subjects of Christ exhibit no corresponding life and activity to stem the tide of sin. But GOD IS ON THE TYPHON, and his time for working is when men make void his law. The promise is, that, when iniquity cometh in like a flood, the Spirit of God will lift up a standard against it. If it be true that "the darkest time is just before day," then, methinks, we may be looking out for the dawn. I think there is good in store. My mind, from the first, has been impressed with the idea, that God would yet do a great work here, which would be to the glory of his grace. Whether the blessing *will* come, and if so, *how* and *when*, is yet to be revealed. The All-Wise is daily turning over the leaves of his providence, and making known his will.

This is the true way. "Wait on the Lord; be of good courage, and he shall strengthen thy heart; wait, I say, on the Lord!"

From Rev. Joseph Wilson, Edgar Co.

The Wabash Country.

We have not been favored with any very manifest tokens of the Holy Spirit's operations on the hearts of those to whom I have preached the Gospel. Still, all the meetings of the church have been well attended. I have commenced preaching from house to house, in places remote from our church, and hope for good results from this primitive way of publishing the Gospel.

A union meeting was held a few miles from this place, at which a delightful harmony prevailed. Great numbers attended the meeting. It was, especially on the Sabbath, a mass meeting. A meeting of this sort is valuable, if for no other purpose than to show that religion is not "all sectarianism." Professors of religion were quickened, and one person from the world made a profession of faith in Christ. It being at a very busy season of the year, the meeting could not be continued long. But a favorable impression of the utility of occasional meetings of this description was secured.

Testimony for the A. H. M. S.

I trust you feel encouraged to devote anew your lives and energies to the great and good work to which you have been called. If it would not be looked upon as the testimony of an interested witness, I would say that the importance of the labors of your Society has so deepened upon my own mind, that I regard the Home Missionary Society second to no other which the church has devised for the extension of the kingdom of our Lord and Saviour Jesus Christ. Nor would this testimony be altered one iota should this be the last report I should ever make under your patronage.

Religion Dishonored.

A preacher in this neighborhood a short time since was offered \$5 if he would make a certain old lady shout. He made a vigorous effort. The grand design of his sermon was to show the importance of *noise* in religion. Before he concluded, the congregation was in a complete uproar, and the old lady gave one or two shouts. The minister sent for his five dollars, but I believe the man who made the offer, for some reason, refused to pay the money.

INDIANA.

Missionary Relaxation.

I have abundant reason for gratitude to that Providence which has graciously preserved my health and enabled me to perform the arduous labors of my mission. This is the sickly season, and many are suffering with disease. Some of my brethren in the ministry have not escaped the common calamity.

This is the period of the year when the community generally feel the need, and exercise the right of taking relaxation from the more severe labors of other seasons of the year. The settled pastor at the East feels that he needs his vacation. But with us, the minister and the physician, if they perform all that is laid upon them, accomplish double the amount of labor during these sickly seasons that they do during any other portion of the year.

Visiting the sick and attending funerals is a very essential part of our labors. My parish is about twenty-five miles in length, and fifteen in breadth, and it would still increase, if I had the ability to attend to its duties. A short time since I was called to preach a funeral discourse about ten miles from this. I returned in the evening, and after I had retired, a message came at a late hour to engage me to attend another funeral, fifteen miles in another direction, on the following day. On last Sabbath I preached twice at this place, and then rode ten miles south and preached at 5 o'clock at a little village, with a flouring-mill, saw-mill, and two or three stores, which enjoys almost no preaching. I left another appointment for four weeks. At our last communion season we had a few accessions to our churches by letter. One individual, of great integrity and firmness of christian character, was suddenly called away by death, a few days before our appointed communion, and failing to join the Church militant, we trust he joined the Church triumphant. He was a man of exemplary piety and evenness of christian temper, and we had supposed that he would be of great service to us when he should become a member of our church.

Dependence on Missionary Aid.

It would be impracticable for a minister to stay in this field at present without the aid of your Society. Although I have been here three fourths of the year, I have not yet received a single dollar in

money for my services from the people; you may suppose that your drafts coming so promptly are very acceptable.

From Rev. H. Toelke, Bethlehem, Knox Co., Ia.

New German Mission.

It is encouraging to me to know that through the Home Missionary Society I am standing in near relation to many Christian friends, and work in the Lord's vineyard in connection with many brethren.

About a quarter is passed in which I have devoted my labor to the church at Bethlehem. Occasionally I have preached in English churches in the neighborhood, partly as a means to become more exercised in the English language. I like this country life, and feel at home in my solitary residence. My pastoral journeyings now go through woods and prairies, and afford good opportunities for meditation, and I feel it has a beneficial influence upon my soul. When I came, nothing was done except a stable built, and a well digged, and we made the stable for our hospitium and hope to build a better house before winter. Many of our members and friends assisted me in making a little homestead, and I have tried to make that time a favorable moment to implant good thoughts into the hearts, and to strengthen the ties of society. In my pastoral labor I have taken an introductory course, to lay a good foundation for future usefulness. The fourth of July we observed as a holiday, and I made my countrymen acquainted how Providence had ruled in a peculiar manner graciously over this land, from the time when the Pilgrim fathers landed at Plymouth to the present moment, where we as citizens in this adopted home enjoy the precious fruits of liberty. I understood afterwards that many had received a great benefit from that day, and look upon the land of their adoption with higher regard.

Progress of a silent Work.

Our regular meetings have been well attended, and I trust the blessings of Him, who says "Where two or three are gathered together in my name, there am I in the midst of them," are enjoyed. A silent activity of spirit, as I would call it, has often pervaded the congregation. We cannot speak of revivals, but we think we have reason to hope that we shall see

the work of God growing among us. In private conversation I have found that the Holy Spirit is often operating upon hearts where I did not expect the work of grace so far. Lately, I spent some time in visiting families, and came to one house where the parents and five children were laid up with the fever. I soon found that the husband and his wife were in a state of repentance.

Yesterday I had conversation with a man in our settlement whom I regarded as not drawing nigh to the kingdom of God. From speaking of temporal things, I came nearer and nearer to things pertaining to the soul's welfare. He was silent at first, but then confessed that he of late was trying to live as a Christian, and anxiously used all the advice which he received in our meetings and from reading, but that instead of advancing, he was rather going backwards, and he felt restless. I told him the cause must lie somewhere, and we would try to find it. At the close I encouraged him to continue in prayer and seeking the Saviour.

On a Sabbath lately I visited a few families after service, and in one house, where the parents were not at home, my conversation was with the children. A girl of about 17 years, whom I had instructed in the catechism, I found now anxiously seeking the Saviour. Other Christians told me that they could hope now she is truly converted and is doing good in her family. I asked her, "M., are you seeking grace for your soul?" "Yes, sir," she said with tears, "but I feel sometimes as if the Lord Jesus would not receive me, as if my prayer was not accepted." "Would you then stay away till you feel his nearness again?" "I often think so, but I cannot stay away." I asked her if she did know of more girls who had resolved to live to the Saviour's honor. "C. W.," said she, "and I have made a covenant to encourage each other in christian life. K. W. (another girl) told us she would connect herself with us, but she now seems to be much given to vanity." In a similar manner, I hope, is the work of grace growing among children of the larger class; if it is not conversion in its true import, it is the preparatory work of grace.

Our church is too small for the number of hearers, and we intend to build a brick church and a parsonage. As our people are mostly poor and have, as emigrants, to encounter special difficulties in the first years, we hope other christian friends will assist us a little in that purpose.

The above extracts enable us to appreciate somewhat the manner in which the German ministers of the kind employed by this Society fulfil their mission. They know little about revivals, and do not appear to labor for or expect them, but rather to train up Christians by a regular system of instruction. We trust it is becoming more and more a point of solicitude with them, to gain evidence that the Spirit of God is truly at work in the hearts of their people.

A Revival desired and expected.

Never did I sit down to make out my quarterly report with the feeling that the Lord had worked with us and for us, as at present. We have had no revival of religion during the past three months, yet if I know what faith is, I feel assured that the way is prepared for the Holy Spirit to work with power. Difficulties, which have been a source of trial ever since the organization of this church, are all settled, and we are a united church, and we love one another. For weeks many prophesied that the church would be broken up. "All these things," say they, "are against us." The most pious said, "Oh, that we knew the will of God!" I, for one, felt like sitting still and seeing the Lord work. I preached from such texts as the following: "Lord, what wilt thou have me to do?"—"The Lord will provide."—"All the paths of the Lord are mercy and truth to such as keep his covenant and testimonies."

The Spirit of God seems to rest upon us as never before. Difficulties of long standing have been settled. Our prayer meetings were never more pleasant; and if ever I could ask the blessing of God upon anything with the feeling that my request would be granted, I can pray in faith—Lord, help this little church of thine. I came West praying, the Lord make me useful; it has my daily prayer. Other requests have been granted, and if this is not, if the church in this place, which has struggled through so many trials, is not blessed with a pure revival of religion, then I cannot understand why the Lord has raised me up and kept me here, and blessed me in every other way, and withheld that which is so intimately connected with his own glory. Our difficulties have created a sympathy for us among the brethren in other churches around us, and many prayers are offered in our behalf. These prayers will be heard. I can say that I feel that I never was so happy; our difficulties are settled, we are

united, and we feel that God is already with us as he has not been for weeks and years gone by. "The eternal God is our refuge, and underneath are the everlasting arms."

OHIO.

From Rev. J. S. Walton, Barlow, Washington county.

I have labored with this people, preaching, holding prayer meetings, distributing tracts, and by personal conversations and in other ways endeavoring to bring the truth before the minds of men and impress it upon their hearts. No very marked success has followed; still I see enough to encourage me to persevere, and to inspire me with confidence in the Lord that my labors shall not be in vain. The adjoining township, where I preach half my time, is a hard field; still I have no reason to be discouraged. My congregations are good, increasingly so, and appear attentive and interested. If God should add his blessing, (and it would be wrong to distrust Him,) these solitary places shall be made glad for Him, and this wilderness made to blossom as the rose.

Prayer answered.

In B. one soul, I hope, has been converted. The case is interesting and affords encouragement for prayer. There are, in the church, a few devotedly pious females. They were anxious to have a female prayer meeting. One of those sisters, perhaps the one who lives nearest to God, has two children, a son and a daughter, married into an irreligious family. The mother's soul has been poured out to God in prayer for these ungodly relatives. The prayer-hearing

God has answered. The daughter-in-law sickened and died, but not without giving evidence of repentance and faith in Christ. The son-in-law, who has been a leader in wickedness, has been sick also. During his sickness he became alarmed and anxious for the salvation of his soul. He has since recovered and gives evidence of being a changed man.

A Commission to perform.

I look upon these things as evidence that God has not left us entirely without his blessing. I am fully convinced that the Lord has given this little church a commission to perform in this community. Not but that there is preaching enough here; two weeks ago last Sabbath there were six sermons preached within the space of half a mile. Yet if the work which your Society commissions men to do be done at all, (and there is enough of it here to do,) it will be done, in all probability, by the instrumentality of the church with which I labor.

Every missionary church should feel that it has a "commission to perform" for the good of the surrounding region. It should be the *salt* to preserve it from the corruption which abounding sin engenders. It should be the *leaven* to diffuse the truth and Gospel practice to the surrounding mass which is living without them. It should be a city set on a hill; a moral light-house beside a wide and dangerous sea. It should feel that this mission admits of no proxy; every Christian has his individual and inalienable share of duty to be done. Nor till all the vicinity and all beyond, so far as the power of a church can reach, be thoroughly evangelized, can a church cease to feel that its commission is performed.

Miscellaneous.

How shall the Evils of Society be treated.

The world is busy with plans for remedying the evils of Society. The Gospel proposes to *convert* men, and thus strike at the very fountain head. Occasionally we meet with a recognition even by civilians, of the superior efficiency of moral culture over penal inflictions; though in general, such recognitions are confined chiefly to eulogies on intellectual education. The following forcible presenta-

tion of the evil of ignorance and the remedy, is from the "Report of the Board of Education of the State of Maine," by Hon. E. M. THURSON, Secretary.

The question commends itself to every man's common sense, *whether, upon the whole it is the cheapest and best policy to make criminals and support them at the public charge, or to control the primordial causes and make them honest and useful members of society.*

Courts of justice constitute our principal State machinery for the suppression of crime. We select our ablest and wisest men for judges. We add jurors, witnesses and executive officers. The people, through the legislature, define the crime and announce the penalty, confer on the courts the dread power over property, personal liberty, and even life itself. This machinery is worked at vast expense. The object is to hunt down the transgressor and protect society from his ravages. Of all this mighty array of power, of wisdom and expense, not a tithe is aimed at the removal of the cause. It only attempts to alleviate the effects. When the incendiary applies the torch to the building, the whole community are on the alert to detect and punish the criminal. All recognize the burning brand as the antecedent, and conflagration as the consequent, but neither judge nor jury take any cognizance of the relation between the early education of the incendiary and the state of mind that impelled him to the fatal deed. During all the formative process of the child the court must stand by and look on. Though the elements of perjury, of theft, of robbery, of murder, are daily insinuated into the very fibres of that child, the court has no preventive injunction to issue. It must lie in ambush till the theft is committed, till the innocent are slain, till the assassin has perpetrated his deed of violence. And even then the court has no power to recompense the injured, to restore life to the murderer's victim; its only emollient for assuaging the anguish of these social wounds are fines, imprisonment and death.

Go stand in our courts of justice. See the wretched culprit brought in to receive his sentence—surrounded by the learned counsellors, the dignified judge and the grave jurors. Go back, in imagination, to the earliest infancy of the culprit, of those counsellors, of that judge, and of those jurors, and you will find in that now degraded culprit, a mind as pure, as free from moral taint, as capable of expansion, of improvement, of happiness and usefulness in life, as in either of the others. Follow that embryo convict a few years during childhood and youth. Behold the circumstances that made him what he now is—circumstances beyond his control—circumstances which the community might and ought to have controlled; society presenting the absurd spectacle of creating the cause or at least permitting it to exist and then punishing the effect. There are hundreds of children growing up in our State in conditions and surrounded by circumstances,

such, that it is morally certain, that they will become candidates for the prison or the gallows. It is in our power to change those circumstances. Shall we do it?

Duty of the State to educate the Child.

In view of the preceding considerations, the question very naturally arises, what is our duty as a State? What can be done to relieve posterity of the evils under which we suffer? The answer is plain. We must enlarge and energize our institutions, till they encircle the entire community, and leave the impress of health, intelligence and virtue on every individual. In other words, we must give every child in the State an education. And I do not use the word education in its limited, technical sense, but as the result of all those influences that surround the human being from infancy to mature age, whether those influences originate with the parent, the teacher, the school house, the church, the living voice or the written page; whether they act on the physical, mental or moral natures, or upon those mysterious sympathies and connections existing between the body and the mind.

In educating the child we should begin with the *body*. All the physical powers should be developed and strengthened; their natural health and vigor preserved, and their entire energies made subservient to the true interest of his intellectual and moral nature. * * * * * It should be enjoined upon him that the laws of health are the laws of God; that he has no more right to violate a physical law than he has a moral law; that every violation is a cast of the shuttle that weaves his shroud; that it is no less sinful in the sight of heaven to waste and destroy life, little by little, than it is to commit suicide at once, by applying the knife to the throat. He should not only be taught these facts and principles, but the practice of them should be enforced and corresponding habits formed.

The child must also have an *intellectual* education. This comprises mental discipline and a knowledge of facts and relations. * * * * *

But education is not complete till it reaches the *affections*, till it elevates, enlightens and expands the soul; till it gives the child a true perception of right and wrong, and a disposition to do the former and to avoid the latter. This is the highest, noblest, holiest part of the work. Nothing else can furnish a balance wheel of sufficient power to regulate all the dis-

turbing forces in our political machinery, sectarian creeds, wild theories and varied ultraisms. Intelligence, merely, is no guarantee of safety. Man is created with all the faculties of a brute and the capacities of a demon. If his propensities are pampered and his intellect cultivated at the expense of his moral nature, he becomes an incarnation of evil. Our only hope is in the justice, integrity and generosity of the people. Without efficient moral principle, there is no national defence, no public safety. Moral education, to be relied on, must commence at an early age, and be based on right motives. The gentlest whisper of kindness may subdue the impulse which prompts to moral delinquency in the child, while if that impulse is permitted to grow and luxuriate unrestrained, the giant's arm cannot curb it in the hardened criminal. Till moral instruction becomes a more prominent feature in our public schools, we have little to hope even from their more salutary tendencies. To furnish a system of public instruction equivalent to the one we have described, and to apply it to the body, mind and morals of every child in the State, should be the anxious aim of our lawgivers. Humanity and religion call loudly on every philanthropist and Christian to use his influence to promote this object. The most rigid economy admonishes every tax payer to aid in the work.

But what if the State cannot or *will* not provide such an education of the body, mind and heart, of its subject? Who seriously expects that this will ever be done? What remains, then, is, that it must be done by voluntary effort. In other words, our Christian people, by the preaching of the Gospel, and by the various other means of inculcating religious truth—and with a hundredfold more activity and zeal than now—must make every child that grows up in this land to fear God, and thus be a law unto himself. It is idle to wait for the State; the religious portion of the community must take hold and do this great work. This is not merely our only plan that looks feasible; it is God's plan, having its foundation in his word and in the laws which he has impressed on human society.

Temperance at the West.

SELLING LIQUOR TO SLAVES.—Last January, a slave, belonging to a widow lady, in Platte Co., Mo., bought a quart of whiskey at a

store, got drunk, fell from his horse and froze to death. The widow lady sued the firm, and at the March term of the Platte Co. court obtained a verdict for \$850, the value of the negro.

We clip the above from the Missouri Republican. Although those in the traffic hereabouts may never be brought "up standing" for the consequences of selling liquor to slaves, the basis of our city charter is such, as we understand it, as to make them responsible for all known damages done to the persons or property of their victims, white or black. We suppose a doctor's bill, for services rendered during a fit of delirium tremens, could be recovered from the one who sold the liquor that caused it. So, if a drunken man should fall over a precipice while intoxicated, the one who made him drunk would be responsible for damages to the family who would be thus deprived of his services, etc., etc. Look out.—*Burlington (Iowa) Hawk Eye.*

The Gospel in Panama.

In our September number we spoke of the detention at Panama of Rev. Mr. Brier, missionary to California, and gave an extract of a letter from him, showing that his every Sabbath, except the first, had been employed, in circumstances of great interest, in preaching Jesus Christ and him crucified, where so little of the true Gospel had been preached since the foundation of the world. We give below an extract of a letter from a correspondent of the "Presbyterian," dated San Francisco, Aug. 15th, in which the labors of Mr. Brier on the Isthmus are also kindly referred to. May we not hope that they will be the means of preparing the way for the permanent establishment there of Protestant institutions; and that in this instance, as in all others, the faithful missionary will see, that while man deviseth his way the Lord directeth his steps.

The Rev. Mr. Brier and lady have at last arrived at this city, after a long detention of some six or eight weeks at Panama. It will rejoice the heart of every Christian to know that the ministerial labors of Mr. Brier were well received, and attended with blessed results to those detained on the Isthmus. He preached two Sabbaths at Panama in an upper chamber, two Sabbaths in a circus tent, kindly tendered him for that purpose by

the proprietor, Col. Mann, and two Sabbaths in the house of a French Roman Catholic gentleman, by the name of Feraud. This gentleman kindly proffered his splendid mansion and parlors for the use of religious worship, unsolicited, to the Protestants, and through the efforts of Mr. Brier, a petition was drawn up and presented to the Governor of New Grenada, asking the use of one of the old Roman Catholic churches for those who might come after, and were disposed to worship God after the manner of Protestants.

Mr. Feraud gave Mr. Brier encouragement to hope the prayer of the petitioners would be granted; he only asked that the missionary sent should refrain from using any remarks that might reflect unfavorably upon their own people or religion! The preaching and labors of Mr. Brier will no doubt result in great good to the Panamarians, as well as to the California emigrants. His congregation was generally very large, often a thousand hearers at a time; he also preached on the battery in the evening to an immense audience, all anxious to hear the Gospel.

The twelve Iowa Missionaries.

We take the following testimony to the intellectual and moral worth, the devoted and successful labors of the "Iowa Band," whom our readers so well know, from a secular paper in the central part of this State—the "Oneida Whig." It is a generous, heartfelt tribute from one who knew them well as they were first praying and counselling together, and who has watched every step in the progress of their history with the deepest interest and with gratitude to God.

In the year 1843, a few young men in the Theological Seminary at Andover, Mass., while considering where they might spend their days in the most useful manner, were informed of the religious destitution in Iowa. They at once resolved to proceed thither as soon as their course of study should be completed. Others of their classmates were consulted in reference to the same thing; and at length twelve in all became enlisted in the self-denying enterprise. During the latter part of the summer term, they met together at the dusk of evening, in the large Library Hall, for consultation and prayer. The portraits of the venerable Founders and Instructors in the

Seminary seemed to look down and bless them. The works of learned divines and scholars, with which the alcoves of that library were stored, seemed to bid them go and labor likewise for Christ and his church. There was something significant in the number of those young men; it was the same which our Redeemer chose to publish his Gospel to the world. There was moral sublimity in those evening assemblies. Those young men were the flower of their class, and had they chosen they could have commanded posts of honor, ease and emolument near their eastern homes; but they desired and were resolved to go where they could do most service for Christ, however great the personal sacrifice might be. "What sought they thus afar?" In all their deliberations, not a word was uttered of ambitious ends to be accomplished, or of sectarian views and interests to be promoted. They were actuated, if ever man was, by christian principle and christian zeal. They were impelled by love to God and love to man. "*Christ and his church*," was their motto, and with it they plunged into the wilds of the West, in the hope that through their labors, some portion of the moral desert might be made to bud and blossom as the rose.

I may be permitted here to mention another thing concerning these pioneers. They thought it not good for man to be alone, and most of them took wives with them; and wives, too, who had been nurtured in homes of refinement and worldly prosperity. And helpmeets, indeed, they have proved themselves. They have not shrunk back from the exposures and hardships of missionary life, but have faithfully discharged the duties of their station; and as the Spartan wife buckled on the armor of her lord for battle, so have they girded their husbands for the spiritual conflict in which they are engaged.

Seven years have now elapsed since that band went to Iowa; and though they have not yet accomplished the work of a life time, they have made a noble beginning. In connection with a few other missionaries who had preceded them, and some who have since been added to their number, they have gathered churches and schools, established a college, fostered a spirit of inquiry and a thirst for general information, and a social culture which is fast making Iowa a young New England.

DEATH OF MISSIONARIES.

Besides those noticed in previous numbers of the Home Missionary, three missionaries of

this society have recently fallen on the fields of their labor. This should not surprise us; missionaries are men of like infirmities as other men, subject to sickness and death. They must sooner or later have sunk under the last conqueror, whatever their employment or location. And yet, we have a feeling of sadness, when we think of them as having been sacrificed through continuous toil under which they had not the solace and support which they ought to have had—which was due to them from the people whom they served, and the older churches whose missionaries they were. Had they received it, they might still have been living to labor for Christ. We do not mean that there was any special neglect in these cases, beyond what is experienced by hundreds of others; for it is, we are sorry to say, a general fact that our American ministry is a service too little appreciated and too poorly requited. In the changes that have taken place as a part of the "progress of the age," great additional labors are laid on the clergyman, requiring heavier drafts on his time, his mental resources and study, his nervous energy and physical power of endurance; while to meet greater expensiveness of living, a less adequate support is rendered. This experience is by no means peculiar to missionaries, though from our connexion with them, we are more familiar with their trials than with those of others. All that can be done by this Society to prevent or alleviate such evils, consistently with sound general principles, is done. But the source of the difficulty lies too deep to be reached by missionary aid; it arises from too low an estimate of the labors of the sacred office and of its importance to the welfare of individuals, of families and the community at large. This want of appreciation must operate disastrously in two ways; it will kill off those now in the ministry, and will prevent others from entering it.

Rev. Chester Colton.

Missionary in Dayton Presbytery, Western Ohio.

Rev. E. R. Johnson writes:—

It is my painful duty to submit into your hands the commission of Rev.

Chester Colton, who closed his ministerial labors on the first Sabbath of Sept., and after two weeks of illness with typhus fever left us for heaven. His age was 66. Born in Hartford, Conn., a grandson of the first pastor in the West Parish of Hartford, he graduated at Yale in 1804, studied divinity under Dr. Perkins, preached as a missionary in Western New York and in New Hampshire; was twice a settled pastor, in Brentwood, N. H., and in Lyme, Conn., in each of which places he spent a long and useful ministry. The last five years of his life were spent in hard toil under the A. H. M. S., in the West. Invariably he had a *good hard field*, and such a field as few were qualified to occupy. His talents and indomitable perseverance, and his firm, deep, even piety, and holiness of heart, qualified him for his work. The last conversation he had with his friends was on prayer. "Many professors pray only once in a day, many only once a week, but I never could live without my thrice daily closet." Secular conversation on the Sabbath, visiting and reading newspapers, were often sources of great pain to his mind and were often rebuked. His last sermon before Presbytery was on the "Training of a Western Ministry," which will be printed by request of Presbytery. He preached two Sabbaths before his ascension, then came to my house on a visit, not knowing that it was *to die*. But he had nothing to do but to die. His work was all done.

Rev. Theron C. Depew.

Late of Bristol, Indiana.

Dear Brother,—The painful duty devolves on me of announcing to you the death of your missionary, Rev. THERON C. DEPEW. He died the 4th of August, after a short illness, in the 48th year of his age.

Mr. Depew experienced religion when about 19 years of age. He was ordained to the Gospel ministry in the summer of 1832, and during the same season he was installed over the churches of West Town and Unionville, Orange Co., N. Y., where he labored seven years. Thence removing to the West he came to Bristol, where he continued until his decease. His labors have not been confined to the above place, but as a Home Missionary of your Society he has extended them over a wide field. Coming into the coun-

ty where it was comparatively a wilderness, he had many difficulties to encounter; yet he was ever faithful to his appointment. A large circle of friends testify to his faithfulness in visitation of the sick and the dying; and not only friends, but even those who regard not the Gospel, readily testified that his life and character proclaimed the religion of Christ.

More recently his labors have been withdrawn from distant points and expended in Bristol; and he was rejoicing in the prospect of soon presenting the truth in the house of worship now being erected by his people in that place. But the Lord has seen fit to call him hence, that he may rest from his labors. His sickness was short, and what is very uncommon in a rapid disease, he suffered very little pain. Ere himself or his friends were aware, he was sinking in the arms of death. Death came so easy that he could not believe he would die, but remarked, "The Lord has more work for me to do here." And yet, when he was aroused from the lethargic sleep that had come upon him, it was observable that gratitude for the "unspeakable gift" was glowing within his soul. This was evident, as with clasped hands he uttered the unmistakable, expressive language, "Grace, grace," then again he sunk into that sleep that soon was to him the sleep of death. Thus he literally fell asleep in Jesus.

The following was composed on the occasion of his funeral by a lady, member of his church.

Go, faithful herald of the Cross,
Enjoy thy long sought rest;
Made free from sin and earthly dross,
Fly to thy Saviour's breast.

New all thy toils on earth are o'er,
A rest waits thee above,
Secure from danger fear no more,
Feast on thy Saviour's love.

No more to drink of sorrow, free,
No more a tear to shed,
Thy works of love still follow thee,
Though numbered with the dead.

And from thy desk, the vacant seat
Proclaims the warning given;
"Sinner prepare thy God to meet,
And follow me—to Heaven."

—
Rev. Hollis Russel.

DIED at Schoolcraft, Kalamazoo Co., Mich.,
Aug. 13th, Rev. Hollis Russel, aged 33.

He was born in Concord, Maine, July
6th, 1817; graduated at Yale College in

1844; was engaged in teaching at Clarksville, Tenn., two years; pursued his theological studies for a time at Princeton and afterwards at New Haven; entered the ministry the summer of 1848; commenced his labors at Schoolcraft in Oct. of that year; continued there with great acceptance and usefulness up to the time of his death. Less than a week before his decease he was seized with the symptoms of a dysentery, which, proving uncontrollable by the remedies applied, terminated his earthly existence.

Br. Russel possessed a mind of much more than ordinary power. The following statements from the funeral sermon, preached by Mr. Hoyt, of Kalamazoo, will show the estimate in which he was held by his brethren. "It is but simple justice here to say of my departed and beloved brother, that in the ministry of our State, with which he was ecclesiastically connected,* perhaps no one was regarded as giving higher promise of extensive usefulness. With talents such as were given to but few; with a mind disciplined to thorough and accurate investigation of truth, and a rare felicity in presenting it; with a piety commending itself to every man's conscience who knew him; with tact and skill and earnestness in applying the lessons of the Gospel, and administering all the means of grace, he seemed to have been raised up and sent among us to fill a large and long measure of usefulness. He loved his work. Even while the visions and ecstasies of the dying hour were present to his view, he had a desire to live to preach Christ crucified; expressing his wonder that after spending twelve years in laborious preparation, he was only permitted to preach two. But, as this was the Master's will, without a murmur he consented to leave his work just as it was and enter into rest. On his own behalf he seems not to have felt a single emotion of uneasiness or regret. He could say—*did* say, in the language of Paul, 'I am now ready to be offered, and the time of my departure is at hand.' It was for others, for you, for whose souls he had watched, as one that must give account, that his chief solicitude was exercised. And to many of you he uttered the strong anxieties of his soul in a manner that has added the weight of his dying testimony to his living admonitions."

* Synod of Michigan.

Appointments by the Executive Committee of the A. H. M. S., during the month of September, 1850.

Not in commission last year.

Rev. J. M. Gumbell, Germans in Madison, Iowa, and Nauvoo, Ill.	
Rev. Hiram Doane, to go to Wisconsin.	
Rev. Franklin G. Sherrill, " "	
Rev. John W. Allen, " "	
Rev. C. L. Adams, " "	
Rev. Charles Morgan, East Troy, Wis.	
Rev. S. C. Darling, Onkfield and Byron, Wis.	
Rev. G. S. Clarke, Winchester and Manchester, Illinois.	
Rev. Francis Lawson, Otter Creek, Ill.	
Rev. F. S. Howe, West Hoboken, N. J.	

Re-appointed.

Rev. C. V. Hess, German Chhs. Garnaville, &c. Iowa.
Rev. Silas J. Francis, Fulton and Lyons, Iowa.
Rev. E. B. Turner, Colesburg, &c., Iowa.
Rev. Adolph Baltzer, German Cong., St. Louis, Mo.
Rev. W. T. Dickson, West Ely, Mo.
Rev. J. A. Darrach, Rock Hill, Mo.
Rev. E. R. Tucker, Defiance, O.
Rev. A. Saunders, Rome, O.
Rev. V. D. Taylor, Parma, O.
Rev. A. H. Butler, Jefferson, O.
Rev. L. Kelsey, Wheelersburg, O.
Rev. Chauncey Osborn, Grand Blanc, Mich.
Rev. John S. Kidder, Canton and Wayne, Mich.]
Rev. J. H. Sage, Ashville, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of September, 1850.

MAINE—			
Bingham, Cong. Ch. and Soc.,	2 00	Bristol, Ladies' Benev. Soc., by Mrs. J. M. Thomas,	5 00
Limerick, Fem. Benev. Soc., by Miss C. Eastman	6 00	Brookfield, Ladies' Benev. Soc., by S. E. Fairchild,	3 00
Portland, Wm. Oxlard,	10 00	Canaan, A. A. Wright,	4 00
Woolwich, Ladies' Benev. Soc., by Rev. J. Sewall, Jun.,	2 00	Colchester, Miss Elizabeth Raymond,	5 00
NEW-HAMPSHIRE—		Cornwall Bridge, Dorcas Soc., by A. I. Calhoun,	3 00
Missionary Society, by Rev. B. P. Stone,	1,000 00	Coventry, First Cong. Ch., by Rev. C. Hyde,	23 00
Antrim, Fem. Sew. Soc., by Abby M. Whitton,	3 00	East Hampton, Ladies' Benev. Soc., by Rev. W. Russell,	3 00
Canterbury, Ladies' Benev. Soc., by Martha M. Moody,	4 00	Essex, a Friend,	5 00
Concord, Ladies, by Rev. B. P. Stone,	3 00	Goshen, by Mrs. A. E. Perrin,	3 00
Fitz William, Cong. Ch. and Soc.,	50 00	Greenwich, Second Cong. Ch., by R. W. Mead,	56 45
Hillsboro' Bridge, Cong. Ch. and Soc., by Rev. B. P. Stone,	1 00	Griswold, Ladies' Benev. Soc., by Hannah M. Tucker,	4 00
Hopkinton, Cong. Ch. and Soc., by Rev. B. P. Stone,	20 00	Hartford, S. S. Ward,	5 00
Jaffrey, Cong. Ch. and Soc., by Rev. S. Tenney,	3 00	Litchfield, Nora,	3 00
Lyme, Fem. Benev. Soc., by Mrs. Arthur Latham,	3 00	Madison, a Friend,	1 00
Orford, in part of legacy of Rev. D. Campbell, by Rev. G. W. Campbell,	250 00	New-Haven, in, Chapel St. Cong. Ch., by S. Merwin,	207 21
VERMONT—		North Cong. Ch., by Mrs. H. W. Dutton,	6 00
Brattleboro, Ladies' Sew. Circle, by Caroline S. French,	3 00	Norwalk, B. A.,	30 00
Newbury, Cong. Ch. and Soc., \$13; Mrs. Anna Atkinson, \$10; P. Powers, \$2,	25 00	Plymouth, Ladies' Sew. Soc., by Rev. E. Lyman,	3 00
MASSACHUSETTS—		Rockville, Cong. Ch. and Soc., in part to const. Rev. Horace Winslow, a L. D., by S. W. Johnson,	95 38
Home Missionary Society, by B. Perkins, Treas.,	1,000 00	" West Division, Fem. Char. Soc., by Mrs. H. H. Selden,	4 00
East Cummington, Ladies' Benev. Assoc., by Julia P. Clark,	2 00	Salisbury, Lakeville Sew. Circle, by L. D. Petzoe,	3 00
Hampshire, Miss. Soc., by E. Williams, Treas.,	300 00	Saybrook, First Cong. Ch., Ladies, by Mrs. C. K. Dowd,	10 00
North Brookfield, Ladies' Sew. Soc., by Miss Abby F. Snell,	4 00	Sharon, Cong. Ch., by D. Gould,	5 75
Rowe, Ladies' Miss. Soc., by Isabella G. Wells,	3 00	South Britain, Cong. Ch. and Soc., by E. Hopkins,	49 57
South Deerfield, Fem. Benev. Soc., by Mrs. Austin Ware,	6 00	Vernon, Char. Soc., by Mrs. Julia S. Kellogg,	5 00
Worthington, Fem. Benev. Soc., by Rev. J. H. Bisbee,	4 00	Waterbury, First Cong. Ch. and Soc., and Ladies' Sew. Soc., by Mrs. C. C. Post,	5 00
CONNECTICUT—		West Hartford, Ladies' Benev. Soc., by Miss Lucy S. Mills, \$5; Young Ladies' Benev. Soc., by E. Whitman, \$5,	10 00
Abington, Cong. Ch. and Soc., by Rev. S. Hine,	24 00	West Haven, Ladies, by A. Townsend, Jun.,	24 19
Bridgeport, First Cong. Ch., Ladies, by Mrs. E. S. W. Jones, \$2; H. M. S., by Mrs. S. W. Baldwin, \$3,	5 00	Willimantic, Cong. Ch., Coll., by Rev. E. Harris, of which \$30 is to const. Rev. Samuel G. Willard a L. M.,	34 00
		Woodbury, South Cong. Ch. and Soc., Ladies, by Mrs. E. C. Curtis,	3 00

W-YORK—	
Ashland, Presb. Ch., by Rev. P. Blake- man,	18 75
Bedford, L. I. Cong. Ch., Mon. Con. Coll., by D. O. Calkins,	2 00
Berkshire, Ladies' Sew. Soc., by F. C. Ball,	5 00
Durham Center, D. Smith,	3 00
East New-York, Ref. Dutch Ch., Mon. Con. Coll., by S. P. Stroothoff,	13 22
Guilford, Cong. Ch. and Soc., to const. J. J. Whiting a L. M., by J. Kershaw,	54 13
New Village, L. I. Cong. Ch., by Rev. John Gibbs,	3 25
New-York City, John M'Comb, \$25; M. Merrill, \$2,	27 00
Central Presb. Ch., Rev. Wm. Belden, Jun.,	25 00
Mercer St. Ch., Mon. Con. Coll., by R. Lockwood,	18 88
Norway, Presb. Ch., by Rev. S. Burt, Red Creek, Bequest of Mrs. Mary L. Ladd to const. Rev. Beaufort Ladd a L. M.,	7 00
Sherman, Cong. Ch., by Rev. O. N. Cha- pin,	30 00
Westfield, Cong. Ch., by Rev. S. Wright, Windsor, Presb. Ch., by J. Kershaw,	17 42
Walton, Mrs. Hannah Webb,	16 00
Westfield, Presb. Ch., by G. W. Patti- son,	8 00
	2 00
	31 34
NEW-JERSEY—	
Newark, in part of legacy of David Tichenor, by D. A. Hayes, Ex'r.,	435 16
Princeton, A Lady,	1 25
Springfield, by A. Stites,	5 00
PENNSYLVANIA—	
Harford, Ladies, by Rev. A. Miller,	4 00
TENNESSEE—	
Rutledge, Presb. Ch., by Rev. William Graves,	5 00
OHIO—	
Chester X Roads, by Rev. M. Holmes, Locke, Rev. J. N. Whipple,	15 00
Rollersville, by Rev. N. T. Fay, Salem, Presb. Ch., Coll. \$4; Ladies of Female Prayer Meeting, \$3; by F. Muzzy,	5 00
Western Reserve Agency, by Rev. M. Tracy,	7 00
	168 53
INDIANA—	
Clear Creek, Cong. Ch., by Rev. D. An- drews,	2 00
Marion, Rev. Alfred Hawes,	7 50
ILLINOIS—	
Albany, Cong. Ch., by Rev. J. J. Hill, Henry, Rev. H. G. Pendleton,	3 00
Marshall, Cong. Ch., by Rev. D. An- drews,	2 00
Richmond and Ringwood, Cong. Chs., in part to const. Rev. J. V. Downs a L. M.,	6 00
	24 00
MICHIGAN—	
Grandville, Cong. Ch., by Rev. H. Root, Grass Lake, Ladies' H. M. S., by Rev. D. M. Bardwell,	5 00
A Home Missionary,	10 22
	15 00
MISSOURI—	
Little Orage, I. Austin, by Rev. W. H. Smith,	1 00
North Prairie, Presb. Ch., by Rev. W. H. Smith,	9 80
Oceola, Presb. Ch., by Rev. J. V. Barks,	12 50
Warsaw, Presb. Ch., by Rev. J. V. Barks,	7 50
WISCONSIN—	
Brookfield, Rev. Anson Clark, Dodgeville, Presb. Ch., by Rev. A. S. Allen,	6 50
Fond du Lac, First Cong. Ch., by Rev. L. C. Spofford,	15 00
	4 37

Newark, Cong. Ch., by Rev. H. Taylor,	4 87
Shirland, Cong. Ch., by Rev. H. Tay- lor,	4 58
IOWA—	
Andrew, Rev. S. D. Helmes,	1 00
Bellevue, Cong. Ch., by Rev. W. L. Col- man,	1 50
Colesburg, Cong. Ch., by Rev. E. B. Turner,	2 45
CEYLON—	
Manepy, Jaffna, T. S. Burnell,	30 00
	\$4,489 85
J. CORNING, Treasurer.	

Donations of Clothing, &c.

Amherst, N. H., Ladies' Sew. Circle, by A. A. Davis, box,	25 00
Antrim, N. H., Fem. Sew. Circle, by Mrs. Abby M. Whiton, box,	17 00
Berkshire, N. Y., Ladies' Sew. Soc., by Mrs. O. P. Conklin, box,	63 37
Brattleboro, Vt., Ladies' Sew. Circle, by Caroline S. French, box,	28 61
Bridgeport, Ct., Home Miss. Soc., by Mrs. S. W. Baldwin, barrel,	2 00
Bristol, Ct., Ladies' Benev. Soc., by Mrs. J. M. Thomas,	51 85
Brookfield, Ct., Ladies' Benev. Soc., by S. E. Fairchild,	42 00
Brooklyn, N. Y., estate of Rev. Prince Hawes, a box of books,	1 25
Buel, N. Y., Fem. Benev. Soc., by Cynthia B. Harrington, a box,	22 33
Canterbury, N. H., Ladies' Benev. Soc., by Martha M. Moody, a box,	37 60
Concord, N. H., Ladies, by Mrs. B. P. Stone, a barrel,	88 66
Cornwall Bridge, Ct., Dorcas Soc., by A. Calhoun, a barrel,	37 03
East Cummington, Mass., Ladies' Benev. Assoc., by Julia P. Clark, a barrel,	30 52
East Hampton, Ct., Ladies' Benev. Soc., by Rev. Wm. Russell, a barrel,	30 54
Ellington, Ct., Fem. Benev. Soc., by Mrs. John Hall, a barrel,	61 00
Gothen, Ct., by Mrs. A. E. Perrin, a box, Griswold, Ladies' Benev. Assoc., by Han- nah M. Tucker, a barrel,	46 50
Harford, Pa., Ladies, by Rev. A. Miller, a box,	66 00
Limerick, Me., Fem. Benev. Soc., by Miss Cassandra Eastman, two boxes,	18 00
Lyme, N. H., Fem. Benev. Soc., by Mrs. Arthur Latham, a box,	18 00
Manchester, N. H., a box, New-Haven, Ct., North Ch., Ladies, by H. W. Dutton, a barrel,	52 75
North Brookfield, Mass., Ladies' Sew. Soc., by Miss Abby F. Snell, a box,	55 21
Ogden, N. Y., Ladies' Bethel Soc., by E. Perkins, a box,	57 00
Parsippany, N. J., Ch. and Cong., a box, Plymouth, Ct. Cong. Ch. and Soc., Ladies, by Rev. E. Lyman, a box,	43 13
Rockville, Ct., Ladies' Fem. Char. Soc., by Mrs. H. H. Selden, a barrel,	58 62
Rowe, Mass., Ladies' Miss. Soc., by Isabella G. Wells, a box,	33 68
Salisbury, Ct., Lakeville Sew. Circle, by L. D. Pettee, a barrel,	51 67
Seybrook, Ct., First Cong. Ch., by Mrs. C. K. Dowd, a box,	46 38
Seekonk, Mass., by Almira F. Whittaker, a barrel,	12 50
South Deerfield, Mass., Fem. Benev. Soc., by Mrs. Austin Ware,	74 00
South Farms, Ct., Ladies' Benev. Soc., by D. L. Parmelee, a box,	46 06
Springfield, N. J., Juvenile Miss. Soc., by A. Stites, a box,	15 00
Thompson, Ct., Ladies' Sew. Circle, by Miss Hope B. Gay, a box,	41 16
Vernon, Ct., Char. Soc., by Miss Julia S. Kellogg, two boxes,	65 00

Washington Corners, N. J., Ladies' Sew. Soc., by Mrs. Elias Vance, a box,	17 87
Waterbury, Ct., Ladies' Sew. Soc., by Mrs. C. C. Post,	173 84
West Hartford, Ct., Ladies' Benev. Soc., by Miss Lucy S. Mills, a barrel,	47 07
“ Young Ladies' Benev. Soc., by E. W. Witzman, a barrel,	
Willoughby, O., Presb. Cong., Ladies, by Rev. A. Nash, a box,	40 00
Woodbury, Ct., South Cong. Ch., Ladies, by Mrs. E. C. Curtis, a box,	41 30
Woolwich, Me., Ladies' Benev. Soc., by Rev. J. Sewall, Jun., a box,	34 08
Worthington, Mass., Fem. Benev. Soc., by Rev. J. H. Blisbee, a box,	38 50

The New-Hampshire Missionary Society acknowledges the receipt of the following sums from May 27, to Sept. 20, 1850. Rev. B. P. Bronz, Secretary.

Ackworth, Tenn., Char. Soc.,	15 00
Atkinson, Cong. Ch. and Soc.,	7 15
Bedford, Presb. Ch. and Soc., \$66; legacy of Sally Wallace, \$4,	100 00
Bennington, Cong. Ch. and Soc.,	13 28
Bradford, Cong. Ch. and Soc., \$6 72; Henry L. Presby, \$30,	36 72
Brentwood, Cong. Ch. and Soc., \$25; Rev. James Boutwell, \$7,	32 00
Campton, Cong. Ch. and Soc.,	8 30
Canaan, Mrs. Samuel Warner,	5 00
Candia, Cong. Ch. and Soc.,	71 00
Center Harbor, Cong. Ch. and Soc., \$9 72; Ladies' Sew. Circle, \$5 88,	15 60
Charlestown, Cong. Ch. and Soc.,	14 00
Chester, Cong. Ch. and Soc.,	53 00
Clermont, Cong. Ch. and Soc.,	16 15
Concord:	
<i>First Cong. Ch. and Soc.,</i> \$130 30, Mon. Con. Coll., \$18; Mrs. Charlotte Woolson, \$5; Mrs. Elizabeth Bradley, \$5,	158 50
<i>South Cong. Ch.,</i> Mrs. Mary Farrington, \$5; Samuel Farrington, \$5; Rev. B. P. Stone and wife, \$10,	20 00
Cornish, Cong. Ch. and Soc.,	12 00
Derry, first Cong. Ch. and Soc., \$37 50; James Perkins, \$5,	43 50
Derry, Presb. Ch. and Soc.,	25 00
Dover, Cong. Ch. and Soc., \$60 80; W. M. Woodman and wife, \$30,	90 80
Dublin, Cong. Ch. and Soc.,	6 25
Epping, Cong. Ch. and Soc.,	15 62
Fishersville, Jeremiah Morton,	1 00
Franklin, Cong. Ch. and Soc.,	38 72
Gilsom, Cong. Ch. and Soc.,	4 00
Goffstown, Cong. Ch. and Soc.,	7 00
Grafton County Conference,	9 01
Great Falls, General Association,	27 50
Groton, Mr. C. Cummings,	5 00
Hancock, Cong. Ch. and Soc.,	8 00
Hanover, Mrs. Francis Moody,	1 00
Harrisville, Cong. Ch. and Soc.,	9 06
Hillsboro Bridge, Cong. Ch. and Soc.,	12 82
Hillsboro Center, Cong. Ch. and Soc.,	10 47
Hinsdale, Cong. Ch. and Soc.,	28 00
Hopkinton, Cong. Ch. and Soc.,	34 27
Income of Permanent Fund,	57 80
Keene, Gent. Assoc., \$64 95; Mrs. S. Hastings, \$5; Samuel Town, \$5; Dudley Smith, \$5; Mon. Con. Coll., \$27 03,	106 98
Lebanon, Cong. Ch. and Soc.,	15 00
Littleton, Cong. Ch., \$13 45; A Friend, \$30,	43 45
Londonderry, Presb. Ch. and Soc.,	30 00
Loudon, Second Cong. Ch. and Soc.,	7 00
Manchester, First Soc. Mrs. Nancy Moore, \$10; James Hersey, \$5,	15 00
Meredith Bridge, Cong. Ch. and Soc.,	18 00
Meredith Village, Cong. Ch. and Soc., \$22 10; Mrs. Susan Sanborn, \$2,	24 10
Merrimack County Conference,	13 40
Moultonboro, Mrs. M. Dodge,	2 00
Nashua, Olive St. Ch. and Soc.,	27 78
New Boston, Presb. Ch. and Soc.,	19 00

New Alstead, Cong. Ch. and Soc., \$9; Rev. J. W. Perkins, \$5,	14 00
Newport, Fem. Assoc.,	6 40
Northampton, Cong. Ch. and Soc.,	9 20
North Haverhill, Cong. Ch. and Soc.,	4 68
Ossipee, Cong. Ch. and Soc., \$12 31; Rev. H. Wood, \$2; Daniel Smith, \$5; Levi Smith, \$2, John Smith, \$5	26 31
Paper Mill Village, Cong. Ch.,	6 00
Pelham, G. Richardson, \$2; Mrs. H. F. Richardson, \$2,	4 00
Pembroke, Cong. Ch. and Soc.,	22 70
Plainfield, Cong. Soc., \$3; Rev. J. Scales, \$5,	8 00
Rindge, Ladies' H. M. S., \$29; I. Breesa, \$10,	39 00
Salem, Cong. Ch. and Soc.,	5 00
Sanbornton, Cong. Ch. and Soc.,	11 00
Sullivan, Cong. Ch. and Soc.,	16 28
Temple, Cong. Ch. and Soc.,	19 28
Wakefield, Cong. Ch. and Soc.,	11 00
Walpole, Cong. Ch. and Soc., \$25 84; Mon. Con. Coll., \$13 43; Miss Rebecca Sparhawk, \$5,	44 27
Warner, John Sawyer, \$1 60; Friends, \$60 67,	2 97
Washington, Cong. Ch. and Soc.,	7 00
Westboro, Cong. Ch. and Soc.,	11 66
West Lebanon, Samuel Wood, 2d,	5 00
Westmoreland, Cong. Ch. and Soc.,	28 16
Whitefield, A Friend,	30 00
Windham, Presb. Ch. and Soc.,	31 58

Cent Societies.

Amherst,	20 70	Hudson,	18 86
Antrim,	9 10	Jaffrey,	2 79
Bedford,	36 12	Keene,	30 00
Bennington,	8 63	Kingston,	13 66
Boscawen East,	18 09	Lebanon Center,	25 25
Boscawen West,	21 30	Lempster,	15 17
Bradford,	17 40	Littleton,	13 00
Brentwood,	18 40	Londonderry,	32 29
Bridgewater,	2 60	Loudon, 2d Ch.,	15 46
Bristol,	5 16	Manchester, Frank-	
Campton,	23 42	lin St. Ch.,	41 55
Candia,	21 30	Marlboro,	10 03
Center Harbor,	7 36	Marshall, first Ch.,	64 16
Charlestown,	11 00	Meredith Bridge,	23 00
Chester,	26 00	Meredith Village,	11 50
Claymont,	6 08	Meriden,	12 27
Concord, 1st Ch.,	26 18	Moultonboro,	5 41
“ South,	32 00	Nelson,	16 30
“ West,	15 27	New Ipswich,	15 00
Cornish,	6 00	Newport,	18 48
Croydon,	4 00	Northampton,	16 12
Deerfield,	11 00	Northwood,	10 00
Derry,	17 50	Ossipee,	15 69
Dover,	30 00	Pelham,	16 50
Dublin,	8 00	Pembroke,	22 28
East Kingston,	5 68	Pittsfield,	19 00
Epping,	11 00	Plainfield,	7 00
Epsom,	8 86	Plymouth,	33 00
Exeter,	43 66	Portsmouth,	46 40
Fitz William,	15 00	Salem,	17 50
Francestown,	38 00	Sanbornton,	7 71
Franklin,	18 20	Sandwich,	5 50
Goffstown,	19 44	Stoddard,	12 00
Great Falls,	45 50	Tamworth,	14 10
Hancock,	32 31	Wakefield,	12 00
Haverhill,	30 00	Washington,	8 00
Hebron,	4 84	West Lebanon,	24 25
Henniker,	8 21	Windham,	19 00
Hillsboro Bridge,	17 18	Wolfboro,	9 34
Hillsboro Center,	2 78		
Hopkinton,	8 52		\$3,100 84

The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of August, 1850. BENJAMIN PERKINS, Treasurer.

Beverly, Dane St. Ch., Gent., \$65 35; Ladies, \$36,	101 35
“ Washington St. Ch. and Soc., \$30, to const. Mrs. James Brink's L. M.	50 00

Boston, legacy of Miss Joanna Minot, by E. Mears and I. Parker, Ex'rs., to const. Mrs. Sarah Parker and Mrs. Rebecca Crosby Life Members,	90 00
Bradford, Rev. Mr. Munroe's Soc.,	111 42
Essex, Rev. Mr. Crowell's Ch. and Soc.,	42 30
Essex, North, Aux. Soc., J. Caldwell, Treas., viz. :—	
<i>Newbury</i> , Rev. Mr. Fisk's Soc., Ladies' Assoc. to const. Mrs. Sarah Little, Mrs. Ebenezer Hall, Jun., Mrs. William Davis, Mrs. Robert Dodge, Mrs. G. W. Sackman, Mrs. D. D. Fisk, and Mrs. Reuben Jones, Life Members, \$215 62	215 62
<i>Newburyport</i> , Miss Curtis, \$1 00,	1 00
General Association, Coll. at meeting at Sandwich,	17 50
Georgetown, Rev. Mr. Prince's Soc.,	80 90
Hampden Co., Miss. Soc. H. Brewer, Jun., Treas., to const. Mrs. John Atkins, Miss Adeline Thayer, and William L. Barnes, Life Members,	1,350 00
Haverhill, Central Ch. and Soc., to const. Mrs. Alfred Kimball, Mrs. John Ayer, and Gilbert Kimball, Life Members,	102 00
Holliston, Rev. Mr. Tucker's Soc., for Western Missions,	100 00
Hopkinton, Ladies' Miss. Soc., to const. Mrs. Lovell B. Maybray and Miss Tryphena Gibson Life Members,	78 60
Ipswich, Rev. Mr. Fitz' Soc.,	94 00
Lincoln, Rev. Mr. Jackson's Soc.,	17 85
North Andover, a Friend, \$10; do. \$2,	12 00
Reading, Miss Susan Wakefield,	3 00
Sherburn, Cong. Soc.,	2 80
Southboro, Rev. Mr. Rawson's Soc., \$9 85;	9 85
Ladies' Dom. Miss. Soc., \$33 38,	33 38
Templeton, David Whitcomb,	200 00
Topsfield, Rev. Mr. Lord's Soc.,	50 00
Uxbridge, Rev. Mr. Abbott's Soc., to const. Rev. J. J. Abbott a L. M.,	60 00
Westminster, a Lady,	10 00
Windham, Rev. Mr. Taylor's Soc., to const. Miss Elizabeth P. Dodge and Miss Sarah Kimball Life Members,	70 00
An unknown Friend,	20 00
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	\$2,693 47

The Connecticut Missionary Society acknowledges the following sums, from July 20 to Sept. 20, 1850.
E. W. PARSONS, Treas.

Bristol, Coll. by Mrs. D. Beckwith, \$4 50; Cong. Ch. and Soc., by C. Boardman, \$132 00,	136 50
Eastford, Ladies, to const. Rev. Francis Williams a L. M.,	36 14
East Hartford, Gent., \$144 22; Ladies, \$116 89, by J. Ayres,	261 11
Farmington, First Ch. and Soc., by S. Hart, Granby, Turkey Hills, to const. Dr. C. Hamlin a L. M., by Rev. P. F. Sanborn,	70 05
Groton, Coll.,	30 00
Hartford, viz. :—	9 40
<i>First Cong. Ch. and Soc.</i> in addition, by J. B. Hoamer,	31 00
<i>South Cong. Ch. and Soc.</i> , in addition by Rev. J. Hompson,	2 00
Mrs. A. W. Butler, in part to const. Lewis Faxon, of Payson, Ill., a L. M., \$20; A. W. Butler to const. Simeon L. Loomis a L. M., \$100,	120 00
Hebron, Coll. by Rev. E. J. Doolittle,	20 00
Litchfield, <i>South Farms, Cong. Ch. and Soc.</i> , by Rev. Mr. Parmelee,	39 54
" <i>First Ch. and Soc.</i> , by S. P. Bolla,	120 19
Montville, Cong. Ch. and Soc., by Rev. J. W. Salter,	15 00
North Branford, Cong. Ch. and Soc., by Rev. G. I. Wood,	25 00
North Canaan, Cong. Ch. and Soc., by Silas Bulkley,	19 00
North Coventry, H. M. Assoc., by A. Loomis,	42 50
North Madison, Coll.,	15 25
Plymouth, first Ch. and Soc., by Rev. Mr. Lyman, \$75; Ladies' Sew. Soc., \$15,	90 00

Salem, in addition,	1 00
South Mansfield, Ch. and Soc., Coll. by A. S. Atwood,	38 00
Wallingford, Ch. and Soc., by Rev. E. R. Gilbert,	66 55
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	\$1,198 23

The Philadelphia Home Missionary Society acknowledges the receipt of the following sums from June 1 to Sept. 1, 1850. REV. ROBERT ADAIR, Secretary.

NEW-JERSEY—	
Boonton, Coll. in part,	20 00
Bridgeton, Second Presb. Ch.,	25 00
Newark, D. Colton, Jun., \$20; Joseph Gould, in full, to const. Mrs. Gould a L. M., \$10,	30 00
South Orange, Presb. Ch.,	48 85
West Milford, bal. of Coll. by Rev. D. Higbie,	6 25

PENNSYLVANIA—	
Aaronsburgh,	6 65
Blossburgh,	5 00
Bradford, Cong. Ch.,	6 25
Brooklyn, by Rev. B. Baldwin,	25 00
Catasauqua, Presb. Ch.,	7 56
Covington,	6 56
Darby, Presb. Ch.,	15 55
Elkland and Beecher's Island,	6 25
Erie, Board of Agency,	27 00
Great Bend,	6 25
Honesdale, Estate of Jason Torrey, dec., by John Torrey,	500 00
Hublersburg,	14 55
Marple, Presb. Ch.,	29 57
Montrose Presbytery, by S. D. Ward, Treas. Carbondale, \$46; Uniondale, to const. R. Smith a L. M., \$36 67; Pleasant Mount, \$23 05,	105 72
Mullengar, Presb. Ch.,	6 82
Northumberland, Presb. Ch., Coll., \$10 15; Mon. Con. Coll., \$15; John Porter, \$20; Rev. J. G. Craighead, \$5,	50 15

Philadelphia, viz. :—	
<i>First Presb. Ch.</i> ,	80 00
<i>Third Presb. Ch.</i> ,	7 50
<i>First Independent Ch.</i> , to const. Rev. John Chambers a L. M.,	30 00
<i>Central Ch.</i> , N. L., Mrs. H. Naglee,	10 00
<i>Clinton St. Presb. Ch.</i> ,	30 00
<i>Green Hill Presb. Ch.</i> ,	12 50
<i>Logan Square Presb. Ch.</i> ,	25 00
H. W. Safford, \$20; Jacob Eckfeld, \$5,	25 00
Smithport, Cong. Ch.,	12 50
Spring Mills,	27 00
Ulysses, by Rev. B. Wells,	12 50
Washington School House, Individuals,	1 95
Wells, by Rev. J. L. Riggs,	9 88
Wells and Columbia, bal. of Coll., by B. Wells,	5 00
West Nantmeal, Coll. in part,	9 15
A Friend,	100 00

DELAWARE—	
Blackwater, by Rev. C. H. Mustard,	3 79
Laurel, by Rev. C. H. Mustard,	4 21
Lewes, by L. West,	28 00

DISTRICT OF COLUMBIA—	
Washington :—	
<i>First Colored Presb. Ch.</i> , by Rev. J. F. Cook,	3 00
Fourth Presb. Ch.,	16 45
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	\$1,403 41

Rev. Calvin Clark, Marshall, Mich., acknowledges the receipt of the following sums :—

Brooklyn, Presb. Ch., to const. Rev. Wm. C. Smith a L. M.,	33 75
Langston, Presb. Ch.,	15 19
Manchester, Presb. Ch.,	3 00

THE HOME MISSIONARY.

Go, PREACH the GOSPEL. *Mark* xvi. 15.
How shall they preach except they be SENT? *Rom.* x. 15.

Vol. XXIII.

DECEMBER, 1850.

No. 8.

Notices of Auxilliary Societies.

MAINE MISSIONARY SOCIETY.

The forty-third Annual Meeting of the Maine Missionary Society, was held in South Berwick, June 26th, 1850. Rev. WILLIAM T. DWIGHT, D. D., President, opened the meeting with prayer and reading of the Scriptures.

The annual sermon was preached by Rev. J. J. CARRUTHERS, D. D. The Reports of the Treasurer and the Trustees were presented, accepted and adopted. Addresses advocating the objects of the Society were made by Rev. A. COLE, Rev. J. P. CLEVELAND, D. D., and Rev. S. L. POMROY, D. D.

Summary of Results.

Eighty-four missionary fields have been occupied in the State during the past year, comprising 105 churches, and more than twenty-five towns and plantations, where no Congregational churches have been organized.

Of these eighty-four fields, thirty-six are churches and congregations that have been blessed with the ministrations of the Gospel the whole of the time during the year; and nine for six, eight, or ten months of the year. In two other instances, such was the arrangement for

the year to come, at the last annual meeting; but it was broken up by the dismissal of the pastors. Five churches have been supplied three-fourths of the time; one, two-thirds; ten, one-half; one, one-third, and seven, one-fourth—mostly through the year. To some of the remaining churches, continuous preaching has been afforded for one, two, or three months; to others, only the occasional service of an itinerant missionary.

The whole number of missionaries employed has been *eighty-seven*. Four pastors have been dismissed, and one or two others are expecting to be. Seven have been settled, and one is under a call, and six have become stated supplies to as many churches, for a year.

The average attendance on public worship in all the congregations, has been more than ten thousand; and more than half this number have received instruction in Sabbath schools and Bible classes.

Home Missionary Trials.

"Most of our congregation," says one of our missionaries, "have not been taught the value of the Gospel in early life, and hence, to some extent, a recklessness in regard to the obligation to sustain it, as well as a want of regular attendance upon its ordinances." "There is hardly one in the place," says another,

"who learned in his youth to respect the Gospel, to attend public worship, or to do anything for its support." "I labor," says another, "under the same discouragements with a physician, who should undertake to re-form and revive an old, worn out, broken down person, whose habits of violating the laws of health had become almost as inveterate, as the laws of nature themselves. To this must be added the fact, that everything is in a loose, disorganized state; and that a majority of those who now manage affairs, are constitutionally, and by practice, so sluggish, that so long as they continue in authority, it may be inferred with certainty, that they will deal with a slack hand."

In such circumstances, the rise of a society from dependence to self-support must needs be slow, and "long patience" is needed on the part of the pastor, of his church, and of those who help them. It is a good work to strengthen the things that remain, and are ready to die, while vitality enough exists to encourage the hope, that absolute death can be averted and health and vigor restored or imparted. "For about seven years," says a beloved missionary, "I have tried to use what little ability I possess, to promote the interests of this people. You have seen how few and feeble are the pillars, on which a minister can rely; and, in the midst of such a population, how much counsel and wisdom a minister needs. But, to plod on, almost alone, in the midst of such prospects, requires more faith than I possess; more zeal, more nerve, more brass and iron in the framework of body and mind. I know not, what shall hinder a common man, with little adaptation to such work, from breaking down. I cannot help inquiring, sometimes, whether I may not be released from such pressure. But I leave it cheerfully, for the most part, with the Great Disposer." With Him the matter may safely be left. He will not be unmindful of the promise, that those who sow in tears shall reap in joy. "Cast thy burden upon the Lord, and he will sustain thee." And let not the precept be forgotten, "Bear ye one another's burdens, and so fulfil the law of Christ."

Aid limited.

It is not well, for weak churches to rely upon foreign aid *beyond what is needful*. The effect of this will be a weakness, an inefficiency, much more injurious, than would be the inconvenience of increased self-denial and sacrifice. After a

fair trial has been made, should there be no advance, and no reasonable expectation of any, it will then be a question, whether it is advisable still to bestow the bounty of the churches upon so unproductive and so unpromising a field: and whether it will not be "more *benevolent* to abandon one church to desolation, than to attempt to rear it at an expense, which might give to several other churches a healthy and permanent existence."

Good Tidings.

Under this heading, the report contains some interesting particulars of revivals of religion in missionary churches in Blanchard, Atkinson, Annsburg, Dodham, Foxcroft, St. Albans, Monson, Strong, Sweden, and in other places. In one instance the revival commenced on this wise. "An elderly citizen sickened and died in very trying circumstances. On his death-bed he called all his family around him, gave each his dying counsel, and particularly admonished his children to prepare to follow him into the eternal world. The parting words were heard and heeded by at least one of the number. A daughter became seriously impressed by the father's exhortation, and soon indulged a hope in the Saviour. This was the first case.—To a young man, apparently thoughtless, while watching with him, the dying man propounded the solemn inquiry: 'Will you prepare to meet me in heaven?' This question, in the still hour of midnight, and from the husky voice of the sinking sufferer, went like an arrow to his heart; and he had no rest, until he was prepared, as he hopes, to give it a satisfactory answer. From that time cases of seriousness and conversion occurred, at intervals, during all the fall and winter. No unusual or extra means have been resorted to. The whole scene throughout was marked by stillness and solemnity; and so far the subjects of the work, fifteen in number, appear well. The Holy Spirit was evidently present doing his own work on many a mind and heart."

State of the Treasury.

On the 24th June, when the accounts of the Treasurer were closed, the receipts had amounted to \$11,684 98. Of these, \$9,870 12½ had been the avails of congregational collections, and individual

donations. The sum total of receipts exceeds that of the last missionary year, by \$2,347 44. Since the last annual meeting \$11,217 31 have been paid from the Treasury, including \$543 42 for the payment of a loan obtained during the preceding year. The Society is now free from debt, and there is a balance in the Treasury of \$499 67. The dues of the Society to those employed by it, amount, at the present time, to about \$5,200; for the payment of which the Treasurer will have no other means, in addition to the balance on hand, save the benefactions of churches and individuals, now to be received.

Past Progress.

Though the number of missionaries in the field, during the past year, has not been equal to that in the three preceding years; yet evidence of progress in the missionary work may be found on the one hand, in the withdrawal from our patronage of three churches, who, trusting in God, intend to support their minister without it; and on the other, in the fact that several congregations, before destitute of constant preaching, have, during the year, by our assistance, obtained a stated supply. In two places on the Penobscot, houses of worship have been erected, (where as yet no church has been organized,) and a spirit has been evinced which gives fair promise that the means of grace will be steadily enjoyed, and that, in a few years, the people will be able and willing of themselves to sustain them.

In the comparatively new county of Piscataquis, the denomination to which this Society is particularly allied, is manifestly gaining strength; and though for some years to come, large drafts may continue to be made upon this Society, in aid of its now feeble churches, there is good reason to believe that they will experience a healthy growth, and will arrive in due season at a vigorous and independent maturity.

Progress has been made in the fiscal concerns of the Society. With the exception of a single year, (1835) the amount of donations has never been so large as during the past year. That of the year preceding, it exceeds by upwards of \$1,800. This fact, occurring in a year of unusual pressure and scarcity of money, is full of encouragement, and demands our grateful acknowledgments to Him, in whose hand are the hearts of men, and who turneth them whithersoever he will.

But most of all are our praises due to the God of all grace, that he has remembered our churches in their low estate, and has granted to so goodly a number of them, so precious a reviving. Let it be our hope and prayer, that others, during the coming year, may receive a similar blessing; and that they, whose harps are now upon the willows, may find occasion to sing a new song to the King who dwelleth in Zion.

MISSIONARY SOCIETY OF CONNECTICUT.

The Report of this Auxiliary was rendered at the meeting held in connection with that of the General Association in Litchfield, June 19, 1850.

The expenditures of the Society for the year ending June 1, 1850, were \$7,088 72. This includes a donation of \$1,500 to the Parent Society.

The receipts for the same period, were \$6,318 77. Exclusive of the donation from our treasury, the A. H. M. S. received from this State, during the year ending June 1, 1850, \$25,046 76. Of this sum, \$5,300 was in part a legacy of Mrs. Martha Buckley, of Wethersfield, — and \$5,000 a legacy of the late Henry Trowbridge, Esq., of New Haven. If to these sums, the receipts of the old Missionary Society of Connecticut, amounting to \$2,774 95, are added, it will make the amount devoted to Home Missions from this State during the year, \$34,140 48; which is \$4,890 62 more than the previous year. Of the whole amount contributed to Home Missions from Connecticut, the past year, about \$30,000 were expended out of its limits.

Missions in Connecticut.

Thirty seven ministers have received missionary aid during the year.

The attempt to promote the moral and religious welfare of the growing *German* population in Connecticut, has been continued. Till near the close of the year, Rev. J. Conrad Brunner divided his services among several small congregations in Hartford county. His place has been supplied by Rev. Christian Popp, who, at present, confines his labors to a congregation of Germans in the city of Hartford, associated on an evangelical basis, for the enjoyment of religious worship and privileges. There are many obstacles in the way of such a mission. One

in language and name, yet coming from states and countries widely different in customs, sentiments and prejudices, it will require time to form this portion of our community into a well compacted, harmonious body. The hope is indulged that the blessing of Heaven on the faithful dispensation of evangelical truth, and pastoral influence, will lay among them the foundation of churches sound in the faith, and adorned with the graces of the Spirit.

Some may think it is time the work of Home Missions in Connecticut was finished; they may be weary of repairing the decays of other years, or dissatisfied that churches formed recently should not attain sooner to self-support. It is, in truth, a work in which it may be emphatically said to all concerned, contributors, almoners, and members of weak congregations, who are compelled, by the indifference or niggardliness of their associates, to bear more than their proper share in supporting religious institutions—"Ye have need of patience." And even if every congregation now aided were struck from your list, the work would not be done. The constant changes in society, both prosperous and adverse, would cause new applications for aid. Not only churches in the weakness of old age, but churches with all the buoyancy and promise of youth, will, for a long time to come, require the fostering care of your society. One of the latter class, (Daysville), organized about a year since, has built a house for worship, and, after an appropriation of \$100 from our treasury, has voluntarily cast itself on its resources—a noble example for imitation;—and expects henceforth to be a fellow-helper with us in the cause of Home Missions.

Nearly one-third of the churches to which appropriations were made by this Society, last year, have been formed since its organization, and probably would never have been formed but for the expectation of its aid. It is certain that without such aid they would not have maintained their existence to this time. They are not, then, evidences of decay in our ecclesiastical body, but of increasing vigor, and living witnesses to the value of Home Missions.

About twenty of the societies enjoying our patronage, have built houses for public worship, within a few years, and five or six others, by repairing their old houses, have made them more convenient and attractive. Many of these societies have provided parsonages; two the past year. Twenty-four have pastors, and two

have dismissed their pastors during the year. The marks of external improvement are manifest in nearly every case, though it is not probable that a few on our list will be able, within a moderate period, to dispense with foreign aid.

NEW HAMPSHIRE MISSIONARY SOCIETY.

The *Forty-Ninth Annual Meeting* of the NEW HAMPSHIRE SOCIETY was held at Great Falls, August 29, 1850. The Annual Report of the Trustees was read by the Secretary, which, on motion by the Rev. SAMUEL LEE, of New Ipswich, was ordered to be printed and circulated.

The Society was then addressed in a very interesting manner, by Rev. Messrs. E. B. FOSTER, of Pelham, and JACOB LITTLE, of Granville, Ohio.

THE ANNUAL REPORT begins by enumerating nine of the founders or promoters of the New Hampshire Missionary Society, who died during the preceding year.

The whole number of ministers in commission a part or whole of the year is 44, viz.: 12 pastors and 32 stated supplies. The whole number of churches and congregations that have been aided during the year is 45.

At the commencement of the financial year, the 15th of August, 1849, the balance on hand was \$874 09. The receipts of the year closing the 15th inst., are \$6,398 84, making the whole amount of available resources, \$7,272 93. Of this sum \$607 05 were directed by the donors to the American Home Missionary Society, leaving \$5,801 79 for the exclusive use of this auxiliary. In November the Executive Committee appropriated \$500, and in February they appropriated the same sum to the Parent Society, making \$1,000, which together with the donations directed to the same Society, by individuals, makes \$1,607 05 which have passed out of our Treasury for the benefit of the cause beyond our limits. To this should be added \$969 70 sent directly to New York by various donors; making the whole sum raised in the State for the disposal of the national Society \$2,576 75 and a grand total for Home Missions of \$7,368 54.

The disbursements of the year are \$5,514 65, leaving a balance on hand of \$1,758 28.

Cent Societies.

That portion of our funds raised by the ladies connected with the cent institution amounts this year to \$1,891 48, which is a much larger sum than ever before raised by this institution in any one year. The whole number of Cent Societies from whom contributions have been received on the plan of one cent a week, is this year 96. In 1837 only \$538 65 were received from this source. Many old Cent Societies in the State had become very much reduced, and many others had ceased to exist. The growing interest of the ladies in the cause of Home Missions, not only manifested through this but other channels also, is but illustrative of the fact that if the perishing and needy have a guarantee of sympathy and relief from any quarter, it is to be found in the sanctified affections of the female heart.

If we, as a Missionary Society, have not realized all that we have desired and aimed to accomplish, in repairing the desolations of our State, what then? Were our expectations reasonable? Have not the results of our labors been as great as those of any moral enterprise, all things considered, which make a comparison equal and just? In the failure of a complete and entire moral and spiritual improvement of all our neighbors and fellow citizens upon whom our charitable labors have been bestowed, have we any more reason for discouragement than the whole church of Christ has had in the failure of some forty years' toil and sacrifice to enlighten and save millions of immortal men, both on heathen ground and in lands shrouded in the night of an apostate and spiritless Christianity?

Considering all the discouragements to the work in which we have been so long engaged, it is natural to inquire, is it the will of Him who was the first Missionary of the Gospel to lost man, that we, his followers in deeds of benevolence and

mercy, should no more lift up the voice of supplication, nor open the hand in kindness in behalf of the needy and erring around us?

We rejoice that the record the Society has been permitted to make of the work of his Spirit and that the present indications of his holy providence constrain us to give a negative reply to this inquiry. We are now introduced to the bright side of the canvass, and what do we see? Enough to check the spirit of despondency—enough to forestall the lamentation. "We have toiled in vain and spent our strength for nought." True, we may not witness the existence of large and flourishing churches and the entire moral renovation of community in many towns and villages that have received the attentions of this society; yet scarcely a town,—scarcely a neighborhood, which has been favored with the well directed and faithful labors of the missionary for any considerable time, does not testify that repentance and remission of sins have brought the blessings of immortal life to some lost in sin.

Contemplating then the fact that some of our co-dwellers scattered among the hills and valleys of New Hampshire, have been made the heirs of salvation by the blessing of God upon the labors of this Society, should we not lift up the voice of thanksgiving to God that he has thus owned our service, so imperfect, and so feeble in faith? What, though the blessing of Abraham has not come upon every house,—what, though so few are seen gathering around the altars of social and public worship, shall we let our hands fall down, and our knees grow feeble? If we have beheld here and there the regenerated sons and daughters of our missionary churches going forth to testify for Christ in other regions and among other people far and near, shall we now mourn over the expenditure of dollars and cents as vain!

Missionary Correspondence.**CALIFORNIA.**

From Rev. S. H. Willey, San Francisco.

It has already been stated that Rev. S. H. WILLEY has been called, by the indications of Providence and the general voice of his brethren, to remove to San Francisco, for the purpose of gathering a church in the southern part of the city, hitherto known as

Happy Valley. On the 9th of September he wrote:—

I have now been here four Sabbaths. The congregation has regularly increased, and yesterday our house was full. Meetings have been held respecting the formation of a church, and a Presbyterian church is to be organized next Sabbath. It will be composed of some ten or twelve members. Among our candidates we

have the teacher of a school, formerly the elder of a Mission Church among the Indians, and another, a man eminent at the San Francisco bar. We have a large population of Scotch and Irish Presbyterians among us, who have migrated hither from the colonies; many of them are very good people. We have not much wealth among us, but a good deal of energy. Every nerve must be exerted to accomplish the erection of some suitable building before the rains come on. With this single object we must go forward till it is accomplished.

From the Rev. J. H. Warren, Steamer Empire City, between New York and Chagres.

The Passage.

We have had a delightful run so far. No storm or bad weather has troubled us. The heat of a tropical sun has been finely cooled down by constant and fresh breezes. The dead swell of the sea made most of the passengers, including ourselves, quite sick for two or three days. We are now in good spirits, ready to enjoy whatever may turn up.

Our accommodations on the boat are of the best order. The tables amply and richly supplied, the rooms clean, (not always cool, however,) the cabin and saloon airy and comfortable, decks always clean and sweet; waiters attentive and civil, and plenty; the officers are gentlemen, and Capt. Wilson a kind, noble and accomplished commander.

Our passengers are of a select order, twelve of them ladies, four of whom are going to meet their husbands, and the rest in company with them. We have a large number of young men. I never saw a more orderly, sober and intelligent company than they. Not a few of them are pious. With all that I have conversed I find minds fully made up to resist immoral influences, and to keep away, as much as possible, from improper places, which have proved fatal to so many in California. It would do your heart good to see such a company of young men "going up to possess the land."

I preached yesterday (Sabbath) to a cabin full of passengers, by request of the Captain. During most of the day the utmost order and quiet prevailed. Bibles and good books were generally read.—God grant that much good may be done upon this voyage.

The Isthmus—Panama.

We arrived at Chagres on Wednesday, just nine days from New York. We had a very rough and sick time while in the Caribbean sea. Soon as we landed in Chagres we made a bargain for a boat to take us to Cruces. It was, I believe, the very best boat in Chagres, a good iron life-boat, made in New York. It had a high awning to protect us from sun and rain. A good roomy boat must always be the first thing to be attended to; the next thing is to get good men. Of these we had four—young, strong and active. No better could have been obtained on the whole river. By Friday afternoon at 3 o'clock we were all ready, and we soon found ourselves on our winding way up the great "bug bear" river of Chagres. Our crew kept up a constant chatter and noise, varying now and then into screams and yells. In this way they appeared to keep up their spirits and strength while laboring at the oar, and the perspiration pouring down their brawny bodies in streams. The first afternoon we went as far as Gatun, 10 miles from Chagres.—Our boat was so fixed that we all slept in it comfortably.

Our party consisted of Mr. Goddard and lady, and son; Mr. Wingate, of N. H., and myself and wife. Probably no party ever went up the Chagres River more comfortably and happily than we did. We met with no accident, no delay, and with scarcely any trouble at all. Our men, once or twice, were disposed to tarry at the ranches, but by giving them a cup of coffee, griddle cakes, &c., they soon got under way. We maintained a perfect good nature with them, and as we measured out to them, so they returned to us. On one day they worked, hard and steadily, twenty hours out of the twenty-four. They passed everything on the river, and we arrived in Cruces in good condition, and in first rate time. We found that the provisions we brought with us were better than anything that could be got at any of the "hotels" from Chagres to Cruces. We know this to be so, for we tried it at Gorgona. 5 lbs. crackers, 2 or 3 lbs. crushed sugar, 1 or 2 lbs. cheese, and a small ham, boiled by the steward the night before leaving the boat, is ample and sufficient for two persons on the Chagres. After leaving the river one cannot afford to be bothered with provisions, as he can get them on the road, at least such as they are. We had only three showers while on the river, the rest of the time the weather was cool and cloudy. I don't believe we could have

had a better time for our trip. As soon as we got into Cruces we determined to take our time; to start our baggage ahead, and get the best mules for riding across the Isthmus. There is a great deal lost, while nothing is ever gained, by being in a great hurry. We saw several parties in a bad condition for not taking time to make a good start. Some, for the sake of going a few dollars cheaper, will crowd into a boat till they can scarcely stir or move, and get raw, faithless fellows to work the boat. The result is, their "hombres" run away at the first ranche, and they must either go back to Chagres or work their own way up the river. Such was the case with one of the boats of our party. The poor fellows, after having paid half their fare and working one or two days in the rain, and sometimes in the sun, some of them sold their tickets and returned in the same steamer; others got sick, and it is a wonder they did not all die. With proper attention to comfort—that is, to protection from the sun and rain, and to wholesome food, I think it is perfectly safe to travel on the Chagres river.

By tarrying a day at Cruces we were enabled to get "first rate mules," and two Spanish saddles for the ladies. The best description I can give of them is an arm-chair cushioned all around, with a step for the feet fixed on the saddle.—Once in, a lady cannot get off unless she jumps off. Well, after having everything ready, we left Cruces at 8 o'clock, in good spirits and ready for the worst. We had our minds made up for accidents, hair-breadth escapes, &c., &c., because every one that came on from Panama, gave the most horrid and frightful accounts of the road, mules, and every thing on the Isthmus. Some of them looked bad enough to verify the very worst. But how differently everything turned out from what we expected. The same watchful Providence that had brought us so safely hitherto, still guided and defended us. We met with no accident. I do not believe a hair of our heads fell to the ground, not a mule made a mis-step, not a shower interrupted us; the deep and narrow passes were, for the most part, delightful and charming, as they were cool and shady. The road is indeed bad, being stony, hilly, and in some places quite muddy. The whole of the road from Cruces to Panama was once paved, and well paved, as many parts of the road which remain to this day very plainly show. But bad as it was, and cursed as it had been, I must say I enjoyed it, and so did all of us, as much as any part of our journey from New York. We stopped at the half-way

house and got a cup of coffee, some hot cakes, &c., which refreshed us very much. When we came within 6 miles of Panama we entered an open, and what we call a very good road. We arrived here long before sundown. Mrs. W. felt somewhat tired, and so did the rest of the company, but I felt as fresh as I did in the morning. We thanked God most devoutly and heartily, for his special care of our lives and health. I wonder that we came all the way through without trouble, while a great many are in constant perplexity, and some sicken and die.

A number of the Georgia's passengers have died on the river and some on the Isthmus, others live to reach this place and die soon after.

The cholera prevails to some extent just now. I was called upon to attend the funeral of three, all within twenty-four hours. Some are sick of the diarrhoea in the same house with us. Mrs. W. and myself still enjoy good health. Saturday night the American Consul sent the Vice-Consul, requesting me to hold services on the Sabbath at the consulate. I felt very much wearied after attending so many funerals, but promised him I would preach if the Methodist brethren did not arrive in time to preach in my place.—As it turned out, very providentially for me, the Methodists arrived in time, and I engaged brother Briggs to preach. We had a very good audience and an excellent service.

This people need an American Chaplain very much. A great many Americans and English are always to be found here, either as residents or travellers; but they have no one to visit their sick, bury their dead, and care for the souls of the living. My heart yearns over the utter destitution of this hungry, suffering people. One active, faithful clergyman could be the means of doing unspeakable good.

MINNESOTA.

Population.

Every body is disappointed that Minnesota has not increased faster in population. The census up to June, 1850, (before this year's emigration,) shows the number of inhabitants to be only about 7,000. The towns then contained, as follows: St. Paul, the capital, 1,135 inhabitants, St. Anthony, 705, Stillwater, 636. Each of these places is suf-

ficiently occupied by evangelical ministers, besides some others whom we are not accustomed to consider as such. The American Home Missionary Society now has four missionaries in this field, viz.:

Rev. E. D. NEILL, at St. Paul.

Rev. J. C. WHITNEY, at Stillwater.

Rev. CHARLES SECCOMBE, at St. Anthony.

Rev. RICHARD HALL, at Point Douglass.

House of Worship Rebuilt.

It will be remembered, that the house of worship erected in 1849 by the Presbyterian congregation at St. Paul, was burnt last Spring. Through the divine blessing on the enterprise of the people and the exertions of the missionary, a larger and better edifice has been erected. It was expected to be ready for occupancy before the cold weather; but it is feared the people will not be able to finish the interior for a long time to come.

IOWA.

Early Difficulties.

In this part of the vineyard we are always liable to change until things have arrived at a certain degree of forwardness. I have this last quarter seen more than ever that the enterprise of the Home Missionary Society is one of great difficulty; and yet, the churches they support are the ones which contain the substantial hope for religion in our western country. But there are often mighty hindrances opposing them.

Not the least of these is the opposition of other denominations. For example: the making of appointments at the same place and hour with those of the missionary, so that he must either yield his rights and the opportunity to do good, or engage in contention. Such occurrences often call for the exercise of much wisdom and grace.

A Campbellite Meeting.

The day that I preached here, the Campbellites held their State Annual Meeting, commencing on Thursday, and ending on the next Thursday. It was a season to be remembered. They came out more boldly than they had ever done,

declaring baptism to be the means of reconciliation with God; that faith and repentance and whatever else, were altogether secondary, mere trifles in comparison; and told the people that they might be sure that all their friends, relatives, neighbors, &c., who had died without immersion, whatever their character otherwise might be, had gone to perdition. By such preaching they disgusted the more intelligent, but gained the others; and every day wagon loads went down to the creek to take advantage or to see others do it, of so easy a way to heaven.

These novelties taking place on the same Sabbath when I preached, I expected a very thin congregation; but although the Court House was crowded full, we had nevertheless a very respectable congregation.

State of Morals.

I went to L. and S., five miles apart, rivals for the county seat. I found a new town on the way, sprung up since last year. L. is a little place, say of one hundred people; its moral condition is lamentable. The first time I went I had an audience of some ten or twelve, the rest being at meetings in the neighborhood, or gone out to the woods to hunt, and one, though a professor, spent the time in setting some posts in preparation for Court the next day; but for this he felt it necessary to apologize. There is no organized church in the place, and only some half dozen professors of different denominations; but there are two groceries which are diligently frequented. The next time I went, the Court House key was gone, in possession of the school teacher at the hour of meeting, and he not to be found. The meeting was given up. However, about twelve the key was found, a man engaged to notify an afternoon meeting, and about twenty were collected. But just before we began, a wagon load of men started into the country to kill an ox which had been the prize of a shooting match the day before. This shooting match had ended in a drunken row, at the last scene of which I arrived the evening before. A year or two ago in that place, while a certain preacher was conducting his meeting, some rowdies brought in a whiskey bottle and passed it round, and it is also said (though with doubtful truth,) that they took out their cards, and went to playing in the midst of the meeting. I shall endeavor to preach there as I can.

At S. things are more civilized. I found Methodist, and Protestant Methodist preaching regularly, and a Union Sabbath school, but no organized church. A great many of the people in this place had gone out into the country visiting. This Sabbath visiting is one of the great evils of this country.

From Rev. Williston Jones, Cedar Rapids, Linn Co.

Through almost the whole of this quarter I have had sickness in my family, which has straightened me very much in my studies, and pastoral and missionary labors; though a kind Providence has spared my own health, and permitted me to fill all my appointments. Our village and vicinity have been afflicted with an unusual amount of chills, which have fallen especially upon new comers, and very much discouraged them.

I mentioned in my last report, that we had commenced worshipping in our church, since which time we have used it, and have been endeavoring to finish it; and all the energies of our little church have been directed to that end. But we shall have a small debt of about \$100, to provide for afterwards. When I reflect what difficulties we have had to encounter, in addition to our extreme poverty, I feel that we have abundant occasion for gratitude to the great Head of the Church, for his great mercies to us. To his name be all the praise. And now, if He will deign to bless the instrumentalities used to the salvation of souls and advancement of his own cause, and the display of his glory, we can indeed rejoice, saying, "When the Lord brought again the captivity of Zion, we were like them that dream!"

Dear Brethren, I know that you feel a deep interest in the missionary work in the great West, and that your prayers ascend with ours for the outpouring of God's Spirit, and revival of his work in our churches. That is what we need above all things—the showers of grace, that shall water all these great moral waters and change them to the garden of the Lord. Oh, for such visitations from on high, in my own field, and over all the mighty West!

From Rev. O. Eastman, Augusta and Washington, Lee Co.

In Augusta, the people have emigrated from various quarters, and many of them have not been accustomed to attend meet-

ings at all on the Sabbath, and but few hear more than one sermon. In this respect, I think they are improving. Most of them pay a respectful attention; but this cannot be said of all. The Sabbath school has numbered from 40 to 60 children, who have paid good attention and made good progress. There is no church formed there yet, though there are several persons who have formerly belonged to Congregational churches. These would have been formed into one, were not two of the most prominent about to leave. A short time since this place was under the entire control of the Mormons, but some have left and others apostatized. Some of the latter are very hardened. Sabbath breaking is very common. The people are pretty well supplied with bibles, an agent having lately been among them. I have distributed some tracts, which have been gratefully received.

In Washington, the congregations have not been as large, varying from 25 to 50. Two Sabbath schools have been maintained at different points, one varying from 25 to 35 scholars, the other from 30 to 60. Preaching has been maintained at only one of these places during the last quarter, but I expect soon to commence preaching one sermon in each school house on the Sabbath that I spend there.

From Rev. B. Roberts, Marion, Linn Co.

My labors have continued without interruption. My congregations are attentive and encouraging. We are now putting up our house of worship. I preach at several different points, but continue my regular Sabbath appointments in the town. I have recently been to the Falls of Wapsipinecon, where there are a few pious people. I spent one Sabbath with them, and left some bibles for distribution. I trust my labor is not in vain, although I do not see my heart's desire accomplished. Temperance and the cause of the Sabbath are gaining ground among the people.

From Rev. O. Littlefield, Garnavillo, Clayton Co.

Our house of worship is usually well filled on Sabbath morning; as most of our church members live some distance from town, the afternoon meetings, monthly concert, and evening prayer meetings are thinly attended. We have

had an interesting Sabbath school during the summer, and a Bible class has been sustained. Infidelity has formerly been very popular in this place; some of the most-influential among us have openly and boldly advocated it. But I think it is becoming less popular. Some who were willing to be called infidels are now ashamed of it, and its advocates are less open and bold. The conversion of one of the number, and a course of lectures which I have been delivering on the evidences of Christianity, have doubtless had a good effect upon the sentiments of the community.

I am much interested in my field of labor. I have abundant reason to be filled with gratitude to God for his abiding presence with me in laboring to promote his cause. I am much interested in the ministerial brethren with whom I have formed an acquaintance in Iowa. I think them more than usually devoted to their work. I have felt very much at home in the General and District Associations which I have attended in this state; they have been precious for the devotional spirit, fraternal sympathy, and love exhibited.

*From Rev. D. Knowles, Columbus City,
Louisia Co.*

Revival.

I have lately received the report of your Society for the past year. Opposite my name I find, "Better prospects than ever before." So it has proved to be. By the regular and constant presentation of the truth before the minds of the people, a number have become serious, and about thirty souls have been hopefully converted to God, in this place, within the last three months, twelve of whom have already been received into the fold of Christ. Others are ready to unite with us the next opportunity. In a protracted meeting, a few weeks since, though there was no manifestation of excitement, yet the truth was carried home to the hearts of many with a force that brought them low at the Saviour's feet, to seek him so as to find him. Our Sabbath school is flourishing and interesting; the churches enjoy peace and harmony; our meeting house will be plastered in a few days; but we lack a stove, nor do I know where to get the means to purchase one. Our congregations vary from 100 to 150. I have stronger hopes now than ever that these churches are destined to prosper.

Auspicious Changes.

Be assured that the good already accomplished through these churches, has been great upon this community. Five years ago, when I arrived from Wales, we had the wild and hideous howlings of wolves at night, and shooting, fishing, and sporting, on the Sabbath. We had no church of our connection in the county; no Sabbath nor day school had ever been organized within five miles round; there were very few family altars. Now the songs of Zion and the prayers of assemblies ascend to heaven. Instead of the rifle or fishing tackle on the Lord's day, the Sabbath school books are handled and read. Some farmers who two years ago harvested their wheat on the Sabbath, now have an altar for God in their families, and are warm-hearted Christians.

A Time of Darkness.

The past quarter has been one of many discouragements. At times, I have thought that I ought not to remain here, and use money which might probably be applied to better purpose. It seems as though the enemy of souls were now trying his utmost to maintain the supremacy. Balls and shooting-matches are more frequent than ever; but even here I am not without hope that the adversary is defeating his own ends. At the last ball the majority of those present were obliged to flee from the house, at an early hour, for safety. The last shooting-match (for a beef) commenced on Saturday afternoon and ended on the Sabbath; the beef being distributed on the same day. An attempt to raise another match soon after, was a failure. I have talked with some of those engaged in that sport, and they seem to be ashamed of it, and say if it had not been for Squire —, it would not have been so. Thus, one man of influence can do great injury; he may stamp his own character upon a whole neighborhood.

Our meetings are now held in the school house, though it is not quite finished. It is to be completed in two weeks. Some are beginning to come who were not accustomed to attend before; but I do not yet see the Spirit of God working upon the hearts of the people as I wish. I long to hear the enquiry, "What must I do to be saved?" Our Sabbath school, during the summer, has been more interesting and better attended than it was

last year. I intend to commence a singing class in a few weeks, hoping that it will add to the interest of our Sabbath worship. I fully accord with the opinion expressed by one of your missionaries, that musical ability is an essential qualification for a western missionary. I am *always chorister, and sometimes choir.*

MISSOURI.

From a Missionary Report.

Our prospects are brighter. Our congregations are larger; the Sabbath school has increased in number and interest, and we also have a Bible class, composed of the older part of the community, most of them heads of families, some of whom cannot read. One old lady who cannot read, said "she would get it read to her" and learn the lesson.

The Way to win Oppressors.

We have no further opposition from the ——. Many of them are gone.— Those who remain attend my appointments regularly; some of them teach in the Sabbath school, are members of the Bible class, and are my best friends. During all their efforts to put me down, I kept still and said no ugly words about them. Now, they have nothing to remember against me, as a reason why they should not come to meeting. How much we gain when we follow the example of our Saviour, "who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to Him who judgeth righteously." And how much do we often lose by hard speeches when others injure us. We feel that we have much to be grateful for. We enjoy better health than in years past; we passed through the cholera last year and lost none of our family. But few families here can say this. Our Heavenly Father has raised us many friends. When we count over all the favors we receive through the Missionary Society, by means of the missionary boxes, &c., we feel that it is really good to serve God in this world, and you can never know till you experience them, how much such favors cheer the missionary's heart, and lighten his toil, and how much they nerve him to labor faithfully in his Master's service.— May Heaven's richest blessing long continue to rest on the Home Missionary Society and its friends, as well as on its missionaries!

From Rev. W. H. Smith, Cross Timbers, Mo.

A Precious Season of Revival.

God has recently been pleased to refresh the little church in North Prairie, where I live. He has graciously quickened the languishing graces of Christians, restored to them the joy of his salvation, and he has also been pleased to have mercy upon sinners. Several who were dead in trespasses and sins, have been, as we believe, made alive in Christ, and are now rejoicing, not in iniquity, but in hope of the glory of God. There have been between twelve and fifteen conversions which seem to be real, with one exception; these were among the young. One middle-aged man, who was religiously trained, and for whose conversion an aged mother has prayed long, has found peace in a crucified Redeemer. And oh! what joy will fill the bosom of that mother, residing several hundred miles distant, when she learns that her prayers are answered—that God has bestowed the riches of his grace upon her only child, who was out of Christ. Could I be present and rejoice with her, it would gratify me greatly. Ten of the recent conversions were in families connected with the North Prairie Church; they are the children of parents who publicly dedicated them to God in their infancy.

In the production of this glorious change in this neighborhood and vicinity, I attribute something to the providence of God, in calling, a little more than a month since, a promising young man from time into eternity. He was the eldest son of one of my elders, and the son-in-law of the other. In December last I united him in marriage to an excellent young lady. In July the hand of disease seized him violently, and after eight or ten days he died, rejoicing in the mercy of God in Christ. He had never made a profession of religion, but for several months previous to his death he was much impressed with the subject of religion. During his illness his mind was unaffected by the disease, and he delighted to talk about religion. I was absent at the time of his sickness and death, but from what I learn, he died triumphantly. His death caused a very deep impression; it threw a gloom over the community; it bowed down the head of his wife like a bulrush, and seemed to give his parents more enlarged views of the importance of religion, and to excite in them increased desires for the salvation of their remaining children. The widow

of this young man is among the recent converts; since the death of her husband until her conversion, she was gloomy and greatly dejected; but now smiles light up her countenance, and she seems happy.

The Osage Presbytery held its recent meeting here, and a delightful meeting it was—one long to be remembered, for God met with us. He greatly blessed us. There is still much seriousness; several who attended the meetings, and seemed deeply affected, are still under serious impressions. I hope the Lord will continue to pour out his Spirit and to revive his work. Christians here feel that God has done a great deal for them, and for others. And indeed it is a great work, when we consider that this is comparatively a sparsely settled region of country, and the value of the soul. The prospects of the church here, I now consider fairer, much fairer, than ever before.

I feel that, since this awakening, my responsibilities are increased, and that I need, greatly need, instruction from on high to direct me aright, and grace to strengthen me for the performance of all my duties.

I hope that this awakening here is the beginning of better things in South Western Missouri. The spiritual declension is great, and unless God appear, vain will be the efforts of man to resuscitate the languishing flame of love to God.

But we need more laborers. Here are large counties unsupplied by ministers of the Presbyterian order. Several churches are vacant and languishing, because no one breaks to them the bread of life.

WISCONSIN.

*From Rev. J. D. Stevens, Monroe,
Green Co.*

This is comparatively a new mission, and the commencement of religious operations has been attended with unusual difficulty.

Light beginning to dawn.

Things here are already beginning to assume somewhat a new aspect. We have succeeded in obtaining the new Seminary building, for preaching on the Sabbath, and evening meetings. It is a very pleasant and commodious room. A graduate of Hamilton College, a pious young man, and his sister, have been secured as

teachers in this institution, and have already opened the school with flattering prospects. We hope much good will be effected through this entire county by the influence of this school.

An increasing interest on the subject of religion is being gradually manifested among us. Since we have taken possession of our new place of worship, our congregations have been much larger than heretofore. During the last week, we had preaching every evening. Deep seriousness pervades, we believe, many minds, and a very few are indulging hope. We are encouraged to labor and pray. It has been a most dark and forbidding field, exceedingly discouraging, but it is not beyond the power of Sovereign Grace to reclaim. Oh, for more faith in God, and a heart and strength to thrust in the sickle and gather fruit unto eternal life.

Cholera in a Mining Village.

Through the kindness and mercy of our Heavenly Father we are brought to the close of another missionary year. While the arrows of death have flown thick around us on every side, we have escaped the fell destroyer.

The cholera, in its most appalling form and fearful results, has visited our before prosperous and healthy village. The first of July last, one of our physicians was called to a neighboring village, 18 miles west of us, to attend to some cases of cholera there. After staying two days, watching, nursing and sympathizing with the afflicted, he was worn down, lost his appetite, and was attacked violently with cholera; being out of medicine he hastened home, running his horse most of the way, and died in a few hours after reaching his family. About one week after, three very intemperate persons in another part of the village, were cut down in a few hours. Then the cholera left our part of the village, and went over to another, where sixty or seventy were hurried into eternity in a few days. It then left and went over into some families who lived in some small ravines contiguous to the village; and has now entirely disappeared from among us. From the first day of July to the second of September, there were about *one hundred deaths*, nearly all of cholera. About one dozen Americans, as many more Welch, three Norwegians, and about seventy English have died.

Of the deaths, thirty-six were men, twelve women, and more than fifty children; yet there were only three or four deaths among the children who attended our free school, of between two and three hundred members. Only a very few of all were of temperance principles, most of them used intoxicating drinks, many of them to excess, and were of the lower class of their countrymen.

A solemn Time.

Such a general time of consternation and fear, I have never before known. As I went through the streets from house to house, visiting the sick and dying, the sights and emotions were peculiarly solemn, and it seemed like to the valley of death itself. For two or three days the havoc of death was awful. Coffins made of rough boards, just nailed together in great haste, were passing up and down the streets, much of the time, containing the remains of men who a few hours before were among the strongest and most healthy among us. Most were fearfully alarmed, and in a part of the village, all but four families fled for their lives, and the others would have gone had not sickness prevented. Some went and encamped on the open prairies, others in the woods and in barns, and among their friends; and in this way many undoubtedly saved their lives. In this part of the village, of 500 inhabitants about one in seven died. At times it was difficult to get enough to help bury the dead. Even in the south part of the village, I had to go up and down the street several times to obtain help on one occasion.

And as the corpses passed along, the doors were closed, and merchants, grocers and others fled to the back part of their buildings, for fear of infection.

Temperance Law enforced.

The groceries were shut up for several weeks. Their keepers, who survived, left the place and we had temperance times truly for a few days; but others have now opened the same trade, and it is nearly as brisk as ever. But it is not going to last. The friends of temperance have aroused, held a spirited meeting, resolved that our temperance law shall be sustained, and a committee is appointed to report to the grand jury those who violate it, and our town supervisors have resolved that the paupers, made such by the death of those who used intoxicating drinks, shall be supported by the rum-

sellors; which makes them look rather sorry. One told me he *would quit the business.*

During this scene of death, our schools were broken up, the Methodist chapel was shut up for about three weeks; and our meetings, although kept up, were but very thinly attended.

Several families were broken up; widows and orphans were left in mourning and poverty. Some timorous persons were cut down in an instant by fear, on hearing of the death of near friends or neighbors. Those who kept calm and composed escaped and continued healthy. Three-fourths of the cases that came under the care of a regular physician recovered; while about half who died had no medical attendance—many dying for want of care—others still were killed by quacks.

One man, an infidel and of ungodly life, remarked to a companion who caught him reading a bible, and asked him what he was doing: "These are solemn times," and when inquired of, if he were not going to begin to pray soon, replied "I have been praying for some time past, &c."

Gracious Deliverance.

One thing, worthy of our special gratitude is, that *my congregation have entirely escaped.* Not a member of my church or congregation has died, and I never enjoyed better health in my life, so that I was able to visit, assist and sympathize with the afflicted as otherwise I could not have done. Several of my church were very active and useful in this respect to those in need.

From Rev. C. E. Rosenkrans, Columbus, Marquette Co.

The past quarter, as former ones, has been filled up with mercies. My family have been spared, though some of its members, including myself, have suffered a little from sickness.

A church has been planted in this place, which probably would not yet have been gathered, if I had not labored here. The claims of the Sabbath have been urged upon the attention of those who have been accustomed to desecrate God's holy day; the profane have been reminded of their sin in taking God's name in vain; the thoughtless have been warned to flee from the wrath to come, and the wandering have been invited to

Christ. The cause of temperance has been advocated, and some real advance made in this town and throughout the county. Sabbath schools have been aided, and the interests of Common schools have not been neglected.

In Columbus we have recently organized a religious society, and secured by deed a lot on which to build a meeting house. The Sabbath school is still sustained, and we have concluded to have it kept in operation during the winter.

ILLINOIS.

From Rev. E. D. Holt, Rock Island.

The year now passed has been one full of instruction to me. As I look back, I rejoice at the goodness of that God who has planned and directed all things. Then, there was no house of worship; now, we have one, very neat and comfortable, for the present. Then, there was a little church of seven members, not only scattered all over town, but up and down the Mississippi for ninety miles, hardly knowing each other, or desiring to do so; now, we have received ten additional members, and the church have become more acquainted and begin to regard each other as brethren. Then, we had no regular congregation, nor were able to sing the simplest tune without "breaking down;" now, we have a good congregation, regular in attendance and increasing, and, without boasting, I may say we have the best choir anywhere in the vicinity.

During the last quarter nothing of very peculiar interest has transpired, except the reception of one member upon profession. This, on some accounts, was of peculiar interest to us; first, from the fact that this is the first and only one of the kind during the year; and secondly, because we hope he may study for the ministry. He is now fitting for college. Some, in the midst of us, are thinking seriously upon their souls' eternal salvation; and a few, we believe, are offering earnest prayers for the descent of the Spirit. We hope to see the arm of the Lord revealed in the conversion of many. We have formed a Bible class on Sabbath afternoon, which is attended by several young gentlemen and ladies, who seem deeply interested in the study of the scriptures.

There is no dispute that this is to be an important point, and that the Gospel

should be preached here in its purity and in earnestness. Yet this cannot be done at present without aid from abroad.

From Rev. J. J. Hill, Albany, Whiteside Co.

During the last quarter, I have preached twice on the Sabbath to the church and congregation in this place. Our Sabbath meetings have been so fully attended, that we have been obliged to have some new slips made to accommodate the hearers. Our old oaken stand has recently given place to a new and neat pulpit. The ladies have formed a Sewing society, and they intend to appropriate the present avails of their handiwork to paint the church and furnish it with new stoves. Male and female prayer meetings have been regularly kept up throughout the summer. There has been no special religious interest among us of late. Our church is *outwardly prosperous*, and we hope and pray that it may soon be *inwardly blessed*. We expect that two at least will unite with us at our next communion.

I find quite a diversity of opinion here on some subjects. A part of the church are zealous advocates of reform, while others are decidedly the reverse, and cannot bear to hear those subjects mentioned with any degree of approbation. How much of that "wisdom, which cometh from above," do I need, to go in and out among them, "giving no offence in anything to the church of God."

From Rev. W. B. Dodge, Millburn, Lake Co.

A Needy Field.

This field is truly great and white to the harvest, but the laborers are few. There are not more than half a dozen effective laborers, of different denominations, in this county, which probably contains from eight to ten thousand inhabitants. I feel sometimes almost disheartened in view of the work before me; but Christ's promise, "Lo, I am with you," raises my spirits, and fills me with a desire to double my diligence.

I continue to preach to my flock twice on the Lord's day, and superintend the Sabbath school, which is the largest in the county, embracing nearly all the

church and congregation. Besides, I hold one or two meetings in the week, and give catechetical instruction occasionally to the children in different parts of the settlement. I hope God is working in the hearts and minds of some among us. The enemies of the cross cannot rest, but are striving to climb up some other way. Some of them are grasping at the doctrine of the annihilation of the wicked, to keep them from sinking in iniquity.

Home Missions hardly begun.

I can respond only to a small part of the calls for preaching. A good missionary would find a greater demand for his labors than he could supply, and where he would find our denominational prospects, I think, more or less encouraging, and would have great opportunities to do good on a general scale. But very little pecuniary aid can be obtained from the people the ensuing year. Those already Presbyterially inclined, have very limited means; but what is worse, a strong and deep rooted prejudice generally prevails against *paying* preachers; it has been instilled and cherished in their minds from early childhood. And both preachers and lay members of the other Protestant denominations, with very few exceptions, are "instant in season and out of season," to foster this prejudice as much as possible. When it was found that I was about to organize a church, people were told, to how great an extent I know not, that whoever united with us, was bound to pay me a salary of \$400. And the opinion has been expressed among them, that my salary was \$800!

A Week's Tour.

The first place I visited was a county seat twenty five or thirty miles distant. I arrived in time to hear, *in cog.*, the last sermon in a protracted meeting. It was on the mode and subjects of baptism. The preacher represented the Pedobaptists as blaspheming, saying, "John's baptism was not a *righteous* baptism." He was careful to inform us that he had not "*always lived in the back woods.*" At the solicitation of citizens of the place, I preached at 4 P. M. the same day. The preacher being requested, announced the appointment for a "Presbyterian preacher," but in a tone so low and so weak that few heard and understood the announcement. Others, however, took care

to circulate the notice. When the time arrived, the court house, where all the meetings, it seems, are held, was well filled. The people no doubt expected I would preach a controversial sermon in reply to the one above mentioned. All, however, who cherished any such expectations were disappointed. I preached a practical sermon, holding forth the importance of true *Christian love*, exemplified in the whole life and conduct, and urging the impenitent to immediate repentance.

From that place I went between twenty-five and thirty miles East, to another county seat. It is a flourishing little town—population about two hundred. I preached on the Sabbath day and at night, in the court house, to an attentive congregation.

I next visited Jasper Co., twenty miles North. I preached there at night, found an interesting congregation.

In all of these places, should good missionaries be located, they would doubtless, after sowing for a time in tears, reap in joy.

Is there no man, full of faith and of the Holy Ghost, who will undertake to labor steadily in this field?

INDIANA.

From Rev. J. Brownlee, Leavenworth, Harrison Co.

Efforts at Instruction.

All things considered, we have made some progress. Sabbath schools have been continued with increasing energy and usefulness. Nearly thirty dollars worth of new books have been purchased and added to the libraries. One new school has been organized. I have organized a Bible class in this place, which meets on the afternoon of the Sabbaths which I spend here. We have commenced on an entirely new plan; we take the larger catechism and the bible, commencing with the practical part, intending to go back and examine the doctrinal when we get through. It is intended more especially for the members of the church and adult members of the congregation. We have not yet succeeded in getting all the members of the church to attend, though we hope, by persevering, to do so shortly. It promises much good, and furnishes an opportunity to give clear and discriminating views of Bible truth.

This is the great desideratum in all frontier congregations in the West. For want of this, piety in the West is fitful, impulsive, and frothy. We need more than anything else, the special influences of the Holy Spirit excepted, to be rooted and grounded in the truth. I expect to commence a similar exercise at Alton shortly.

I have just closed a meeting here of considerable interest. Two worthy ladies were added to the church on profession; the scene was very affecting. They are both widows, having lost their husbands the present season; both have families, one of them large. They referred to their recent affliction as the special means, under God, of bringing them to a decision. They have come near with their fatherless children and placed themselves under the Almighty care.

Fluctuations and Hindrances.

There are some causes of discouragement among us very difficult to control. I have been supplying the pulpit here, now upwards of three years. Within the past two years six families connected with our church have left and gone to other places; five families, not connected with us, but in the habit of going to church, have also left; and, in addition, a number have been removed by death. In consequence of these changes we are really weaker than we were two years ago, notwithstanding we have made some progress. We are upon the river, and feel constantly all the mighty corrupting influences of the Ohio and Mississippi rivers. These are the last places to get a Sabbath; the last places to be rid of gambling, swearing, intemperance, licentiousness, &c. Nearly all our young men go down the river on flat boats, and some of them spend months trading on the Mississippi; parents cannot restrain their sons, the motives are so strong. The railroad system is opening up the interior, and making it as accessible to market as we are, without a tithing of the demoralizing influences to contend with that we have. We are trusting to the river, and of course there is no spirit of improvement or enterprise among us. The small river towns and river counties are falling back, while the interior is all alive with improvement. Again, Universalism has been the prevailing system in this region for years past, and has moulded the views and feelings and practices of the community until it has become deep-seated and general. The distinction between virtue and vice is almost

annihilated. Sabbath breaking, profanity, gambling, reveling, and such like, appear as the plague spots wherever that system has moulded the character; their mills and teams and looms move, their stores are open, and business is transacted upon the Sabbath, as upon any other day, when they feel inclined.

Notices of destitute Regions.

There is a considerable portion of our territory south of the counties of Vigo, Clay, and Owen, where we have no organized churches, and in which I fear our Old School brethren are doing but little.

Owen county has been for some time very irregularly supplied with preaching, considering that there is so much Presbyterian element scattered over it. B. church has been in a somewhat distracted condition, though I think the prospect now is that their troubles will be healed. They have invited a minister to settle among them, and if his labors should be blessed, there is a reasonable prospect that his entire support may be raised in that county in a year or two.

There are two or three little churches in Clay county, between which Brother H. divides about one half of his time. There are also some other points in this and Vigo county adjoining, and along the national road in Putnam county, where missionary labor might be profitably bestowed. If a suitable man could be obtained for Clay county, they assured me that one half of his support might be realized from that field the first year, with a rational prospect of their speedily becoming self-sustaining.

There is another field in the northern part of Parke, and in the southern part of Fountain county, embracing three or four points, in one of which a small church is already organized, and one of the elders of the R. church has offered to give any young man who shall enter and cultivate this field, his boarding gratis for the first year.

There is a region of country between Rockville and Green Castle where there is very little Presbyterian element, as far as I can learn. It is a fine county, already pretty thickly settled, and there is a plank road constructing through it, and a railroad constructing along its southern border. If sufficient labor could be bestowed upon it, I doubt not churches may be built up there also.

There is a similar region lying immediately west of Crawfordsville, between

it and the Wabash river, where, in a territory of some fifteen or twenty miles square, there is no Presbyterian church, and there has been, in all that district, very little Presbyterian preaching. Some of the more ignorant sects occupy this region. They are now running a plank road from Covington, through the centre of this district, and it must ultimately become an interesting portion of the county, and ought to be cultivated. Williamsport is the county seat of Warren county, which is but about two miles from Attica, where Brother White preaches on the opposite side of the Wabash river; Brother White preaches at Williamsport, frequently, on Sabbath afternoon, when the river can be crossed. At West Lebanon, a little town six or seven miles back from the river, there is a little Old School church which has had very little preaching for some time past, and is consequently in a languishing condition. Before the division of the Presbyterian church there was a small congregation in the northern part of the county, which, in that sad division, chose to go with the Old School branch of the church, and were consequently stricken from our roll. By some means it has been neglected until it has become extinct. I could find but two females left in all the northern part of the county. The Methodists and the United Brethren seem to have the field almost entirely; and yet there are many over whom they have but little influence.

There is also still another field in the northern part of Vermillion county, including the little churches at Newport, the county seat, and at Perryville, a thriving village fourteen miles north, on the bank of the Wabash, where there is a side-cut into the canal, on the opposite side of the river.

There is a great deal of active worldly enterprise in this country, for the age of it, and we feel that we greatly need an outpouring of the Holy Spirit to render our labors effectual, and to convert speedily this wilderness into the garden of the Lord.

TENNESSEE.

There is a band of faithful brethren in N. E. Tennessee, laboring diligently for the spiritual good of their neighbors, scattered through the rich valleys of the Clinch and Holston Rivers and their tributaries. They

visit the settlements, form churches, and make promising beginnings; but they meet with great discouragement from the want of suitable missionaries to go in and occupy these openings. Secular enterprise is beginning to thread these passes with routes of travel; and now is a favorable time to lay the foundations for good society and religious and educational institutions for many generations. We have frequent appeals for Northern and Eastern ministers of large views and devoted spirit to go in and help those already on the ground. The following is a specimen; would that it might prove effectual!

We need one man to labor in Anderson, Campbell, and Claiborne counties. In the first named of these counties, (none of which has a Presbyterian minister but the last, and in that there is but one,) I have preached twice within the last ten weeks, near the house of a member of our church, who now resides seventeen miles from town; besides him there are only two or three Presbyterians in the county, but the prospect of a congregation, and a church in due time, seems to be good. *Pioneer* work is needed in this section. About twenty five miles distant from this brother is the village of Jacksboro', (one hundred inhabitants) the county town of Campbell county, where there is a Presbyterian elder, the remains of a very small church. This might become—judging from information received, but without personal knowledge of the people—another good point to be occupied by the same man. I shall probably pass a Sabbath at this place. Below Knoxville, on the Holston river, we need one missionary laborer; and another near, or quite within, the parts of North Carolina adjacent to us.

In all these counties, the most important articles of subsistence, as *corn* and *bacon*, are abundant and cheap; the habits of the people in all respects simple—the early frontier and backwoods life still surviving to a remarkable degree, to be accounted for in part by the peculiarly isolated character of this whole region. I doubt whether there be in the whole Union a tract of equal extent and value, so entirely shut in by nature from the rest of the world.

Schools are in general poor, and kept, in most districts, not more than two or three months in the year; and the interest on the subject of education (general and collegiate) is confined to a small number; still, some progress is made, and the people can be approached, rea-

soned with, and prevailed upon ultimately, with regard to all this class of subjects.

What our Home Missionary Society—i. e. Union Presbytery—wants now is, I am instructed to say, some missionaries sent from your section, the best men you can give us.

We greatly desire that the friends of this Society will name to us at least two young men, or men not encumbered with families, suitable to the service required in such a field. They ought not only to be devout, but, if possible, prompt and enterprising, qualified to devise and carry out whatever plans may be needful for the reformation of morals, and the elevation of the general intelligence of the people.

The following extracts of reports from missionaries in Tennessee, will show that the fields they cultivate wear a hopeful aspect:

From Rev. J. N. Blackburn, Polk Co.

When I commenced here, I found the churches in a very unhappy condition. The things of this world had engrossed their attention, and their great spiritual interests were neglected.

I have preached and visited as faithfully as I could; and I am happy to report that my labor, I trust, has not been in vain. The congregation has greatly increased; the people give good attention, and behave as becomingly as any people to whom I have preached. The prospects for building up the church is quite flattering; there are a great many young people in our bounds, and favorably disposed towards our efforts. There are but few religious books in our bounds. Most of the families have the bible, a Bible Society having been formed in Benton, which has done much to place the word of God in every family. I have, of course, given my aid to this work. Sabbath schools are not very prosperous. I hope we shall soon be able to increase the interest by adding new books to the libraries.

The drought has made short our crops, and it will be with much difficulty that your missionary can procure a support for his family, such a time of scarcity has not been seen in Tennessee for many years, yet we trust in God that our bread and water shall be made sure.

From a Missionary Report.

This Society sent a missionary to N. E. Tennessee two years ago. His labors have

been so welcomed by the people, that they now undertake his whole support. The following is from his last report:

I have preached more to the destitute within the last three months, than formerly. I go into neighborhoods where people have been living over six years, who never heard a Presbyterian minister before. They are always very attentive, and anxious to have me return. There are about ten preaching places which I try to visit nearly every month, and in each place good congregations assemble.

In reviewing the field, I think Presbyterianism is rapidly on the increase, and other influences as rapidly waning.

I have preached in sixteen places in Hawkins Co., and in one place in Hancock, in most of which a Presbyterian minister had never been before, and in nearly all of which a faithful laborer could build up a church. I hope you will be able to send us some workmen shortly, by whom the Lord will do great things.

OHIO.

From Rev. Wm. H. Bay, Graham's Station, Meigs Co.

A Revival and its Results.

I am happy to inform you that the Lord has done a good work for us, whereof we are glad. At our last communion, we had eight souls added to our number. Our congregations are still increasing, and my prospects for doing good among this people encourage my heart. Through a long and severe struggle, we have been enabled to finish our church edifice, and many, who for years neglected the place of worship, are now regular in their attendance upon divine service. The cause of temperance and the observance of the Sabbath is still increasing among us. The noise of the ax and the shouting of men and boys in the street, are no longer heard. We have subscribed \$21,75 for your Board during the past year in my congregation.

From Rev. A. T. Wood, West Unity, Williams Co.

My second year, as your missionary, ended yesterday. It seems but a short time since I commenced laboring in this

new and wilderness region. It has been, and must be for several years, a difficult and in many respects a discouraging field of labor; but, by the blessing of God upon missionary and christian efforts, an abundance of fruit may be gathered into the Church of Christ, in coming years. Aside from natural depravity, the greatest difficulty, at present, is found in the great want of early education of the inhabitants,—especially in moral and religious subjects, many of them have always lived in a new country and have been, to a great extent, deprived of religious advantages. They therefore know but little of their value, and have but little disposition to aid in supporting the Gospel. The influence of those denominations among whom they have been brought up, and whom they now most favor, tends to prejudice them against us and our doctrines. It is also the studied policy of their ministers and leading men to increase and perpetuate this feeling. Those who sympathize with us are generally poor and struggling with the hardships of settling and improving a new country. But they feel a deep interest in having the Gospel, and are trying to do all they can to support it.

If your missionaries are continued in this region, and should the blessing of God attend their labors, there would be gathered in, in coming years, a great harvest. It is a rich and productive region, and will contain a dense population. Their character and destiny will be mainly according to the influences that are now being exerted upon them. I feel deep gratitude to the Society for the aid which I have received from it, and I hope that my labors have not been wholly in vain. I have not been made to rejoice in consequence of the outpouring of the Spirit; but difficulties have been removed, and great harmony and christian fellowship now exist in the churches. Preaching has been generally well attended, and the people have listened with great attention.

*From Rev. W. Wakefield, McConnelsville,
Morgan Co.*

Spiritual and Temporal Growth.

Our Sabbath school is becoming more interesting and increasing in number; during the year there were collected among the children, over \$10, for Foreign Missions; I have started a Bible class, as my third exercise on the Sabbath, which promises to be profitable. The subject of our lessons is Christ, or the character,

offices and work of the Saviour. At one time, we endeavor to learn what the scriptures teach concerning Christ as a man; at another we inquire what is said of him as God, &c. &c. I trust such exercises are the means of extending our knowledge of the word of God and confirming our faith in evangelical doctrine.

I am happy to be able to report that my people are becoming more interested in contributing to build up the cause of the Redeemer. I attribute this, in a great measure to the increased diffusion of missionary intelligence through the "Home Missionary," "Herald," "Journal of Missions," &c. In May I preached on the claims of the American Board and collected over \$35. In February we paid over to the agency at Marietta, our Home Missionary collection of over \$44. Our debt, which a few months since, was over \$1,000, is now reduced to about \$250. I do not despair of soon seeing the church able to go without assistance from abroad. Our population is fast increasing, many large buildings going up, and with this increase, our strength is gradually gaining. When I see what has been done since I came, I cannot doubt that faithful, persevering effort will, by the divine blessing, soon place us independent of foreign assistance. Above all things we need the Spirit from on high, "He giveth power to the faint, and to them that have no might, he increaseth strength."

Education.

A new interest has been awakened in the improvement of our common schools. Hitherto they have been conducted without any system. Much money was expended, and but little profit resulted. But this year, the town, by vote, adopted what is called, in this state, "the union system," by which all the schools are placed under the superintendence of some efficient person, who shall be himself principal of the higher department, with such assistance as he may need both male and female. Under the new system, the schools have now been in operation some two months. There are near 400 pupils and eight different teachers. Thus far, encouraging results have followed, I cannot doubt that we shall succeed, by this system, in doing much for the cause of general education. I have not felt that I was turning aside from my appropriate work in devoting much time to the carrying out of this improvement; ministers of the Gospel should be the patrons or guardians of education.

Settlement of Pastors.

The annual meeting of the Marietta Consoiation, with which we are connected, was held a few weeks since, at Belpre, Washington Co. We had a pleasant and harmonious session. There are eight churches connected with us, numbering near 700 members. It is quite a peculiar fact that of these churches, *six have settled pastors*, and one of the others has invited the brother who has been their stated supply for two years to be settled over them, with which invitation he will probably comply. This is quite an anomaly in the West.

MICHIGAN.**Joy in Home Missions.**

It does me good to know that mainly through the instrumentality of the A. H. M. Society, so many feeble churches throughout the length and breadth of our widely extended country, are favored with a preached Gospel, and that God has blest the labors of your missionaries the past year. Oh, who would grudge the sums expended on Home Missions, when the worth of one soul is duly considered! All of the wealth of California is nought when compared with the value of one soul; and no doubt thousands have been converted the past year, through the instrumentality of your Society.

The longer I live, the work of Home Missions increases in importance and

magnitude. And never was I so deeply impressed in respect to this subject as last week. I received an urgent request to visit a dying young man, thirty-five miles distant. He made a profession of religion, when about fifteen years of age, and was hopefully converted under the labors of a missionary of your Society. As I had labored some three or four years in the church to which he belonged, he was anxious that I should visit him and administer the Lord's supper. Accordingly, I went and found him very low, yet cheerful and able to converse. The interview was interesting and, I trust, beneficial to the dying youth and the afflicted family. Several of the church came to the sick room, and there we commemorated the dying love of the Saviour. While the young man appeared calm, his was the only dry eye in the room. I left, loaded with the thanks of the dying young man and the deeply afflicted family. My own heart was filled with emotions of gratitude, too deep for utterance, to the Great Head of the church, that I was permitted to labor as a minister. Then it was that the A. H. M. Society came up before me, seemingly more valuable than ever before. May we not hope that God will save the land through its instrumentality?

NEW DEVICE OF THE ENEMY.—It is said that alcoholic spirits are sold under the disguise of sugar plums. They are about the size of a filbert, and coated with sugar, cemented by some insoluble gum, and contain from half to three-fourths of a tea spoonful of spirits.

Miscellaneous.**PULPIT GEMS.**

Not long since, a preacher in Missouri took for his text the words, "Let there be no *scheme* in the body." "Brethren," said he, "some who pretend to be ministers of the Gospel are great *schemers*; but the Apostle Paul forbids them in the text. There is the Sabbath school scheme; there is the Tract scheme; there is the Bible scheme." He went on abusing these schemes, till at length one of the congregation called out, "No, Brother B—n, you have got that word wrong. It is not *scheme*, it is *skiam*." (Schism, 1 Cor. xii. 25.)

Skeleton of a Sermon.

LUKE x. 29-35. Who is my neighbor, &c.

Sometimes I enjoy the privilege of hearing

others preach. And I have thought perhaps it would not be amiss to give you the synopsis of a discourse which I recently heard on the above passage. It ran as follows:

1st. The question answered.

2d. The remainder spiritualized. Thus:

"A certain man"—may mean Adam. "Went down from Jerusalem to Jericho." Adam's fall—going out of Eden into misery. "Fell among thieves"—into bad company, of the devil, &c. "Stripped him of his raiment"—took away his righteousness. "Leaving him half dead"—dead to holiness, but alive to sin. "A certain priest"—the moral law. "Passed by on the other side"—offer-

ed no assistance. "A Levite"—the Levitical priesthood. "Looked on him, &c."—did what it could for Adam. "A Samaritan"—Jesus Christ. "Bound up his wounds, &c."—timely relief. "Upon his own beast"—the doctrines of the Gospel. "Inn"—the church. "Host"—the pastor of the church. "Two pence"—the Holy Spirit and word of God. "The morrow"—Christ's ascension. "Come again"—his second advent.

Thus ended this singular and fanciful discourse.

Another preacher, a few Sabbaths since, endeavored to show the folly of preaching written sermons. Among other severe things he remarked, that "written sermons had been

the occasion of sending more souls to hell than the writings of Tom Paine and of all other infidels put together."

Two Lost Graces.

I have been told by one of our deacons, that before I came here, a minister attempted to preach about the "ten pieces of silver" in the parable. These, he said, represented the ten graces. He began to enumerate them, and after mentioning eight, there was a pause. He seemed unable to think of anything more which could be called a grace, and finally, to make a consistent story, he remarked that the two remaining graces were now *lost*.

Appointments by the Executive Committee of the A. H. M. S., during the month of October, 1850.

Not in commission last year.

Rev. Charles Boynton, Paris, Wis.
 Rev. James Jameson, Center, Wis.
 Rev. W. T. Wheeler, in bounds of Galena Presb., Ill.
 Rev. R. M'Coy, Clayton, Ill.
 Rev. Thomas Evans, Welsh Cong. Ch., Youngstown, O.
 Rev. Hubbard Lawrence, Brighton, O.
 Rev. John B. Logan, Mooresburgh and vicinity, Ten.
 Rev. H. Kittredge, Wolcott, N. Y.

Re-appointed.

Rev. S. H. Willey, San Francisco, Cal.
 Rev. J. C. Whitney, Stillwater, Min. Ter.
 Rev. Lucius Foote, Delavan, Wis.
 Rev. William Herritt, Two Rivers, etc., Wis.
 Rev. Hutchins Taylor, Shirland, Ill., and Newark, Wis.
 Rev. E. R. Martin, Sharon, Ill.
 Rev. I. A. Hart, Greenwood, Ill.
 Rev. J. H. Russ, Ewington, Ill.
 Rev. Darius Gore, Wethersfield, Ill.

Rev. James Hodges, Westfield and Lysander, Ill.
 Rev. Joseph Wilson, New Providence, Ill.
 Rev. C. H. Palmer, Romney, etc., Ind.
 Rev. R. J. Hess, Cascade, Mich.
 Rev. Samuel Harria, Salem, Mich.
 Rev. William P. Russell, Richmond and Riley, Mich.
 Rev. P. B. Parrey, Buchanan, Mich.
 Rev. Francis Muzzy, Portage, O.
 Rev. A. T. Wood, W. Unity and Farmer, O.
 Rev. H. F. Taylor, Madisonville and vicinity, Ten.
 Rev. J. M. Graham, Shenandoah Co., Va.
 Rev. Wm. A. Taylor, Lee and Scott Counties, Va.
 Rev. Jos. B. Eastman, Greenfield, N. Y.
 Rev. Jeremiah Petrie, W. Dresden, N. Y.
 Rev. G. T. Everest, Jasper, N. Y.
 Rev. J. Strough, Cohocton, etc., N. Y.
 Rev. S. A. Rawson, Andover, N. Y.
 Rev. Roswell Brooks, Carlton, N. Y.
 Rev. F. V. Warren, Hopewell, N. Y.
 Rev. C. Crocker, Colden, N. Y.
 Rev. O. N. Chapin, Sherman, N. Y.
 Rev. Lewis F. Laine, Portland, N. Y.
 Rev. C. W. Treadwell, Morcau, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of October, 1850.

MAINE—			
Woolwich, Ladies' Benev. Soc., by Rev. J. Sewall, Jun.,	2 00		
NEW HAMPSHIRE—			
Candia, Ladies' Benev. Circle, by Rev. W. Murdoch,	5 00		
Londonderry, Presb. Ch. Benev. Soc., by T. G. Brainerd,	3 00		
New Castle, Fem. Benev. Soc., by Miss M. J. Lear,	4 00		
VERMONT—			
Castleton, Col. Darius Branch, by Rev. U. Maynard,	5 00	Grafton, Ladies' Sew. Circle, by Rev. N. B. Williston,	4 00
		Townsend, Ch. and Soc., to const. Rev. Alpheus Graves, of Halifax, Vt., a L. M. by N. B. Williston,	33 83
		Friend,	15 00
		MASSACHUSETTS—	
		Home Missionary Society, by B. Perkins, Treas.,	1,000 00
		Amherst, Second Cong. Ch., and Soc. by C. L. Woodruff,	45 00
		Ashfield, Rev. S. D. Clark's Cong. Ladies, by Mrs. S. D. Clark,	3 00
		Becket, Miss M. Huntington,	1 00
		Chickopee, Ladies, by Mrs. M. C. Parsons,	5 00

Conway, Cong. Soc. Bible Class,	5 00	Waterbury, Children of Maternal Assoc.,	5 00
East Hampton, Williston Seminary Mis-		by J. Dr. Forest,	5 00
sion Soc., to const. E. A. Hubbard a L. M.,	30 00	West Killingly, Mrs. Alice Williams, L. M.	30 00
by C. Hopkins,		Weston, Cong. Ch., by A. E. Reard,	15 70
Lenox, Ladies' Sew. Soc., by R. Worth-	1 00	NEW-YORK—	
ington,		Adams Basin, In part of legacy of Abner	
Newburyport, Rev. R. Campbell's Ch.	2 00	Adams, by Myron Adams, Ex'r.,	100 00
H. M. S., by M. A. Dow,		Bethlehem, Presb. Ch., by Rev. J. N.	
Northampton, Ladies' H. M. S., by Ca-	3 00	Lewis,	43 00
therine Swift,		Brooklyn, Wm. W. Wickes, of which \$60	
Oxford, Ladies' Sew. Circle, by A. H.	5 00	is to const. Mrs. Rebecca J. Wickes	
Daniels,		and Wm. Wickes Rossiter, Life	
Pittsfield, Ladies' H. M. S., by Mrs. A.	25 00	Members,	75 00
Clough,		First Presb. Ch., Mon. Con. Coll., \$44	
South Egremont, Ladies' Free Will Soc.,	19 00	16; A. Wesson, \$25; Mrs. A. Wes-	
by R. Bacon,		son, \$10,	79 16
Springfield, Ladies' Sew. Soc., by S. E.	5 00	Bridge St. Cong. Ch., Mon. Con. Coll.,	13 12
Merriam,		Church of the Pilgrims, S. M. Blake,	40 00
Templeton, An aged Widow, by Rev. L.	5 00	South Presb. Ch., Mon. Con. Coll., by	
Sabin,		W. R. Dwight,	143 06
West Newbury, in part of legacy of Mrs.	1,000 00	Canaan 4 Corners, Cong. Ch. and Soc.,	
Sarah Hills, by J. Moody, Ex'r.,		by Rev. J. Wickes,	27 00
CONNECTICUT—		Champion, Fem. Benev. Soc., \$10; Cong.	
Missionary Society, by E. W. Parsons,		Ch., \$13, by D. Granger,	23 00
Treas.,	1,200 00	Champlain, David Savage,	4 00
Bloomfield, B. Ely,	2 00	Chester, Presb. Ch., to const. Seth M.	
Center Center, A Lady,	2 00	Satterly a L. M., by Rev. J. W. Wood,	39 00
Center Brook, Ladies' Friendly Soc., by		Dansville, Second Presb. Ch., by Dr. W.	
Mrs. W. F. Sanford,	1 00	F. Clarke,	10 00
Columbia, Alanson Little, by Rev. J.		Durham, Fem. Char. Soc., by Mrs. Booth,	8 00
W. Woodward, \$3; Mrs. S. S. Clark,	10 00	East Durham, Centerville Ch., by Rev.	
\$5,		T. Blair,	10 00
Deep River, Fem. Mite Soc., by George	11 00	Hamilton, Isaac Fulton,	10 00
Spencer,		Mexico, East Village, Ladies' Benev.	
East Hartford, M. S. Stanley, by Rev.	15 00	Soc., by Miss Julia E. Brewster,	3 00
Mr. Phraner,		Middletown, Cong. Ch., by Rev. L. C.	
East Windsor, Cong. Ch. and Soc. bal.,	00 25	Lockwood,	2 50
by Rev. S. Bartlett,		New York City,	
Farmington, Legacy of Mrs. Phoebe		"Results of an old balance," \$400;	
Jones, by Wm. Gay, Ex'r.,	330 00	Friend, \$3; cash, \$3; Miss Coch-	
Franklin, in part of legacy of Mrs. Lucy		ran, \$2 50; a Lady, \$2; M. Merrill,	
McCall, by Dr. A. Woodward,	1,000 00	\$2; Elizabeth, \$1,	413 80
Glastenbury, A. T. Hale, to const. Mrs.		Hammond St. Ch.,	1 50
Irene T. Hale a L. M.,	30 00	Mercer St. Ch., Mrs. L. Corning,	50 00
Greenwich, First Cong. Ch. and Soc., \$25;		Pearl St. Ch., by F. H. Bartholomew,	32 92
Sab. Sch. \$5, to const. James O. Fer-		Church of the Puritans, by J. Van Bu-	
ris a L. M.; Rev. S. B. S. Bissell, \$5,	35 00	ren, Mon. Con. Coll., \$38; subscrip-	
Silston Benev. Soc., by Miss Sarah		tion, \$366 44,	304 44
Lewia, Treas.,	400 00	Union Theological Seminary, Soc. Inq.,	
Hamden, Individuals, by G. G. Griawold,	2 00	by E. M. Richardson,	6 51
Hampton, Cong. Ch. and Soc., by R.	23 41	Penn Yan, Legacy of Daniel Marsh, Jun.,	
Woodruff,		by E. Jones, Ex'r.,	250 00
Meriden, Central Cong. Ch. and Soc., by		Poughkeepsie, Presb. Ch., by Rev. H. G.	
Rev. A. A. Stevens,	2 00	Ludlow,	14 00
Mount Carmel, Ladies' Benev. Soc.,		Rochester, Brick Ch., Lewis Chapin, L. D.	100 00
by Rev. I. P. Warren, in full, to		Rome, in part of legacy of John W.	
const. Mrs. Lucius Ives a L. M.,	12 00	Bloomfield, by B. I. Beach,	60 00
New Fairfield, Cong. Ch. and Soc., by		Sidney Plains, Cong. Ch., by Rev. J. B.	
Rev. L. H. Pennell,	18 00	Fish,	6 47
New Haven,		Wadhams' Mills, Cong. Ch., by Rev. C.	
Rev. Dr. Bacon's Ch. and Cong., Coll.,		Spooner,	10 53
in part of which \$30 is to const. Miss		West Durham, Fem. Mite Soc., by Sylvia	
Harriet Winslow Lathrop a L. M.,		D. Newell,	2 00
from her father, and \$30 is from the		Westmoreland, Cong. Ch., \$33; Young	
estate of the late Wooster Hotch-		Peoples' Benev. Soc., \$6 34, by Rev.	
kiss to const. Mrs. Mary A. Hotch-		F. A. Spencer,	39 34
kiss a L. M., by John Ritter,	399 49	Yorktown, Cong. Ch. Mon. Con. Coll.,	
College Ch., of which 100 is to const.		by Rev. J. H. Thomas,	5 00
Rev. Edward Strong a L. D., by E.		"Free Gift," \$10; Estate of a colored	
Benjamin,	295 49	Female, by D. Cady, \$10; a Friend,	
New London, Second Cong. Ch. Dorcas		\$5,	25 00
Soc., by Miss F. M. Caulkins,	5 00	NEW JERSEY—	
Norfolk, Cong. Ch., by Rev. J. Eldridge,	100 00	Morristown, Estate of Mrs. Charlotte	
Northfield, Ladies' Benev. Soc., by E. F.		Condict, to const. Miss Nancy Ford a	
Turner,	5 00	L. M., \$30; Un. Fem. Char. Soc., by	
North Stamford, Cong. Ch. and Soc., by		Martha Whitehead, \$4,	34 00
A. E. Beard,	16 31	Newark, In full of legacy of David	
Norwalk, First Cong. Ch., by A. R. Moen,	66 55	Tichenor, by D. A. Hayes, Ex'r.,	540 00
Stonington, Aux. Soc., by Miss L. A.		PENNSYLVANIA—	
Sheffield,	33 00	Cherry Ridge, Miss M. Darling,	2 00
Suffield, Ladies' Sew. Soc., by Miss Lucy		McKean, Pa. by J. Evans, Jun.,	5 00
King,	2 00	Philadelphia, First Independent Ch. Miss	
Upper Middletown, Cong. Ch., in addi-	0 75	Soc., by Rev. R. Adair,	30 00
tion, by J. Stevens,		GEORGIA—	
Vernon, Young Ladies' Benev. Soc., by	3 00	Athens, Luther Clark,	10 00
Mrs. P. P. Talcott,			
Washington, Fem. Sew. Soc., by P. L.	24 00		
Ford,			

OHIO—	
Addison, by Rev. Thomas Spencer,	2 80
Cambria, Welsh Cong. Ch., by Rev. D. W. Jones,	5 00
Ellsworth, Lynds Lord, in full, to const. N. L. Lord, of Hudson, a L. M.,	16 00
Hebron, Presb. Ch., by Rev. N. C. Coffin, "Muskingum," for 1850,	6 50
Nashville, by Rev. T. Spencer,	100 00
New Madison, by Rev. B. O. Springer,	2 50
Tupper's Plains, by Rev. I. C. Holmes,	5 00
Wilkesville, by Rev. H. R. Howe,	2 50
Wooster, Edward Avery, L. M.,	9 00
	30 00
ILLINOIS—	
Morris, Cong. Ch., by Rev. A. W. Henderson,	9 25
Peoria, Cong. Ch. Mon. Con. Coll., by Rev. L. Spencer,	6 00
Sycamore, Cong. Ch., by Rev. C. F. Hudson,	2 50
Virginia Settlement, by Rev. A. Kent,	8 86
MICHIGAN—	
Bruce and Armada Cong. Chs., by Rev. S. A. Benton,	30 00
Farmington, Cong. Ch., by Rev. L. Mills,	5 78
Manchester, Presb. Ch., by Rev. S. Fleming,	10 00
Salem, Cong. Ch., by Rev. S. Harris,	9 29
" Presb. Ch., by Rev. E. Marvin,	4 50
Unadilla, Mrs. Dolly Adams, by Rev. B. Marvin,	5 00
MISSOURI—	
Primrose and Blue Mounds, \$3 75; Rev. C. W. Mathews, \$5,	8 75
St. John's Creek, Ger. Ch., by Rev. H. Grote,	3 25
WISCONSIN—	
Delafield, Presb. Ch., by Rev. W. J. Smith,	4 13
Delavan, in part of bequest of Miss Lydia Perkins, \$39; Cong. Ch., \$11, by Rev. L. Foote,	50 00
Madison, Cong. Ch., by Rev. C. Lord,	11 50
Wyoming Valley, Presb. Ch., by Rev. A. D. Laughlin,	6 50
IOWA—	
Danville, Cong. Ch., by Rev. R. Gaylord,	1 00
Du Buque, Cong. Ch. and Soc., by Rev. J. B. Madoulet,	5 50
French Settlement, by Rev. J. B. Madoulet,	2 05
Sherold's Mound, by Rev. J. B. Madoulet,	1 60
MINNESOTA—	
St. Anthony, Cong. Ch., by Rev. W. T. Wheeler,	21 00
HOME MISSIONARY—	
	40 00
	93,318 59
J. CORNING, Treasurer.	
<i>Donations of Clothing, &c.</i>	
Ashfield, Mass., Ladies, by Mrs. S. D. Clark, a barrel,	35 05
Bridgeport, First Cong. Ch. and Soc. Ladies, by Mrs. E. S. W. Jones, a barrel,	82 40
Candia, N. H., Ladies' Benev. Soc., by Rev. Wm. Murdoch, a barrel,	50 00
Center Brook, Ct., Ladies' Friendly Soc., by Mrs. W. F. Sanford, a box,	27 11
Colebrook, Ct., Ladies' Sew. Soc., by Louisa M. Bass, a barrel,	
Hamden, Mount Carmel, Ct., Ladies' Benev. Soc., by Rev. I. P. Warren, a box,	13 63
Lenox, Mass., Ladies' Sew. Soc., by R. Worthington, a box,	79 76
Londonderry, N. H., Presb. Ch. Ladies, by T. G. Benedict, a box,	32 43
Long Meadow, Mass., Young Ladies' Miss. Soc., by A. F. Burt,	71 50
Mendham, N. J., Azubah and Sarah Dodd, a box,	
Meriden, Ct., Central Cong. Ch. and Soc. Ladies, by Rev. A. A. Stevens, a box,	32 89

Miller's Place, L. I., Sew. Circle, a box, by Mrs. C. Tuthill,	17 75
Morristown, Un. Fem. Char. Soc., by Martha Whitehead, a box,	42 84
Newburyport, Mass., Rev. R. Campbell's Ch. H. M. S., by Margaret A. Dow, a barrel,	60 00
New Castle, N. H., Fem. Benev. Soc., by Miss Mary J. Lear, a box,	56 64
New London, Ct., Second Cong. Ch. Dorcas Soc., by Miss F. M. Caulkins, a box,	
Northampton, Mass., Ladies' H. M. Soc., by C. F. Swift, a box,	126 75
Norwich, N.Y., Presb. Ch. Ladies' Sew. Soc., by Daniel Clark, Jun.,	61 00
Oxford, Mass., Ladies' Sew. Circle, by A. H. Daniels, a barrel,	50 00
Perrinton, N.Y., Cong. Ch. Ladies, by Rev. S. B. Gilbert, a cask,	28 23
Providence, R. I., Richmond St. Ch. Ladies, by I. B. Day, a box,	
Rev. C. Simmons and Dr. J. A. Paine, 75 copies of "Scripturo Manual,"	
South Egremont, Mass., Ladies' Free Will Miss. Soc., by R. Bacon, a box,	20 01
Suffield, Ct., Ladies' Sew. Soc., by Miss Lucy King, a bundle,	7 00
Uniondale, Pa., by Rev. S. Whaley, a box,	35 58
Vernon, Ct., Young Ladies' Benev. Soc., by Mrs. P. P. Talcott, a box,	39 13
Washington, Ct., Fem. Sew. Soc., by P. L. Ford, a barrel,	47 76
West Durham, N.Y., Fem. Mite Soc., by S. D. Newell, a box,	28 86
Westfield, N.Y., Presb. Ch. Ladies' Sew. Soc., by Miss A. P. Colman, a box,	127 29
Two boxes and one barrel, source unknown.	

The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of September, 1850. BENJAMIN PERKINS, Treasurer.

Berkshire and Columbia H. M. S. L. Church, Treas.,	300 00
Boston, A Friend,	10 00
Braintree, South Cong. Ch. and Soc.,	22 87
" Rev. Dr. Storr's Soc., Quarterly Coll.,	15 00
Chelsea, Winnismet Ch. and Soc.,	110 00
Danvers, Rev. Mr. Braman's Soc.,	32 14
Fall River, Edward S. Chase, L. M. in full,	15 60
Franklin, Cong. Ch. and Soc. Mon. Con. Coll.,	30 54
Hingham, Evan. Cong. Soc.,	12 78
Kingston, Second Cong. Ch. and Soc.,	6 20
Lawrence, Lawrence St. Ch. and Soc., to const. Charles H. Bigelow and Moses C. Crocker, Life Members,	60 00
Lowell, John St. Ch. and Soc.,	75 00
Methuen, Joseph Howe, L. M., \$30; Rev. Mr. Phillips' Ch. and Soc., to const. Joseph T. Ingalls and John Davis, Life Members, \$60,	90 00
Montague, Cong. Soc.,	9 68
Newbury, Rev. Mr. Fiske's Soc.,	27 85
Newburyport, Ladies' Soc. for Promoting Christian Knowledge,	14 25
Newton, First Cong. Ch. and Soc., to const. David L. Furber a L. M.,	42 78
Norfolk Conference, Coll. at Meeting,	42 84
North Bridgewater, Rev. Mr. Huntington's Soc.,	54 00
North Rochester, Mrs. Rachel Tobey,	2 00
Oxford, Ladies' Sew. Soc.,	15 00
Rockport, Rev. Mr. Gale's Soc. Sew. Circle,	20 00
Rowe, Rev. Mr. Clark's Soc.,	11 00
Salem, Tabernacle Ch. and Soc.,	203 07
Sandwich, Calv. Cong. Soc. Ladies' Sew. Circle, for Western Missions,	23 00
Stoughton, Cong. Soc., \$15 75; Fem. Benev. Soc., to const. Mrs. Mary T. Loud a L. M., \$30,	45 75
Taunton, Charles Lathrop, L. M.,	30 00
Waldoboro, Me., Deac. Samuel Morse,	10 00
	1,330 75

The Connecticut Missionary Society acknowledges the receipt of the following sums, from Sept. 30 to Oct. 30, 1850. E. W. PARSONS, Treas.

Canterbury, Estate of Charles M. Francis,	4 00
Everest Fund, by Samuel Foote, Treas.,	200 00
Harwinton, Cong. Ch. and Soc., by Rev. W. G. Jones,	31 96
Jewitt's City, Cong. Ch. and Soc., to const. R. C. Learned a L. M.,	40 00
Kent, Cong. Ch. and Soc., by E. Smith,	40 13
Litchfield Co. H. M. S., by S. P. Bolles, Treas.,	59 35
Litchfield, S. B. Bolles, \$75; A. Buell, \$1; Miss Eunice Russell, \$1; Mrs. Wetmore, \$1,	78 00
Middletown, Fourth Cong. Ch. and Soc., by Rev. L. S. Hough,	29 00
Milton, Cong. Ch. and Soc., Mrs. Dudley,	3 00
New Milford, Cong. Ch. and Soc.,	96 45
New Preston, Cong. Ch. and Soc., D. C. Whittlesey,	37 00
Pomfret, First Soc. by Lewis Williams,	131 00
Portland, Cong. Soc.,	26 25
South Cornwall, Cong. Ch. and Soc., by Mr. Calhoun, \$36 40; Assoc., by George Wheaton, \$28 10,	64 50
Tallmadge O., Martin Camp,	10 00
Union Cong. Soc., by Rev. S. J. Curtis,	15 00
Woodbury, South Coll.,	105 00
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	\$970 64

Receipts of the Western Reserve Agency, at Hudson, O., from April 1st, to July 1st, 1850. REV. MYRON TRACY, Secretary.

Atwater, Coll., in part,	24 76
Aurora, J. Parsons, \$5; Coll., in part, \$5 90,	11 90
Birmingham,	9 00
Burton, Cong. Ch. Coll., \$25 34; A Friend, \$4 83, to const. Rev. G. J. Kaercher a L. M.,	30 17
Claridon, Coll., in part, \$4 35; C. L. Taylor and wife, \$5; W. O. Blakeslee, \$5,	14 35
Cleveland, in part of legacy of P. M. Weddell, by H. C. Kingsley,	260 00
Defiance, by Rev. E. R. Tucker,	2 88
East Cleveland,	20 00
Eaton,	4 00
Elyria,	2 50
Franklin Mills,	8 50
Freedom, Cong. Ch. and Soc.,	15 13
Geneva,	1 00
Greenfield,	7 00
Hampden,	13 00
Hudson, Ch. and Cong. of W. R. College, Rev. C. Eddy, \$5; others, \$17 81,	22 81
Nelson,	7 20
Plymouth, bal. of Coll.,	3 00
Richfield, H. Oviatt, avails in part of a donation of \$600, in notes on interest, by J. W. Weld, \$39 25; ditto, avails in part of a previous donation in property, \$100; Hon. J. Newton, \$5,	144 25
Rome, Coll., \$15 53; D. Walkley, \$30 of which to const. Mrs. Cornelia Walkley a L. M., \$40,	55 53
Rootstown, Cong. Ch. and Soc., C. Sanford, Treas.,	15 98
Streetsboro, O. E. Harmon,	1 00
Sullivan, Cong. Ch.,	11 00
Tallmadge, Benev. Assoc., \$24 85; Mr. O., \$4; Deac. C. Sackett and family, \$10,	38 85
Vienna, Cong. Ch., bal. of Coll.,	7 00
Welshfield,	3 42
Willoughby,	20 00
Windham, Young Ladies' Sew. Soc., \$10; Cong. Ch. Coll., \$38,	48 00
Home Missionary,	4 00
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	\$806 23

Receipts of the Western Reserves Agency at Hudson, O., from July 1st, to Sept. 30th, 1850. REV. MYRON TRACY, Secretary.

Aurora, bal,	2 25
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Bainbridge,	6 13
Birmingham, Mrs. Triphena Leonard, to const. Rev. O. W. Mather a L. M.,	30 00
Brecksville, A. Adams, \$5; Coll., \$18 67,	23 67
Brighton, by Rev. A. G. Martin,	1 00
Burton, bal.,	1 50
Chagrin Falls, H. White, \$7; Coll., \$6 88,	13 88
Claridon, A. O. Blakeslee, \$5; Estate of Rev. M. H. Eames, dec., by Mrs. Eames, \$10; bal. of Coll., \$3 17,	18 17
Cleveland, First Presb. Ch., \$87 85; Second Presb. Ch., \$98 35; in part of legacy of P. M. Weddell, \$60,	246 20
Cuyahoga Falls,	15 03
Defiance,	4 75
Freedom,	1 00
Hudson, First Cong. Soc., \$21 50; W. R. College Ch. and Soc., \$34 68,	56 18
Huntington, Legacy of E. Clark, dec., by S. Clark, \$30; Spencer Clark, \$10; Coll., \$3 35; Rev. A. R. Clark and wife, \$10,	43 35
Kingsville,	6 00
Kirland, A. C. Russell, L. M., in full,	15 00
Middlebury, Rev. Mr. Curtis' Cong.,	20 00
Milan,	3 00
Nelson,	17 00
Newburg,	10 87
Painesville,	18 74
Palmyra, Welsh Cong. Ch., by Rev. J. Williams,	11 50
Randolph,	6 56
Richfield,	17 29
Ridgeville,	15 00
Rochester,	2 00
Rootstown, Deac. S. Case,	2 00
Solon, Rev. J. Seward,	10 00
Streetsboro',	5 32
Strongville,	13 43
Troy,	2 50
Twinsburg,	20 36
Willoughby, Miss E. Tenney,	10 00
Windham, Ladies' Benev. Soc.,	26 55
On a note given for property previously donated,	100 00
Home Missionary,	2 50
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	\$801 73

Correction—In the June number the acknowledgment from Elgin, should have been from Elyria.

Donations of Clothing, &c. received by the Rev. MYRON TRACY:

Atwater, Sew. Soc., a box,	29 48
Charlestown, Ladies' Benev. Soc., a bundle,	8 50
Geneva, Ladies' Benev. Soc., a box,	33 99
Hartford, Sew. Soc., by Mrs. B. Fenn, a bed quilt,	4 00
Middlefield, Mrs. King, socks and mittens,	1 00
Nelson, Lydian Soc., a box,	15 03
Windham, Young Ladies' Sew. Soc., by Miss M. Treat, a bundle, \$15; Ladies' Benev. Soc., a box, \$34 08,	49 08

REV. WM. KIRBY acknowledges the receipt of the following in Illinois:

Griggsville, Ladies' Sew. Soc., \$16; Coll., \$40 75; Mon. Con. Coll., \$30 62,	87 37
Mendon, Cong. Ch.,	23 70
Pisgah, Presb. Ch.,	14 50
Springfield, Presb. Ch. P. P. and A. H., \$13 60; Mon. Con. Coll., \$47 44; Coll., \$84 06,	145 10

REV. D. CLARY acknowledges the receipt of the following in Wisconsin:

Beloit, Individuals, to const. Rev. N. C. Chapin, of Watertown, a L. M.,	30 00
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THE HOME MISSIONARY.

Go, PREACH the GOSPEL. *Mark* xvi. 15.
How shall they preach except they be SENT? *Rom.* x. 15.

Vol. XXIII.

JANUARY, 1851.

No. 9.

Missionary Aid to German Churches.

THE increasing influx of Germans into our country (about thirty per cent. of the whole emigration,) has been every year bringing the question of their moral condition and prospects more and more under the attention of philanthropic and christian men. A very slight acquaintance satisfies the evangelical inquirer, that the majority of this class have not been educated in notions sufficiently strict in respect to experimental piety. The incompleteness of the Reformation in many parts of Germany—varying from Romanism as little as possible lest it should too much shock the prejudices of the multitude; the alliance of the Church with the State; and competition with the Papists in hierarchical orders and ceremonial display, have all tended to render religion an affair of forms. It is true, that in the creeds and catechisms of the German churches, there is embodied a recognition of the necessity of spiritual renovation; and the truth pertaining to this great feature of Christianity has not been wholly inoperative. A succession of godly pastors and pious church members attests the presence of a divine vitality really existing in those churches. But, for some cause, after which it is not our province here to inquire, the operations of this spiritual life have been greatly obstructed; and we have precipitated among us great numbers of people, claiming to be Christians, and demanding to be recognized as such at the Lord's table, who, by their deportment, demonstrate their entire ignorance of that preparation of heart, which the pious of this land regard as the first requisite for church membership and communion.

The German Reformed and Lutheran churches of this country, we have been accustomed to regard as having a higher standard of qualifications for their members than is discoverable in the case of recent emigrants. But they find a practical difficulty in maintaining this superiority, because the church symbols and the procees of admitting members are, for the most part, the same in Europe and America, and it is not easy to refuse the ordinances to those who bring certificates of membership in the old country, even though their deportment be against them. The

emigrant presents his child, at the age of fourteen, and claims for him confirmation, or an admission to all the privileges of church membership. If he have the required acquaintance with the routine of instruction, and is not guilty of decided immorality, it is difficult for the minister to refuse. Admission in such cases is so much a matter of course, that a rejection would be a personal offence, and an occasion of alienation of the family and friends of the candidate. And in this way, to the great grief of spiritual minded persons, both clerical and lay, a large amount of unconverted material is found in many of the churches.

The case is still worse, when, as is now becoming common, the emigrants seek no alliance with the old German churches of this country, but proceed to form independent congregations for themselves, and determine the terms of membership, not by the requirements of the creeds and catechisms, but so as to suit their own characters and prejudices. In some of the German colonies in the West, they will endure no restraint whatever, but demand of their preachers an unobstructed access to baptism, confirmation and the Lord's supper; and if this be refused, denunciation and persecution generally follow. Some of our missionaries complain of abuse, amounting in some cases to personal violence, where the occasion was merely the denial of the ordinances of the church to the grossly immoral. And there are cases of ministers from abroad, who while they *mourn over* this state of things, still yield to the circumstances because, as they say, "If we are strict now, the people will leave us; we must therefore wait, till we gain an influence, and gather a congregation, and build a house; and then we can adopt a higher standard of church membership." It is needless to say that this is a delusive policy. Such a course will establish a usage and confirm a public sentiment all on the wrong side. Besides, and above all, men have *no right* so to lower the terms of gospel fellowship; the church is not ours but Christ's; and he alone can define the conditions of access to its privileges.

This subject demands the attention of all evangelical denominations in this country, and especially of all our Missionary Societies. The power of public sentiment among surrounding Christians will be felt, and will increase as the obstructions of language diminish, and intercourse between the German and American churches becomes more intimate.

The applications for missionary aid from German congregations of every grade of evangelical character, are so numerous, that this Society has made its duty in the premises the subject of careful inquiry. Of the main fact, that the membership of the German churches, in many instances, is made up without what appears to American Christians sufficient evidence of regeneration by the Spirit of God, there is no longer reason to doubt. To countenance such a mode of admission—to aid in building up churches on such a foundation—would, in the view of most who compose this Society, be unadvisable and hurtful in its tendency. It would lower the standard of godliness, encourage formality, and prepare the way for a religion of external display, and thus produce the very state of things which our pious fathers crossed the ocean to escape.

These views, which are held by all the friends of the Society who have given attention to the subject, are approved also by leading minds in the German Reformed Church in this country. A correspondent whose position in that Church gives high authority to his statements, writing in behalf of its Board of Missions, thus endorses the position above taken:

"We, as an Executive Committee, entirely agree with you, as to the qualifications for admission to church membership, and think that no person ought to be confirmed who has not given credible evidence of conversion and of a change of heart.

We can assure you likewise that our Board concurs with yours in this particular, as well as the large majority of the ministers of our church.

"Candor obliges us, however, to acknowledge, that in those portions of our church where the German language prevails, a few of our pastors have been lax in their application of this rule, but it has been the endeavor of the respective Classes and of the Synod to correct this evil wherever it exists. But for years back, the Church has been rapidly advancing towards its entire removal, and at no time more rapidly than at present.

"In the Western States, where foreign Germans settle, who have been accustomed to have their children become members of the church, according to law, at a certain age, no doubt we shall meet with difficulty in a more formidable form." "This Board would not vote its funds to the support of a Missionary who would not insist on this spiritual qualification in all applicants for church membership. In this position we shall be firm, as we have no wish to build up churches which shall be compelled to go through the trial of disciplining members out of its communion, or encourage the form of godliness without its power."

This full and decided testimony of our German brethren, sustained as it is by worthy individuals who have addressed us on the subject, is grateful to the Presbyterian and Congregational Churches, since it brings them together as laboring with common views for the upbuilding of a spiritual church throughout the land. Sustained, therefore, by this unanimity, the American Home Missionary Society cannot but aim to maintain the highest standard in the churches of this character which it may be called to aid. It therefore requests all German congregations applying for assistance, and all clergymen and others introducing and recommending such applications, to accompany their requests with specific statements, as to whether the admission of members is made to depend on their giving credible evidence of their having been regenerated by the Holy Spirit. An affirmative testimony in this particular will be regarded as an indispensable condition of assistance.

Missionary Intelligence.

IOWA.

From Rev. E. B. Turner, Colesburg, Delaware Co.

The renewal of my commission has always been an event of deep interest to me. Though I have had no reason to expect it would be withheld, yet when it comes, it gives fresh vigor to my hopes and courage. It says, in a most substantial and cheering way, "Go on, brother, in your arduous and responsible work, and God speed you." It is a just assurance, not merely of your pecuniary aid, but of your sympathies and prayers, a blessing which neither silver nor gold can buy.

Catechism Committed.

Our Sabbath school has continued to be well attended. A number of the children have been committing to memory the Shorter Catechism, expecting, as a reward, a small Bible, which was pro-

mised through the benevolence of some gentleman at the East, to as many of them as would learn it. About twenty children have completed it, and I expect to have the pleasure of presenting them their Bibles week after next. One family of children have been so anxious to attend the Sabbath school that they have walked four miles. They have been laboring with their father, who never attends meeting, to induce him to go to church. Sabbath before last, they succeeded. Their father came with his ox-team, and brought them all. I have seldom seen children more delighted than they seemed to be. Two of the other three Sabbath schools, which I organized in the spring, have been kept up until recently. The third was suspended, on account of there being no place to hold it.

Temperance Advancing.

The cause of temperance has been considerably revived here within a few weeks past. A society of about fifty members has been organized, auxiliary to the State

Temperance Society, making it a permanent object to secure the passage, in our next Legislature, of a *prohibitory law*, doing away entirely with the manufacture and traffic, except for mechanical or medicinal purposes. The friends of temperance in this State, are fast coming to the conclusion, that in this way only, can the great object of the temperance cause be accomplished.

Meeting of Ministers and Churches.

During the last quarter, the Dubuque Association held its first annual meeting in this place. There was a full attendance of ministers, and a number of churches were represented by delegates. The meeting was of a very spiritual character. The Lord was evidently with us. The brethren seemed to long for a new baptism of the Spirit, and there was evidently a new consecration to their work. We hope to enjoy many refreshing seasons in our churches the coming winter.

From Rev. W. Westervelt, Crawfordsville, Washington Co.

Encouraging Commencement.

I can truly say, the Lord has remembered us in great mercy. While we are embarrassed by the want of a house in which to worship, the Lord has poured out his Spirit and united the hearts of his people, and converted precious souls. We have had our communion; nine were added to the church—seven by profession, and two by letter. My congregation are attentive, and I hope the Lord has a greater blessing in store for us.

I visited a settlement ten miles from Crawfordsville, preached at night and visited during the day, for several days and nights in succession. This neighborhood had been almost entirely neglected. I found very few praying people, yet the truth was demonstrated, that "the Lord can work by many or by few." Several heads of families give good evidence of having submitted themselves to the Lord and to his service; for they now sustain a regular prayer-meeting, and keep up family worship at home. The young people were also remembered by the Lord. I was entirely alone in this meeting—Oh, how I felt the need of ministerial assistance! This settlement, in connection with Trenton, four miles from there, would be an exceedingly interesting field for a self-denying minister.

From Rev. B. A. Spaulding, Ottumwa, Wapello Co.

Seven Years in Iowa.

This day closes the seventh year of my labors in connexion with the A. H. Missionary Society, in Iowa. At the commencement of this period, there were but fourteen buildings of any kind in this town, and thirteen of these were log buildings, the average size of which was not probably more than eighteen feet square. But few of these were occupied at all at that time, the town having been almost entirely deserted on account of severe sickness in the summer and fall of 1843, the first season of its settlement. The census of this year gives us a little more than six hundred inhabitants. This town is on the Des Moines, about ninety-three miles from its mouth. The only towns of much importance on the Des Moines, between this and the Mississippi, are Keosauqua and Farmington, both of which were settled about eight years earlier than this, that is about fifteen years ago. Farmington has, by the census of this year, 615 inhabitants, and Keosauqua 670.

On last Friday, our *meeting house* was dedicated, having been completed during the last quarter. This is all that I can report as having been done during this quarter. The building of a meeting house in the West, as far as my experience and acquaintance goes, is as much the work of the minister as gathering the church or preaching the Gospel. He must collect the funds, make the contracts, and see that they are met. Acting the part of contractor and master-builder, he will do well if he can escape the service of hod-carrier.

It is too true, that many a congregation, both at the East and the West, will suffer their minister to do this sort of work for them, if he will undertake it. They will not only put upon him these secular cares, but not unfrequently, while he is thus working for them, they will leave him to look after his own subsistence. It often happens, too, that fault is found with his management of accounts, contracts, &c., and as these are matters of which all the people feel perfectly competent to judge, he can scarcely escape animadversion; so that in *setting up* the tabernacle, he *upsets* his own influence. As a general rule, therefore, it is better, if it can possibly be done, for a minister resolutely

devolve such labors on his people; they will be apt to respect him the more, and retain him the longer.

Last Sabbath, four persons united with the church by profession. This, in connexion with the communion in our new house, just consecrated to the worship of God, was a new era in the history of our little church. One member, an old gentleman, who had been several years in the West, declared that it was the happiest day of his life.

A Good Sign.

We regard it as an omen of good things when a missionary church begins to think on its ways in the manner following:—

There seems to be an increasing interest in respect to the great work of missions. There is, I think, the beginnings of a spirit to aid the benevolent organizations of the day. It appears to me that *the next great lesson* for the Church to learn is, "How to use property aright." Long enough has God and Benevolence been put off with the bits and pennies, the loose change, while his professed followers have appropriated the bulk to themselves for their own comfort. The church as it seems to me is to see and feel this point at no distant day, and its possessions are to be sanctified to the Lord.

General Progress in Iowa.

The improving Prospects of Iowa are apparent from the steady augmentation of force and efficiency in all moral movements. In September, an important State Sabbath Convention was held at the capital, the influence of which, judging from the previous preparation and the character of the attendants, must be extensively felt. Similar encouragement is felt respecting the cause of Temperance, the friends of which have also held a State Convention. A consciousness of increasing strength is evident in the advocates of sobriety and order; and we trust it will not be long ere some appropriate and efficient legislation is secured. Many of the missionary churches are taking measures to provide

houses of worship; and the ministers generally are cheered by the attention which is given to their ministry. Primary education is receiving attention; and already we hear of Teachers' Associations which meet for improvement in the processes of instruction. Still, much, very much, remains undone, for want of a sufficient number of capable and faithful ministers of the Gospel.

MISSOURI.

From Rev. G. S. Woodward, Parkville, Platte Co.

Support and Comfort in Affliction.

Our missionary and his companion were both afflicted with sickness, though at different times.

Many of the citizens have fled before the cholera, and it was impossible to get any one from abroad to come into the village to help us. This prevented me from fulfilling several of my appointments, though I kept every one in this place. Mrs. W.'s health is still very precarious; she is confined to her bed, and has been under the physician's care for eleven weeks. You can perceive I have not been in a situation to accomplish much for the past three months. Still, I feel that God has made those very afflictions turn out rather to the furtherance of the Gospel; they have, at any rate, encouraged me to labor among these people.

The church has rallied around us more firmly in our helplessness, and vied with each other in comforting, consoling and aiding us. And what is more, many fervent prayers have they offered up in our behalf. Many not associated in church relationship with us, have showed us much kindness. In these, the darkest hours of trial I have ever witnessed, I have felt that God was doing all things well.

From Rev. A. G. Taylor, Belvoir, Polk Co.

Protracted Meetings.

This quarter has been one of much engrossing toil. I have attended six protracted meetings, and at some of these meetings the burden of labor was on my

shoulders, and I feel much exhausted, and my lungs almost worn out. Notwithstanding my excessive labor, it has been the most delightful and cheering three months which I have spent in this State. Nearly one hundred persons professed to have found the Saviour precious to their souls at these meetings, and many more were enquiring to know what they must do to be saved. Some have been added to our own little church, and more are concerned about their future destiny. Some of these, also, are beginning to indulge a hope. The prospect for an increase of the number of this little church is better than heretofore. Judging from external appearances, I can, with confidence, say, that the claims of the Gospel are taking stronger hold on the feelings of this community.

Many of the neighboring churches have been blessed with revivals.

Cordial for one ready to Faint.

If it be the duty of missionaries to go to regions of such discouragement as this, it is plainly the duty of the churches to pray for them, that their faith fail not, and that their hands hang not down through weariness.

We had our annual camp-meeting during the fourth week in September. I was assisted by two brethren from abroad. Their labors was very acceptable to us, and we trust to God, also, who was evidently present with us. Our meeting, most of the time, was deeply interesting. Four united with the church, and some others, we trust, were savingly affected; I was much encouraged by our meeting, and it seemed to encourage the church. No one but a Missionary can know how discouraging it is to labor in a community when all are Ishmaels; and none other can know how cheering it is to have, amidst his toils, here and there tokens of the Divine approval.

I am encouraged, also, to hope that, ere long, a more permanent state of things will exist. Appearances are often deceitful, and my hopes may be disappointed; but I trust in God that He will not let this goodly land be the abode of ignorance and error.

A Large and Needy Field.

Lexington Presbytery has a very large geographical territory. It is not less than

one hundred and seventy or eighty miles square, containing thirty-one counties, many of which are large and populous. In this Presbytery is included that most fertile of all lands, the *Platte Purchase*, comprised within the limits of Platte, Buchanan, Andrew, Hall, Nodaway, and Achison counties. Yet, notwithstanding all this, this Presbytery has upon its roll only twelve ministers, and two of these, from causes not necessary to mention, are not doing much. Ten ministers, then, are all there are to do up the great work of preaching the Gospel in thirty-one counties, comprising a territory almost four times as large as the whole State of Massachusetts. All over this wide region are scattered Presbyterian families, who have never heard the Gospel by one of their own order since they came to Missouri. The whole region is rapidly becoming densely populated. In fifteen or twenty years, it will teem with a population as dense as Massachusetts now does. In two years time, it is expected, a railroad will connect St. Joseph and Hannibal—a city directly East, on the Mississippi—and thence directly with New York city. What a field of labor—most inviting, and replete with glorious expectations to any good, active, faithful minister of Christ!

WISCONSIN.

*From Rev. W. A. Niles, Beaver Dam,
Dodge Co.*

Mr. N. was commissioned to go to Wisconsin early last summer, and arrived at the time when Beaver Dam was about to become vacant by the transfer of the former missionary to another sphere of labor. His services were immediately engaged by the people, who have made a large advance towards self support, besides liberally sustaining various objects of public interest.

I commenced my labors here the second Sabbath in July. The people have raised one hundred dollars more than they have ever raised previously in the support of the Gospel. I do not anticipate that they will be under the necessity of asking for any aid in the future from your Society—the cause of Home Missions is near their hearts, and I trust that soon they will pour into your treasury double that which they have received.

New Settlements need constant Attention.

The influences of morality and religion have a tolerably strong hold upon this community, and it seems quite important that strenuous exertion should be made to retain this hold, lest in a few months the tide of emigration entirely change its character, and the place become worse than at the first. Our prairie land, once ploughed and then neglected for a season, presents a most wretched appearance contrasted even with the land in its native state. It is quite wonderful to see the dense, rank growth of worthless weeds which cover such a plot, if left to itself for a short time. I am inclined to think that this is a truthful illustration of the state of a western community, where the Gospel has had a hold for a time, and where it has too soon been left to take care of itself, in order that the regions beyond may be supplied. A farmer may undertake to enclose more land than he can till to advantage; and christian ministers may perhaps so enlarge their sphere of operations as to impair their usefulness. And still, the laborers are *so few*, and the cry for help *so urgent*, that it is exceedingly difficult to refrain from doing *something* for several communities, while in reality each is nearly half starved for want of a sufficiency of the bread of life to nourish it into *vigor*. *More men imbued with the spirit of the Master*, is the want.

Favorable Impressions.

The following facts speak well for the people and the missionary labor previously bestowed on them.

In relation to my labors during this, my first quarter of missionary labor, I may say that I have been much pleased with my work. Our house of worship has ordinarily been full, the members in attendance being generally from 200 to 250; the attention good and oftentimes solemn. I preach twice upon the Sabbath in the church, and occasionally a third sermon in the school houses out of town, where I have found interesting audiences. A Bible class of interest is attended one evening in the week; the Sabbath school full, with an average attendance in the summer of probably between 80 and 90 members. Monthly concerts of prayer for missions and for Sunday schools, are sustained—the latter with *marked interest*. One evening of the week is devoted to social prayer, a

female prayer meeting is sustained, and also a "girls' prayer meeting." There is a flourishing sewing society, the avails of which are devoted to the support of a colporteur, and a childrens' society, which casts its mite into the treasury of the A. B. C. F. M. It will be remembered that *this place is not yet six years old*.

These are a few of the good results of *beginning in time*, before fixed habits are formed for evil. Since I came, a good Methodist house has been completed, so that we now have three churches—Presbyterian, Baptist and Methodist. The tone of public sentiment in relation to education may be estimated, when I say that last evening the school district voted to build a school house worth "not to exceed \$3,000."

There has been some interest upon the subject of practical religion among the girls of the district school; three have been hopefully converted, two of whom have united themselves with the church. Under God, the result is to be attributed mainly to faithful Sunday school instruction.

The Bible and Tract causes meet with general favor, and receive substantial support. In conclusion, I would express my gratitude to my Heavenly Father for his great goodness manifested toward us during our residence in this land, and to you, for the aid which enabled me to come here to do good. I am *heartily glad* that I am permitted to labor in the West; I should be glad to greet other laborers.

From a Frontier Missionary.

Honored Privilege of a Pioneer.

God has graciously brought me to the close of my fourth year in your service. My companion and myself have enjoyed almost uninterrupted health during this time; our hardships and afflictions have been light indeed in comparison with what have fallen to the lot of some fellow-laborers; and our prospects of future usefulness in this promising field, encourage us to look forward with chastened hope. When I reflect upon the reproductive power of early efforts in a new country, it seems a great privilege to be a missionary. I was on a visit this last summer among my friends in central New York, but I saw nothing there that looked so inviting as the youthful church of my charge in Wisconsin. We read of

the "Chief Fathers of New England" whose names we regard with peculiar veneration. When the history of these Western churches shall be written a century hence, will it not be an enviable distinction to be enrolled in the list of their founders? Payson, while thinking of the real honor that attaches to the ministry, was ready to shout, "I am a minister;" so sometimes in thinking of this work I am ready to shout, "*I am a Home Missionary!*"

Yet these honors are only to be won by toil. The missionary's hand must be ready to every kind of work, to clear away difficulties, gather materials and construct or defend. He must be literally a servant of servants, for the good of Zion. Much of his time, precious for study, must be consumed in procuring his food and fuel, many items of comfort, which he cannot afford to buy, which his church are unable or unmindful to bestow, yet indispensably necessary, he must procure by dint of his own exertion. Think of collecting, moreover, a subscription *yourself* from persons scattered over a surface 8 miles by 12, and taking it mostly in weighty articles which are frequently not to be obtained short of several excursions, and these at intervals sufficient to avoid the appearance of dunning. Think of holding meetings at a place where there is so little interest felt, that a minister must go early enough to the schoolhouse and take wood with him in his buggy and then build a fire so as to have it all warm for his hearers; and then remember that it is useless to remark upon this, for the good people live off at a distance, and the rest feel that they have obliged the minister by attending. And from things already mentioned, think of a multitude of similar things—too numerous to mention—and some conception may be formed of a missionary's labors and trials.

These peculiar trials, however, are gradually diminishing. Other pastors have come in to take the oversight of part of the scattered flock, for which I thank the Chief Shepherd.

Death of the "Model Deacon."

Our readers may remember a notice, in the Home Miss. for Feb. last, page 238, of an humble but singularly useful man in the woods of Wisconsin, whom we designated as a "Model deacon for emigration." That portraiture of his character has endeared the original to many who never saw him or before heard of him. Such will feel, on reading

the following announcement, as if they had lost a venerated personal friend. The West, we believe, has few such to rejoice in while they live and to weep for when they depart.

The grave now holds the body, and heaven has received the soul of that "model deacon" of whom brother M. gave an account in the Home Missionary last spring. The first that I knew of his sickness, I was called to attend his funeral, twenty miles distant. The people for a distance of six and eight miles around seemed to be deeply affected with the loss of such a devoted man. All are ready to say, that if ever there was a Christian, Deacon Beemer was one. When he for the first time apprehended death was near, it seemed to strike him with most grateful surprise. Those clouds of darkness and doubt that start up in many a Christian's mind at the thought of death, all disappeared at the joyful tidings that he was so near his heavenly home. So powerfully did his spirit gravitate towards the Sun of Righteousness, that the silver cord of life was the more speedily broken from the force of his glowing desire to go and be forever with the Lord. He had paved the way for his last sickness by his self-denying labors in behalf of perishing sinners around. Frequently, after working hard all the week, would he walk ten and fifteen miles on the Sabbath to speak to the people at various points. Add to such zeal for Christ's cause, a most exemplary life, and we need not wonder at his triumphant death. From his grave I hear a voice, "Go thou and do likewise."

Thanks be to the Saviour, for the grace that produced such a life, and crowned it with such an end!

ILLINOIS.

From Rev. R. Stewart, Greenville, Bond Co.

Review of Nine Years of Missionary Life.

I have now been in this place nine years; and it truly affords me pleasure to see what has been effected, in some measure, through my instrumentality. When I came here, the church was in a very embarrassed condition, comparatively few in numbers, in debt, with the house of worship but a shell. Another

church in the place had greatly the advantage in numbers and wealth; the shafts of prejudice were met coming from sectarian quarters in every possible direction. These adverse circumstances and influences have been met and overcome. The church has been increasing in numbers and influence all the time. Our house of worship is finished, and a good, commodious, and large one it is, 60 by 44 feet in length and breadth, with good basement rooms, well adapted to school purposes, *finished and paid for*, and a good school of 80 scholars, conducted by competent teachers, both for common and high-school purposes. Our church numbers about 100 members, with wealth enough to support the Gospel without aid from abroad. And I wish our friends in the East, who have contributed to aid us in building our house of worship and school rooms, to know, that their contributions have been employed in a most efficient manner, and have enabled a feeble church to secure a high and honorable standing as a church, and to do much in the cause of education. This remark holds good, both in respect to aid in building, and for the support of the Gospel. Thanks, thanks, to our benefactors for their kindness to us. Our children will rise up and call them blessed.

A Dark Picture.

A Sabbath school Missionary reports to a Western Presbytery the following items of his experience.

Many are deficient in common hospitality, (many honorable exceptions, however.) At one time I visited a neighborhood where was a large country church of an evangelical denomination. I sought the minister, and found him, by going considerably out of my way, on a bad road. When I arrived, his daughter was just about to die. It was near sunset. I went half or three-fourths of a mile farther, (by the minister's recommendation,) and put up with a prominent member of his church, one day and two nights. I went back the same night, after dark, to the preacher's house, and found that his daughter had just fled to the spirit world. The minister they selected having failed, I preached, the next day, her funeral sermon. At candle-lighting of the same day, I preached again, and organized a Sabbath school, *giving* them, (in the name of the S. S. Union,) one half of the books. After I had

preached a funeral sermon for his *own minister's daughter*, and been liberal in *giving* books for the benefit of his *own family* and neighborhood, he charged me *fifty cents* for my keeping, which I paid him, though I did not live upon *him* all that time.

In general, too, the Sabbath, where I have travelled, is very little regarded, even by denominations deemed evangelical. They do, it is true, hold a religious meeting of some kind on that day; but their conversation and general conduct is anything but spiritual or truly christian. For example: I put up over one Sabbath with a prominent family of which both the heads were church members. The woman had done part or all of her week's washing, quite the last end of the week; and, on Sabbath morning, went about her ironing; at least so much of it as she thought necessary for use that Sabbath; and did not seem to think it wrong. I let her know, however, that I thought it wrong, and brought the Scriptures to my aid, in a few remarks designed to convince both her and her husband and family.

Another wide spread and alarming evil existing in professedly pious communities visited in my agency, (*would* to God it were confined to *Southern Illinois!*) is neglect of religious duties, especially *family worship*. Some who, it would seem, consider this duty a privilege, and who, for reasons best known to God and themselves, think it best to pay *some* regard to it, neglect it in the morning, perhaps being unwilling to afford the *time* when both body and mind are refreshed, lively and vigorous; and attend to it at night, when, after having served themselves all day, they are dull and exhausted, and their children, all, or part, asleep, and perhaps have retired to bed, one by one, being allowed by their parents so to do. Surely, this is withholding from God the best, which he always requires, and, like ancient Israel, offering him "the blind, the lame, and the sick;" Mal. 1: 8, 13. But this is not all. Other evils will follow in the train; among which is *spasmodic* or *fitful* religion, which seems to be little felt, and exerts little influence, except now and then a paroxysm of excitement. Correct scripture principle seems to have little to do with it. It flows not like a steady, broad and deep stream of living water from the fountain; but like the torrent after a temporary, furious rain-storm, on it gushes and puffs, like the steam from its confinement. For example: I was spending

Sabbath with a leading member of a church, who confessed, when interrogated, that he was not in the habit of daily family devotion, especially in the morning; and he neglected it that Sabbath morning when I was there. He was evidently in a cold, back-slidden state. We attended meeting together; and the brother, who went with me, became much excited and very happy; and one ignorant of human nature and of the wiles of the devil, and of facts, as to his habits of religious neglect; would have supposed, from his appearance, that he daily lived very near to God. The inference which I drew, and still draw, from all such neglect, and unsteady, spasmodic excitement, is, that such individuals are not, in general, in the habit of *secret prayer*; that they do not daily commune with their own hearts, and with God, in his word, and in their closets; that their "affections" are not much "set on things above;" that they do not very steadily "walk by faith;" that the "same mind" is not much in them, "which was in Christ Jesus;" that it is not their steady aim and end to please God in all they do, to glorify him, promote his cause and benefit the souls for whom the Saviour died.

The following is an account of a *Missionary Excursion* into the same part of the state, made by two ministers of the Alton Presbytery:

I left home on Tuesday, May 21, and reached Jonesboro on the Saturday following. There I found a Baptist Sacramental meeting in progress. I preached for them, by invitation, on Saturday night. Brother D. and myself, not thinking it expedient to have a separate meeting, attended with the Baptists. They had two sermons in the morning, in immediate succession; then, after an interval, a communion season and *feet washing*. The first of these exercises was solemn, orderly, and interesting. Immediately after the communion, the minister, who is formally pastor of the church, remarked that they would engage in another ordinance, which he considered equally of divine appointment, and equally binding to the end of time, viz.: *feet washing*. He then quoted the "first part of John the Baptist," and as he quoted, took off his coat, and took a white linen apron, and bound it about him, with long strings fastened to the corners. He then took a wash-bowl, with water, and began washing the feet of some of the brethren.

Meantime an elderly lady in like manner commenced washing the feet of some of the sisters. After the preacher had washed the feet of two or three, a lay member laid aside his coat and relieved him. Thus they proceeded by turns, until the feet of probably thirty had been washed. The women, in like manner, relieved each other. This service lasted about an hour; meantime the congregation continued singing. One of the ministers and some of the members did not participate, not feeling that it was a religious rite. The Baptist Church here seems to be in a flourishing condition. They have nearly completed a neat and commodious house of worship. I preached for them on Monday night.

* * * *

I set out to visit Thebes, county seat of Alexander, and twenty-five miles from Jonesboro. This town is situated on the bank of the American Nile, (Mississippi) about thirty miles from Cairo, by water, and twenty by land. It is the first suitable location for a town above Cairo; it contains one hundred and fifty or two hundred inhabitants. Here I spent a night, and preached in the Court House to a small, but very attentive congregation. The next day, at one o'clock, P. M., I lectured on Temperance. There is a Washingtonian Society here, and some good members, and the cause decidedly looking up. There are some Presbyterians in the neighborhood, enough to form a church, but to effect this would require a longer visit than I could make at this time. The land in this county is unusually rich. Much of it is very hilly, but still capable of being brought into a high state of cultivation. It is the best timbered region of country I have ever seen; poplar in great abundance, sugar tree, beech, with all the varieties of oak. Stone—both free and lime stone—is found in great abundance.

After the temperance meeting in town, I went out, by invitation, about two miles, to a saw-mill, where there is quite a community, and preached; the congregation was made up of the families about this and another mill in the neighborhood; they are mostly from New England; some of them Presbyterians, and some Methodists. All seemed glad to change for a time the noise of the steam engine for the sound of the Gospel. The mill was the meeting-house. The next day I returned to Jonesboro. After spending the ensuing Sabbath there, and preaching in the Methodist church, which had been kindly offered to me, brother D. and

myself set off for Caledonia, the county seat of Pulaski. This town is situated on the bank of the Ohio; at this place the highlands come quite to the river; the town has a good landing, and is about sixteen miles from Cairo; it is not quite as large as Thebes, having, perhaps, not more than one hundred inhabitants. It will rise in importance, and ought to be noticed in our Missionary operations. Owing to a show, which was likely to occupy the attention of the people, we did not think it best to try to get up a meeting, and went on two miles towards Metropolis City. We reached that place, thirty miles from Caledonia, Wednesday, June 29. The people received us very kindly. Although it was late in the day when we arrived, a meeting was called for that evening, and we had a good congregation. From that time on, till Tuesday of the next week, when we left, we held a meeting every night. Here we found some Presbyterians, and organized a church, consisting of seven members—five females and two males; the two male members were appointed elders; one female, the wife of one of the elders, united on profession; she, and her two little children, were baptized. There are some Presbyterians living out a few miles, whom we did not see, and who will unite with the church the first opportunity. Several gentlemen, not professors of religion, take great interest in having a Presbyterian church in the place. They think—and their views in this respect are correct—that a Presbyterian church would help the town. I consider this one of the most promising points in our field. They *must* have a minister soon. The population now is seven or eight hundred; the location is delightful, and important in many respects. The country directly back is *first rate*, having every thing needed to make it one of the best, one of the most desirable regions in all the West. The state of society is much better in Metropolis City than I expected to find.

Let a few New Englanders be brought into these counties in the extreme South, and that portion of our state would soon be more sought after than the North. Its hills, its soil, its timber, its stone, its water, its location, and above all, its climate, will soon give to the South an advantage over every other portion of the State. I want to say much more in behalf of those Southern counties, and shall do so at some future time.

Progress Noted.

Our congregations and prayer meetings have increased about thirty per cent. *as to numbers*; and we hope the *interest* is rather increased than diminished. Contributions to benevolent objects are more than doubled, and the amount given to support the Gospel at home is increased twenty-five per cent., and the coming year will probably be increased as much more. In this, we are thankful and will rejoice. But when we remember how many of our number have been taken away by the gold mania, and are wandering like lost sheep on the hills of California; and when we call to mind our great losses by death, and look at the void made by the pestilence yet unfilled, we cannot suppress our grief.

A Church extinct for want of Culture.

In 1820, a Presbyterian Church was organized at —, consisting of eight members. The father of one of our missionaries was one of that number. But the church became extinct many years ago; and it is quite remarkable, that the people now living in that settlement do not know that there was ever a church formed on the ground.

Ungodliness Unprofitable.

I preached on one Sabbath at a small village, in the region of which the majority of the people are not professors of religion. The village contains about fifteen families, and is surrounded with a thickly settled country. After sermon I gave to each of my hearers a tract. They looked at them with some curiosity and interest; may they prove as good seed.

A wealthy farmer had his wheat cut with a machine; so many hands in such fine weather could not be allowed to rest on the Sabbath; that vast prairie must be harvested, and God's law set at naught. On a Sabbath day, not long after, certain other neighbors, thinking it was just as harmless to *hunt as to cut grain* on God's holy day, went out on their sporting excursion, and set the grass on fire, which soon spread till it reached the fields so unlawfully harvested, and fourteen or fifteen stacks, worth \$500 or \$600, were totally consumed. I marked this, as another proof, that "the wrath of God is revealed from Heaven against all ungodliness."

*From Rev. A. M. Dixon, Carlinville,
Macoupin Co.*

Lying on the Verge of Eternity.

I have preached regularly every Sabbath, twice or thrice, excepting three Sabbaths, during which I was incapacitated from preaching by a shock of lightning. I was struck and laid, as all supposed, cold in death, for two hours. Another young man was laid dead, by the same stream of the lightning, on the same floor. God took him, and led me to the confines of eternity, caused me to look upon that ocean having neither shore nor bounds, and then sent me back to complete my work. Oh! how I should work; with what zeal, energy, and faith!

In the country places where I spend half of my time, I find my first work is to disabuse the public mind of prejudices. Many of my hearers never heard of a Presbyterian minister before. Men thirty years old never heard one preach before. Full of prejudice, they come together to hear a man who must be paid for preaching! This people have any number of preachers, who preach for nothing, and the burden of discourse is ridiculing other denominations who pay their preachers. Notwithstanding all this prejudice, a woman, a member of the Presbyterian church, got up a subscription in her neighborhood, and raised fifteen dollars towards the support of preaching, for the coming six months.

These things show some of the reasons why we must be supported from abroad while preaching in these outposts.

*From Rev. J. R. Dunn, Chesterfield, &c.
Macoupin Co.*

At String Prairie, where I spend half my time, there is a marked change. Our Sabbath school was closed for the winter on last Sabbath. The occasion was one never to be forgotten—parents were present who had never been in a Sabbath school before—Bibles were given to some of the children as rewards for committing scripture passages to memory, which are now in families where an entire copy of the Sacred Scriptures never before had a place. A regular week day school is now held in the house where the Sabbath school has been held, where formerly it was im-

possible to sustain a week-day school. Educational privileges have risen in the estimation of the community more than a hundred per cent. in the last two years. Our congregation is gradually increasing in number, and growing in attention and punctuality. Our little church expresses a degree of confidence and hope, inspired by the changes which have occurred, that is truly cheering. I think they feel like taking hold with much stronger faith and greater zeal.

At Chesterfield, things are equally encouraging. We have a noble little band of Christians here—I love to preach to such a church. All are united in christian confidence and friendship.

Our weekly prayer meeting is well attended by the church, and some of the impenitent are regular in their attendance. More of a spirit of prayer is manifest.

Our congregation is about as large as we can accommodate in the house. At the same ratio of increase for a year more, we shall need a house nearly twice as large as the one we now meet in.

Our Sabbath school is in a prosperous condition. We have a number of youth from abroad who have come here to attend the seminary, who will be greatly benefitted by coming in contact with the people of this place. They will return to their homes with their minds more liberalized, if not with their hearts touched by divine grace. Our community is growing by accessions from abroad. Several families have come in since I came here, and others are expected shortly.

A week ago last Sabbath we received four additions to the church; three by letter, and one on profession. The one who united by profession is an interesting case, a young man who came out from Vermont, last spring, in an impenitent state. Circumstances and the Spirit of God led him to reflection, which we trust resulted in his conversion. He has now decided on devoting himself to the ministry. His parents are pious people, still in Vermont. No doubt they are contributors to Home Missions, and thus in watering this great valley, they themselves are watered.

I have constant calls to preach in other settlements than where my regular appointments are, but my experience in the South, together with the shattered state of my health, warn me of the consequence of a compliance with such requests, and I am forced to say No, when my inclination would say Yes. Another missionary could spend his time profitably in this county.

Providential Reverses.

Although the people have enjoyed general health, yet God has seen fit to make the past season one of marked character, and one that should be held in remembrance for our good. The spring opened with severe drought, threatening disaster to the crops. The season however changed for the better, and the prospect for a harvest at the date of my report in July was fair. The fields were "white to the harvest," and so far as the human eye could discern, the wheat crop—which is the part of the crop that turns the scale in this vicinity—would yield far more bountifully than the preceding year. This had revived hopes which no one dreamed of being so suddenly blasted.

A Tempest.

On the 2d of August, just as the harvest had fairly commenced, we were visited with a storm, the most severe that I ever experienced. The clouds from the N. W. and N. E. appeared to meet in conjunction some five or ten miles to the North of us, creating a current of air some eight miles or more in width, which blew a perfect hurricane, attended with most vivid flashes of lightning and loud peals of thunder. The rain fell as if the windows of heaven were opened, and was accompanied with hail. As the storm commenced, I left my house to close the doors of my barn. Having with some difficulty succeeded, I left for the house, a distance of about four rods. By this time the storm seemed to have reached its height. Limbs of trees and boards were flying; hay and grain stacks and fences were prostrated; inanimate things appeared for the time being to have taken to themselves wings to fly away. I found it impossible to reach my dwelling; indeed, a building seemed a vain thing for safety. Feeling myself in imminent danger, and unable to stand upon my feet, I cast myself upon my knees and lifting my thoughts to the God that rules the storm and holds the winds in his fist, I prayed that he might spare the lives of the people from the fury of the destructive elements. The blow lasted about thirty minutes, with one or two intervals of slight abatement. Never before did I realize the grandeur of the scene as described by Moses when the Law was given to Israel on Mount Sinai—Ex. 20: 18, 19. "And all the people saw the thunderings and the lightnings and the noise of the trumpets and the mountain smoking; and

when the people saw it they removed and stood afar off. And they said to Moses, Speak thou with us and we will hear, but let not God speak with us lest we die." How terrible is the Divine Majesty even when thus feebly presented to the eye of man; and how sweet to feel on such an occasion, that God is our reconciled Father and our sure defence. Some idea of the injury resulting from this storm can be formed from the following statement: A christian friend informed me that from his dwelling he could count some twenty buildings unroofed in whole or in part, and some of them completely thrown down. A school house, 24 by 30 feet, but recently finished, about fifty rods from my dwelling, was removed from its foundation, but not seriously injured.

The untoward circumstances above described, though felt at the time of their occurrence to be a great evil, were but a beginning of the temporal trials which the people in this region have been called to endure. After a few days of pleasant weather, much of which time was occupied in securing the fields of grain exposed by the storm, a rainy season followed, lasting about four weeks, so continuous as to render it impossible for the grain to dry off. Much of it was stacked damp, causing some of it literally to rot; and the greater part of it was grown so as to be unfit for market. And last of all, the price for the little good wheat is the lowest that I have known it for the nine years that I have resided in the state. The influence of this state of things on the minds of the people is various. Some are discouraged, some of them have fallen to murmuring, and some few are silently and prayerfully asking the question, Why are these so? Is there not a cause?

I do not remember receiving as yet from my people but a single dollar in money this year, although nearly a month has passed of the last quarter. They have, however, showed a disposition to do all in their power, and are intending to meet their subscriptions by the close of the year.

Herein is illustrated the truth, that continued dependence on missionary aid is no certain indication that substantial progress has not been made. Providential reverses, as in the case above, often throw back a congregation into a condition of pecuniary feebleness; while, at the same time, the imperishable results of doctrinal instruction and saving conversion have been going steadily onward.

INDIANA.

Comparative Indifference to the Truth.

Is not the apathy mentioned in this report a legitimate result of the method so generally pursued at the West, of relying on the excitement of protracted meetings, to the neglect of doctrinal instruction?

I am still endeavoring to hold up to this people the Bible—its doctrines and precepts. I have the past year felt the importance of doctrinal instruction more than ever before. But it is not so difficult to arouse the animal passions to perfect tempest, as it is to make one of the leading truths of revelation plain, and appear to be important, to those who have had no early religious instruction. A lamentable deficiency in doctrinal instruction is no doubt one of the main hindrances to the usefulness of our churches. I mean that this is especially the case in this country. Few can obey the injunction to "hold forth the word of life." Such have been my convictions on this subject that I have felt it to be my duty to give a course of lectures on one of the Epistles of Paul. I hope the way will soon be open to make catechetical instruction an important item of my labors. I suppose more labor may be necessary in accomplishing what I have in view here than in most places even in this country; because but a small minority of this church has been trained in any denomination that regards thorough religious instruction as very important.

Several things have been, and are now, peculiarly trying; the withholding of the special influences of the Holy Spirit, the prevalence of dangerous errors; also the cause of popular education, is but poorly appreciated. At our last state election only a small part of the voters of this township voted in favor of Free Schools.

From a Missionary in Grant Co.

The Struggle.

The difference between the progress of light in a region where missionary effort is employed, and the condition of things where no aggressive operations are made, may be inferred from the enumeration given below.

All the moral machinery enumerated has been set in motion, or else greatly facilitated, by Home Missions.

How can I ever express the gratitude which I feel to the Society for the indispensable aid which we have received for these six years! Never, though I might make the sacrifices of a lifetime; for I shall ever be under obligations to do all that I can, till there shall be no need of such a society. I know not whether to speak in this last report for the year, of the blessings to us as a family; of what has been accomplished during the year; or of the trials through which God has mercifully guided us. I feel that much has been accomplished. Through various agents, 30,000 pages of tracts have been circulated; nine new Sabbath schools formed, and 400 scholars thus brought under the means of grace; 2,000 volumes of the American Tract Society have been circulated. The county has been explored by Bible colporteurs, and those found destitute have been supplied with the precious volume. Only one woman, out of a thousand families, was found who was unwilling to receive this gift which tells of heaven. Temperance has progressed slowly. Our village has greatly improved, and we are now building a large county seminary.

The census of the county presents us with several interesting facts. The number of inhabitants in the county is 11,090; only 134 deaths within the year, thus showing this to be a healthy county. There have died only 18 out of the 700 inhabitants of the county seat, and none of these by any local disease peculiar to the West. There have been fifty schools in the county during the year, with the average number of 1,250 scholars. Whole number who have attended school within a year is 3,709, and 1,128 were found over 20 years old, who can neither read or write. There are 18 houses of worship—Friends 5; Methodist Episcopal 5; United Brethren 2; Christian 2; Baptist 1; Presbyterian, O. S. 1; N. S. 2. O, brethren, when I look over this county and think of our educational interests, and what there is to do for Christ, I wish to live to be an old man. I wish to watch the progress of religion and society. I could tell you of personal matters—of the amount given to the Home Missionary Society, the Tract Society, and to Foreign Missions; of a choir, for which we have struggled for years; of missionary maps, purchased and used to great advantage in lecturing on the history of

Missions, and in the Sabbath school; and I would not even name these things were it not a display of the goodness of God and not anything which we have done—all the glory be to Him.

Missionary Trials.

The following facts are not taken from a missionary report, but are the private outpourings of a brother's heart. He must excuse the liberty we take in sending them forth to plead the cause of himself and others whose experience is but too similar.

I have often thought that if any class of men require the sympathies and prayers of God's people, it is the Home Missionaries. Perhaps there are but few individuals who sacrifice health, bodily ease, and personal comfort for the salvation of men as they do; and there are but few who are so miserably and reluctantly paid for their "work of faith and labor of love" by the people for whose salvation they thus toil and suffer.

Were it not for the punctual, ever timely, quarterly drafts from the Society, our sufferings must have been greatly increased. But among the people who enjoy the fruits of our labor, how small the compensation that we receive, and how reluctantly it is paid us. Frequently, month after month, quarter after quarter, and even year after year, pass by, and we are unpaid. Our just dues are kept back, while the debts and necessities of our families are fast increasing. Our minds are often greatly depressed and clouded by anxiety about the wants of our families. And this has been my lot for years.

It would be out of my power to enumerate the many seasons, when, under such discouragements and distressing anxieties, I have gone to the Lord with my burden, and have cast my care upon him who careth for me, and my weak faith has been strengthened, and my sad and burdened heart comforted and encouraged at a throne of grace.

Remissness of Congregations.

The churches generally—at least where I have labored—fail to come up to their engagements. With a few exceptions, the members are greatly remiss in their attention—not to use a harsher expression—to the wants of a minister and his family. It is a rare occurrence that they ever inquire into his circumstances. This

fall, and the one that preceded it, I hauled my own wood for my winter supply. I took my own horse, hired another and a wagon, and with my little son, a boy 14 years old, loaded and unloaded the wagon, and hauled the wood two miles. The chopping and other expenses cost \$7.50. If I had not done this, we must have suffered through the winter, and been destitute of a sufficiency of fuel to keep us comfortable. If I had hired a man to haul it, it would have cost me about \$20. I was seven and a half days hauling fourteen cords. At the close of each day I was so fatigued and sore from the exercise of loading and unloading as hardly to be able to undress myself for my bed. Since I have been on this field, I have been obliged to sell my cow to procure wheat enough to do my family through winter and spring; and sometimes we have gone to bed supperless.

The last year that I preached to the church at C., they promised to give me \$63 for the one-half of my time. All that they have ever paid me for that year's services is \$10. I have named to them my necessities several times, until I have finally given up all hopes of getting anything from them. I felt the withholding of my just dues by that people the more, as that was the year that the wheat crop failed throughout this region, and also, the year that the cholera prevailed. The consequence was, that everything rose in price. Flour doubled in cost and remained so for six months; and corn-meal also was double its former price. Those were dark days, and days of trial. But we had learned from experience where to go in the time of sorrow. We found him faithful to his promises. He who watches over the "young ravens, and gives them their food when they cry," raised us up, in his providence, kind christian friends, distant many miles from us, who supplied many of our wants during those days of trial.

Some details, affecting to our own minds, but not deemed expedient to publish, are here omitted.

The church to which I have been laboring half of my time for nearly a year, are in arrears to me. They engaged to pay me \$100 for my services. At the commencement of my labors they circulated a subscription for my support among a few, until about \$40 were subscribed, intending to continue the effort by circulating the subscription among the rest until the whole amount promised for my support was subscribed. But by neglect-

ing to do it at the proper time, it still remains unattended to. Nothing more since has been done towards raising the amount promised. On this they have paid me about \$30. It was in this way that they acted towards my predecessor, and for the want of a support he was obliged to leave in the midst of his year. I have given them notice that I will cease to labor among them at the expiration of the year. I have no expectation of getting anything like the amount promised me. Perhaps they may pay \$10 or \$12 more.

I came on this ground before a church was organized. There was no church of our denomination at that time nearer than about 90 miles. There are now two churches in this county which have been organized and established as the result of my labor. To these churches I labored during the years 1842, '43, '44 and '45. During these years the churches always fell short of their agreement. I generally lost from \$12 to \$25 yearly in unpaid subscriptions. These losses were always felt, severely felt by us, on account of the smallness of the support, and the pressing wants of my family. The average salary that I have received for the last eight or nine years annually, has not been much more than \$225. It is true that the Society for the last three years has raised the amount in my commission. If the churches had come up, in any degree, to the liberality and care of the Society, we would have been spared much suffering and anxiety. I know of some ministers in the bounds of our Presbytery whose support from their churches is quite small, so much so, that in order to support their families they have had to connect other employment with their ministerial functions.

I love the work of the ministry. It is dearer to me than my life. I cannot give it up—"Wo is me, if I preach not the Gospel." Out of the ministry, I could, with the blessing of God on my efforts and labors, soon place my family out of the reach of suffering and want, and in comfortable circumstances.

My family consists of a wife and eight children. The two oldest are absent and have been for two years, with the exception of short intervals. I am extremely anxious to educate my children. Our county seminary is about the best in the state, and well supplied with apparatus, &c. The gentleman who has charge of it is a graduate of college, and well qualified to fill the station he occupies. Four of my children attend this seminary. The

yearly expense of their tuition is about \$60. It is at a great sacrifice that I have hitherto continued them in this school. My circumstances are such that I shall be obliged to withdraw them this winter. This is a sore trial to me.

My wife's health has been for years feeble, yet we have been obliged to do without hired help. She has greatly needed assistance, but the smallness of my support has been always such as to put it out of our power to procure it. But she has not only attended to the domestic concerns of her own large family alone and unaided, which have ever been onerous; she has often, by her needle, labored for others, to aid in the support of the family; and has done this frequently to the injury of her own health. This has been a source of grief to me.

Submission and Support.

The Master, however, does not leave his servants without the experience of his sustaining grace.

But we are not disposed to murmur. All these trials have been sent in love, and are designed for our good. They have shown us the vanity of the world, our need of a better arm than an arm of flesh to lean upon, and of a better home than earth. They have driven us oftener to a throne of grace; and we have more and more realized the faithfulness of God, and the preciousness of the promises. He has not only supported us in the dark day of trial, but wonderful and gracious have been the interpositions of his providence towards us. We have learned from experience that we are not in a fatherless world. We had often read it out of his word, that not the least sparrow that wings its way through the air, falls to the ground and dies without his permission—now we *know it*. How often we have pleaded that promise, "Call upon me in the day of trouble; I will deliver thee."

Temperance Action.

The Temperance cause is advancing. There is more than usual interest at present on this deeply interesting subject. Meetings are held weekly in several parts of this county, and one or more public addresses delivered at each meeting. Strong memorials will be sent up to the Legislature this winter, signed by thousands, calling upon it to do something for the suppression of the licensed

traffic in ardent spirits, and the total prohibition of the sale of them as a beverage.

Sabbath Schools vs. Infidelity.

I have organized two Sabbath schools, and supplied them with libraries. My attention has been much called to this subject of late. The great neglect and want of religious instruction of the young, in various portions of this county, has awakened the deep sympathies of my heart for them. The worst kind of infidelity and open and avowed hostility to the Bible are to be found here. These principles are becoming more diffused. Many of the young are already tinctured with them, and many more will be eternally injured unless something can be done to remedy the evil.

Experience has proved that well conducted Sabbath schools have thrown a gracious influence over the neighborhoods and communities in which they have been located. Such a school leads to a proper observance of the Sabbath, at least it goes far in its influence to protect it from that desecration which is so common in this country. By this means, the young will become more and more interested in the Bible, and the great truths contained in it, and thereby a shield will be thrown around them to save them from the soul ruining errors that so much abound in the West. Such schools will tend also greatly to augment the churches, as well as to increase the graces of its members. It was the saying, I believe, of Calvin, "If we would have the church prosper, we must begin in the good instruction of the young." Now, hundreds of the youth here have no pious parents to instruct them in the religion of Christ, none who care for their salvation; and many who have religious parents, have such as are but illy qualified to train them up in the truths and doctrines of the Bible. The only hope for these children, under God, is in the Sabbath school.

OHIO.

*From Rev. Thomas Griffith, Donnels,
Allen Co.*

Church Auxiliaries.

The congregations appear to grow larger and more permanent than they were the last quarter, but I do not know how long this state of things will con-

tinue. We had a very interesting Sabbath school this season. It averaged from 75 to 100 scholars. The children made considerable progress in the study of the Word of God.

We had some girls in our Sabbath school who committed over 3,000 verses and worked hard all the week.

The state of things has changed very much among the rising generation of this region of the country, and I hope that we will be able to make greater improvement still, next spring, if the Lord spare our lives. Last Sabbath we had a very interesting time. The Lord seemed to be present among us; the children were very much affected, and I hope that the Lord will accompany the instruction imparted with divine efficacy.

In closing the school we took up a collection for the Missionary enterprise. The children contributed three dollars to the Missionary fund. This was the first collection that has ever been made in this school for the conversion of heathen children. The amount would be small in an eastern Sabbath school. But it is considered here a very liberal contribution, and I must confess that they did better than I anticipated.

We have two interesting Bible classes that are taught every Sabbath morning at 9 o'clock. They are well attended every Sabbath, unless there is some sickness in the neighborhood.

The people have improved very much since we have commenced our Bible classes. These classes are to be continued all the year, and I hope that the Lord will bless the instruction to the good of the people. The cause of religion is making some progress in this region of the country, though, of course, not as much as I would wish to see.

General Prosperity.

We have made arrangements to pay off all the debt that is against our church; the people have improved very much in their liberality. All the money that is needed to pay the debt has been subscribed. We have built our church *too small*. But at the same time, it is better that it be too small than too large. The people will be more encouraged to enlarge it at a future time.

I have great reason to be thankful for the success which I have met since I came to this field. I feel thankful to your Society for your prompt aid in assisting me to preach the Gospel to the destitute.

Minding the Lambs.

I have preached regularly on the Sabbath—generally twice, beside the examination of the Sabbath school. This has done well the past season. The pupils have committed over 25,000 verses of Scripture and hymns. The good effects of the school are *very plainly seen*, by comparing those who attend it with those who do not. Although it is a Union school, sectarianism is so strong that but few of any other denomination attend. No other denomination is able to sustain Sabbath preaching in the village; consequently the few who belong to other denominations go off to their own meetings, and leave their children to run wild and curse, swear and steal, rather than send them to the Sabbath school—yet none in the place more boldly denounce sectarianism, than these same persons. Judging from their conduct and appearance, we might conclude that ignorance and dirt constituted an essential part of their religion. Undertake to instruct them and they will soon let you know that they, in their own view, understand the whole matter.

Benevolence Increasing.

Our people have done more the past year for benevolence than in any one year before. I presented the cause of Home Missions some time since, and as the result, we have collected fifteen dollars, and four dollars for the American Board; so that while we have had no conversions I trust something has been done for the advancement of Christ's kingdom among us. I acknowledge my obligations to God, and under him to you, for the kind aid you have promptly afforded in sustaining me among this people.

North Western Ohio.

There is an extensive region, embracing several counties, in North Western Ohio, where the institutions of religion and social life are yet in their infancy. Several missionaries of this Society in that section, are struggling under many and protracted difficulties, with enough of success to show that their labors are not in vain. The following extracts are from different reports.

Until within a few weeks, it has been almost impossible to sustain a regular appointment on account of the prevailing

sickness. There are places where there were not well persons enough to take care of the sick. Under such circumstances it has been impossible to collect a congregation. And of this epidemic, my own family has also suffered a share. We have been confined to our beds with fevers; myself for four weeks, my wife for seven weeks, and one of my children for three.

But circumstances have changed, and our prospects are improved; health has returned, and with it congregations are rapidly increasing, and it is to be hoped this "chastening" will afterwards "yield the peaceable fruits of righteousness."

In this destitute field there is much labor to be performed, and few laborers, much abounding wickedness, and our only hope is, that "the Spirit of the Lord will lift up a standard" and cause, that "where sin has abounded, grace will much more abound."

I have just received a renewed commission for another year from your Society, for which I feel truly thankful. The providence of God seemed plainly to indicate that I should still remain in this field; but without receiving aid it would be impossible for me to obtain a comfortable support. Both of the churches are very small and feeble; but they feel a deep interest in having the Gospel, and are willing to do all they can for its support. But few others are willing to do any thing towards sustaining the Gospel. Their education and prejudices have been such, that they have no desire to aid us. We hope, however, that our labors have not been wholly in vain. Prejudice seems to be giving way, and the people begin to appreciate the means of grace, and to be more constant in attending meeting. During the last quarter I have been busily engaged in preaching, visiting the sick, and attending funerals. There have been many sick and many deaths in this vicinity.

In one of my congregations they are now about completing a new school house. We expect the next time I preach there, to remove our meetings from the log cabin into the new building. Our place of meeting then will be much more comfortable and convenient. There is a harmonious and good state of feeling among the members of the church; and we hope we shall enjoy a refreshing from the Lord.

The other congregation is, on the whole, encouraging. One man who has recently

commenced selling spirits, became very much offended at me for some remarks which I made in a Temperance Lecture, and did all he could to injure me, and threatened that I should not be allowed to preach any more in the school-house; but he found great opposition, and was not able to accomplish his wishes. Our meetings are well attended, and the people listen with attention and solemnity to the preaching of the Gospel.

Our Sabbath school has never been so flourishing as it is now. We have recently purchased a new Library, and we have organized a large Bible class, which meets at a different hour from that of the Sabbath school. We feel that we are now laying the foundation for a church and those institutions of the Gospel, which will be the means of great good during all coming time.

MICHIGAN.

From Rev. E. Evans, Southfield, Oakland County.

I have been enabled to go through my labors during the past quarter with some degree of delight and encouragement. Our Sunday school and Bible classes have been very interesting. Our meetings on the Sabbath have been very well attended, considering how many were sick with fevers. All the young converts, who joined us last winter, appear very well, and honor their profession. May the Lord keep them under the shadow of his wings, and preserve them for his heavenly kingdom. God's Spirit, I trust, is still with us to bless the means of salvation.

Unseen Good.

The Lord only knows what would be the state of things in the West, if the A. H. M. S. should withdraw their influence and their aid from this wide field of error, discord, and strife. Our friends will never know the importance of the work they are accomplishing, until they see it in the light of eternity. To form any correct idea of things here, one must mingle with the people, talk with them in their cabins, and hear them tell their ideas of moral and religious subjects.

Many fly through the West, on railroads, or in steamboats, and then report many flattering things; but to know the

truth, and the amount of labor to be done, and what your Society is doing, one must go into the highways and byways, and search out the spirits that are working among the people. I would not speak lightly of other means that are being used for the West—far from it; they are doing much; but the A. H. M. S. is doing more. It is an indispensable engine, in carrying on the work of the Lord through these vast regions. There is no doubt but the patrons of this Society are laying up treasures in heaven.

I feel, that the aid I receive from this Society increases my obligations to diligence in duty.

A Visit.—Night Storm.

Soon after coming to this place, I was requested to preach a funeral sermon for a man, (not a professor,) who died somewhat suddenly. It is the practice here to have funeral sermons preached for every death that takes place, even for children. Some time after this event, I started to visit the bereaved family, that lived some four miles off in the woods—literally in the woods; not a house was to be seen for over three miles, and the sky but seldom. The road, or what seemed a road, was rough, boggy, and tortuous, overlaid here and there with logs of wood, thrown down apparently in a hasty manner. In some places trees had fallen across the track; in others, half-way only, threatening to crush the traveller to the earth.

Before I was fairly out of the woods, I was overtaken by a heavy thunderstorm. In a little time the trees afforded no shelter. I made a seat under my wagon, where I remained for more than an hour. After which, I set off in quest of the object of my journey. I soon found the house, as there are but four in the settlement, occupied by a poor, heartstricken widow, with five children, (one of whom was absent,) the oldest about seventeen, the youngest five years of age. In conversation with her, I learned that she had been a member of the Presbyterian Church in Ohio, and that she had received a letter some four years since, but had never presented it. I found her apparently humble and penitent, and very thankful for my visit. I pointed out to her the promises of our Heavenly Father, especially those which he has given to the widow and the fatherless. I endeavored to show her the responsibilities that now rested upon her, and invited her to

present her credentials to the church, which she promised to do. I exhorted her to set up a family altar, and train her children in the nurture and admonition of the Lord. She professed to be greatly benefitted and comforted. A new path seemed to open before her. I trust she will be enabled to walk in it.

The elder children I counseled in a suitable manner, and after reading the Scripture and prayer, I took my leave. It was after seven o'clock;—the night looked wild. I was pressed to stay, but having engagements for the next morning, I started. The eldest boy accompanied me a little way. The rain soon began to fall again. The young man left me, wishing me "a happy ride home." The storm gathered very fast. The lightning threw its sheeted flame around; the thunder boomed awfully throughout the wild region; the rain poured down in torrents. Meanwhile, it was growing dark; the outlines of the road became more and more indistinct, till finally the track was no longer discernible, except when the lightning lit up "the darkness of the scenery." Instead of holding up, the storm continued to rage fiercer and fiercer; the thunder claps and their reverberating echoes were terribly sublime, while the rapidly succeeding flashes of lightning seemed to set the forest in a blaze, while as an interlude, the fire-flies danced brilliantly amid the intervening darkness. The rain covered all as the bursting of a waterspout. I have met with storms at sea, but such a storm in the woods I never saw before. After having been an hour and a half in the woods, I emerged, having narrowly escaped spending the night there. My horse knew the way better than I did.

It seemed that night, as if,

—"Heaven's blazing magazines
Were all at once disgorged to take by storm
This poor terrestrial citadel of man."

I arrived at home, drenched, yet happy in having been the means of pouring the consolations of the Gospel into the bosoms of the lonely and disconsolate.

Parsonage secured.

Mr. H. Smith, one of the elders of the church in Kensington, Oakland Co., Mich., has made a donation of a house and lot of ground, with comfortable out-buildings, to the Elders of the church and their successors in office, for a parsonage. Should the church cease to exist, then the premises are to be the property of the American Home Missionary Society. One serious difficulty in this place is now obviated, that of finding a place for the minister to live. For the want of a parsonage many of our churches are without the stated means of grace, as comfortable dwellings are scarce and difficult to be obtained.

Ministers are Workers.

They are not drones in society—neither are they objects of charity. They earn their bread as truly as any other class in the community. And when deprived of what is necessary to their comfortable living, and securing an education for their children, they will feel that they are wronged. But they shrink with instinctive delicacy from the painful task of pleading their own cause against established popular opinion.

Notice to Missionaries of the A. H. M. S.

MARCH REPORT.

Dear Brethren—By the terms of your Commissions, a *Statistical Report* is to be forwarded to the Society on the 1st of March. The data supplied by such reports are indispensable for making out a full exhibition of the doings of the Society for the year. We therefore make early and earnest request, that you will furnish the particulars named in the following list, in a special communication, mailing it as early as the **FIRST DAY OF MARCH NEXT**.

If by the terms of your commission, a quarterly report is due from you to this office at the same time, you can, of course, forward that on the same sheet. But you are requested, on no account, to delay your statistical report after *March first*.

1. Name of the church, with the township, county, and state, and also the Post Office address of the Missionary.
 2. Number of hopeful conversions.*
 3. Number added to the church by profession.*
 4. Number added to the church by letter.*
 5. Number of Sabbath school and Bible class scholars.
 6. Number of volumes in S. S. library.
 7. Number of Temperance subscribers.
 8. Contributions to benevolent objects, such as
 - Home Miss. \$ ———
 - For. " \$ ———
 - Bib. Soc. \$ ———, &c., &c.
 9. Other interesting facts, such as the erection and completion of church edifices, number of young men preparing for the ministry, &c.
- Affectionately yours,

MILTON BADGER,

CHARLES HALL,

Secretaries of the A. H. M. S.

* To be reckoned from March to March, if you have been in commission the whole year; if not, for the portion of the year between these dates, which your commission covers.

Appointments by the Executive Committee of the A. H. M. S., during the month of November, 1850.

Not in commission last year.

Rev. C. Bradshaw, Bounds of Osage Presbytery, Mo.
 Rev. W. A. Niles, Beaver Dam, Wis.
 Rev. Horace M. Parmelee, Fairfield, Wis.
 Rev. Ebenezer Raymond, Fairfield, Ill., half the time.
 Rev. Erastus Colton, Niles, Mich.
 Rev. Oliver W. Mather, Mackinac Island, Mich.
 Rev. James Nell, Dearborn and Flat Rock, Mich.
 Rev. William W. Atwater, Lima, Mich.
 Rev. Henry Herrick, Ticonderoga, N. Y.
 Rev. Rufus R. Demming, Burke, N. Y.
 Rev. Hiram Eddy, Elliptonville, N. Y.
 Rev. P. J. H. Myers, Clintonville, N. Y.
 Rev. J. N. Naff, Tazewell County, Va.

Re-appointed.

Rev. J. B. Madoulet, Germans, Dubuque, Iowa.
 Rev. W. W. Whipple, La Grange, Mo.
 Rev. Milton Wells, Troy, Wis.
 Rev. Calvin Warner, Elk Grove, &c., Wis.
 Rev. A. D. Laughlin, Wyoming Valley, Wis.
 Rev. Luther Clapp, Wauwatosa, Wis.
 Rev. A. S. Allen, Dodgeville, Wis.
 Rev. John Lewis, Platteville, Wis.
 Rev. Edwin E. Wells, Destitute in bounds of Fox River Union, Ill.

Rev. Elisha Jenney, Destitute in bounds of Illinois Presbytery.
 Rev. D. Pinkerton, Half the time Antioch, Ill.
 Rev. John V. Downs, Ringwood and Richmond, Ill.
 Rev. A. W. Henderson, Morris, Ill.
 Rev. G. W. Elliott, Washington, &c., Ill.
 Rev. E. G. Smith, Dover, Bureau Co., Ill.
 Rev. Dean Andrews, Marshall, Ill., and Clear Creek, Ind.
 Rev. Henry Toecke, Ger. Ch., Bethlehem, Ind.
 Rev. James Thomson, Wabash, Ind.
 Rev. Asa Martin, Hartford, &c., Ind.
 Rev. S. W. Whitney, McKemie Presb. Ch., Va.
 Rev. Henrie Smith, Leesburgh, Va.
 Rev. Lee C. Brown, Wythe and Carroll Cos., Va.
 Rev. L. R. Morrison, Lebanon, &c., Va.
 Rev. J. H. Newton, Ferrysburgh, Ohio.
 Rev. P. C. Baldwin, Texas, Waterville, &c., Ohio.
 Rev. John N. Whipple, New Albany, Jefferson, &c., Ohio.
 Rev. Harvey Hyde, White Lake, Mich.
 Rev. S. A. Henton, Bruce and Armada, Mich.
 Rev. H. E. Eastman, Somerset, Mich.
 Rev. Andrew Govan, Half the time, Byron, Mich.
 Rev. H. A. Taylor, East Sugar Grove, Pa.
 Rev. T. A. Gale, Sheridan, N. Y.
 Rev. Isaac Chichester, Beunington, N. Y.
 Rev. P. R. Kinne, Chemung, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of November, 1850.

Correction.—In the receipts of the Connecticut Missionary Society, published in the Home Missionary for December, instead of the acknowledgement from Jewett City, read

Jewett City, Ch. and Soc., of which \$30 is to const. Nehemiah T. Adams, L. M.,	34 00
Canterbury, Ch. and Soc., to const. Rev. R. C. Learned, L. M.,	40 00

NEW HAMPSHIRE—

Bennington, Mrs. Deborah Whittemore, by B. Perkins,	10 00
Derry, Presb. Ch., by Rev. B. P. Stone,	67 00
Fishersville, Mrs. Jane Chandler,	10 00
Hanover, Ladies' Benev. Soc., by Mrs. Blaisdell,	97 00

VERMONT—

Bennington, a Friend,	1 00
Chester, Ladies' Circle of Industry, by J. A. Stone,	2 00
Halifax Center, Ladies' H. M. S., by B. Perkins,	12 00
Windham, a Friend,	5 00

MASSACHUSETTS—

Home Missionary Society, by B. Perkins, Treas.,	1,000 00
Andover, South Parish, bal. of Coll, by Rev. J. L. Taylor,	2 00
Berkshire Co. H. M. S., South New Marlborough, a Friend, to const. Rev. Otis Lombard a L. M.,	30 00
Hadley, Mrs. Jemima Warren, by Rev. Dr. Woodbridge,	5 00
South Reading, Burrage Yale, of which \$30 is to const. Mrs. Mary B. Abbott a L. M.,	60 00

RHODE ISLAND—

Providence, a Friend,	2 00
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CONNECTICUT—

Bethlehem, Fem. Cent Soc., by Mrs. Abby Church,	10 00
Chester, Rev. E. G. Swift,	6 00
Clinton, Benev. Assoc., by E. A. Elliott,	30 00
Colchester, a Widow's Mite,	5 00
Durham, Denis Camp,	90 00
Hamden, J. R. Bradley,	50
Madison, Ladies' Cent Soc., to const. Mrs. P. W. Meigs a L. M., by Miss S. E. Grave,	30 08
Middlebury, Ladies' Benev. Soc., by R. Crane,	13 00
New Haven, J. North, \$10; Mrs. S. Hooker, \$1,	11 00
New Haven, West Cons., by A. Townsend, Treas., viz. :— Hamden, Mount Carmel, \$13 65; Wolcott, \$12,	25 65
New London, Second Cong. Ch., of which \$30 is from a Friend to const. Mrs. Elizabeth H. Pool a L. M.,	194 52
Ridgefield, First Cong. Ch. Sab. Sch., by E. B. Jones,	17 73
Rockville, Second Cong. Ch., by Rev. A. Sharpe,	154 00
Roxbury, Leander Blakeman,	8 00
Salisbury, in full of legacy of the late Moore Chittenden, by T. Chittenden, \$152 88; Mrs. Mary S. Lee, \$5,	157 88
Scotland, Cong. Ch. and Soc., to const. Mrs. Olive Taylor a L. M., by Rev. T. Tallman,	40 00
Sharon, John Elliott, L. D.,	100 00
Winchester, Cong. Ch. and Soc., by Rev. J. H. Dill,	23 00
Winsted, Cong. Ch. and Soc., by Rev. I. Pettibone,	43 75
Woodbury, North Cong. Ch. and Soc.,	51 64

NEW YORK—

Albany, Mrs. Delinda Clark, in full to const. Miss Hannah Green, of Hudson, a L. M.,	25 00
Beaverkill, Presb. Ch., by Rev. T. Larcum,	7 18
Bedford, L. I., Cong. Ch. Mon. Con. Coll, by D. O. Calkins,	1 00
Binghamton, Presb. Ch., by Rev. J. Humphrey,	25 00
Brooklyn, L. Wynant, Bridge St. Cong. Ch.,	5 00
First Presb. Ch., a Member,	20 46
South Presb. Ch., Mon. Con. Coll, by W. R. Dwight,	2 00
Third Presb. Ch., Mon. Con. Coll, by W. W. Hurlbut,	46 58
Colchester, Miss Sarah Downs, \$50; Presb. Ch., \$15,	26 17
Durham, in part of legacy of David Baldwin, by J. Finch, Ex'r., \$100; Abijah Pratt, to const. Mrs. Mary Cone, of Lowville, a L. M., \$30,	65 00
Fredonia, Presb. Ch. Mon. Con. Coll, by A. H. Walker,	130 00
Glen's Falls, Presb. Ch. \$30 of which is to const. Mrs. Caroline E. J. Rosenkrans a L. M., by Rev. A. J. Fennell,	19 00
	52 00

Gloversville, A. Judson,	100 00
Harlem, Presb. Ch., by E. Ketchum,	90 00
Jefferson, Dr. Cooper,	5 00
Montgomery, Presb. Ch., by George Eager,	110 00
New-York City, viz. : A. M. Bruen, \$100; John McComb, to const. Miss Mary M. Peters, of East Bloomfield, N. J., a L. M., \$30; Isaac Blain, \$10; Angell, Engel & Hewitt, \$6; M. Merrill, \$2; Master T. B. Richards, \$1 50; Avails of Children's Fair at 61 Ninth st., \$1 62,	151 12
Allen St. Ch.,	59 20
Carmine St. Ch. Sab. Sch. H. M. S. Assoc. by A. Boynton,	71 07
Central Ch., J. M. Halsted, \$30; F. Bacon, \$2,	32 00
Church of the Puritans, G. D. Phelps, \$75; O. E. Wood, \$50; Mon. Con. Coll, \$33 73,	158 73
Thirtieth St. Presb. Ch., by J. Danforth,	25

NEW JERSEY—

Paterson, a Friend,	10 00
Whippany, Presb. Ch., by Rev. N. B. Pearce,	5 00

DISTRICT OF COLUMBIA—

Washington City, Daniel W. Hall, \$10; Mrs. Sarah C. Hall, \$10; Mrs. Clarissa Hall, \$10,	30 00
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OHIO—

Chester, Meigs Co., legacy of the late John White, by J. C. Bestow,	566 04
Elyria, Mrs. Harriet S. Perry, L. M.,	30 00
Homer, Presb. Ch., by Rev. E. A. Beach,	7 00
McKean, Cong. Ch., by Rev. E. A. Beach,	12 12
Mill Grove, Presb. Ch., by Rev. J. M'Cutchan,	15 00
Perrysburgh, Presb. Ch., Mon. Con. Coll, by Rev. J. H. Newton,	6 91
West Unity, S. E. Blakeslee,	1 00
Whiteford and Sylvania, Cong. Ch., by Rev. J. B. Taylor,	15 00
A Friend,	5 00

INDIANA—

Marion, Rev. A. Hawes, in full, to const. Miss Clara Hawes a L. M.,	7 50
Parkerburgh, Presb. Ch., by Rev. M. Chase,	7 00
Winchester, Presb. Ch., by Rev. J. G. Brice,	3 00

ILLINOIS—

Carthage, E. De Burgoine,	5 00
Elk Grove, Cong. Ch., by Rev. B. B. Drake,	25 00
Greenwood, Presb. Ch., by Rev. I. A. Hart,	22 00
Hadley, Presb. Ch., by Rev. W. G. Taylor,	15 00
Half Day, Ch. and Cong., by Rev. A. Kent,	3 50
Newton, Presb. Ch., by Rev. C. S. Cady,	12 40
Peru, Presb. Ch., by Rev. D. S. Dickinson,	5 50
Round Prairie and Plymouth, by Rev. M. Kimball,	3 25

MICHIGAN—

Adrian, First Cong. Ch., by L. G. Berry,	40 00
Cassopolis, Presb. Ch., by Rev. G. F. Bacon,	3 25
Lawrence, Cong. Ch., by Rev. M. Harrison,	2 50
Paw Paw, Presb. Ch., by Rev. J. McLaurin,	5 00
Somerset, Presb. Ch., by Rev. H. E. Eastman,	10 00

MISSOURI—

Herron, by Rev. A. G. Taylor,	7 25
Midway, by Rev. C. Hoffmeister,	8 00
Mount Zion, by Rev. A. G. Taylor,	10 50
Parkville, Presb. Ch., by Rev. G. S. Woodward,	6 00
Troy, Presb. Ch., by Rev. D. Dimond,	7 00

WISCONSIN—

Blake's Prairie, Cong. Ch., by Rev. C. W. Munroe,	5 00
Boner Branch, by Rev. C. Warren,	4 15
East Troy, Presb. Ch., by Rev. C. Morgan,	11 50
Elk Grove, by Rev. C. Warren,	11 67
Kenosha, Ch. and Cong., by Rev. J. Gridley,	32 00
Marquette, Wis., 1st Presb. Ch., \$6 32; Rev. J. H. Kasson, \$5,	11 32
Troy, Cong. Ch., to const. Rev. Milton Wells a L. M.,	30 00
Waupun, Cong. Ch., by Rev. E. G. Bradford,	5 00

IOWA—

Brighton, Cong. Ch., by Rev. F. A. Armstrong,	5 00
Clay, Cong. Ch., by Rev. F. A. Armstrong,	7 50
Farmington, Con. Ch., by Rev. H. Adams,	10 00
Seahorne's School House, by Rev. G. Lewis,	1 67

SANDWICH ISLANDS—

Kohala, Rev. Mr. Bond's Church,	30 00
	\$4,383 04

J. CORNING, Treasurer.

Of the \$100 from Farmington, Ct., acknowledged in the September number, Ten Dollars was from Mr. and Mrs. Timothy Cowles, in full, to constitute Mr. Samuel H. Cowles a Life Member.

Donations of Clothing, &c.

Bangor, Me., Ladies, by Rev. Enoch Pond, a box,	75 00
Chester, N. Y., Ladies' Circle of Industry, by Mrs. J. A. Stone, a box,	25 50
Grafton, Vt., Ladies' Sew. Circle, by N. B. Williston, a box,	25 65
Greenfield, Mass., Second Cong. Ch. and Soc. Ladies', a barrel,	63 79
Newport, N. H., Ladies' Sew. Soc., by Joanna Wooda, a box,	94 92
Pembroke, N. H., Mrs. Joseph Lane, a box of books, by Rev. B. P. Stone,	94 14
Pittsfield, Mass., Young Married Ladies' H. M. Sew. Soc., by Mrs. Lucy M. Clough, a barrel,	25 70
Swanton, Vt., Benev. Soc., by Daniel Bulard, a box,	68 00

The Central Agency at Utica, N. Y., acknowledges the receipt of the following names to Nov. 20, 1850.
Rev. R. F. CLEVELAND, Secretary.

Albany, Fourth Presb. Ch., of which \$30 is to const. Rev. G. R. Rawson a L. M.,	74 00
Amboy, G. C. White, to const. Mrs. Marietta White a L. M.,	30 00
Chaumont, by Rev. J. A. Canfield,	12 50
East Whitehall, Robert Adams,	4 00
Lowville, Stone Square, Mrs. Bailey,	5 00
Lysander, by Rev. E. C. Beach,	33 00
Madison, bal. of Coll.,	1 00
Middle Granville, Cyrus Hall,	4 50
Onondaga Hollow, by J. Swan,	6 50
Otisco, of which \$30 is to const. Mrs. Lucy Darrow a L. M., by Rev. A. K. Strong,	67 00
Redfield, Amos Johnson, for Minnesota,	15 00
Russia, by Rev. Rufus Pratt,	33 34

Sherburn, a Thank-offering from a Mother, \$5; Mrs. Betsey Sanford, by Rev. A. C. Tuttle, \$10,	15 00
South Granville, Coll., \$8 38; James Hopkins, \$5; Rev. D. C. Tyler, \$0 45,	13 83
Syracuse, Evan. Ger. Luth. Cong., by C. Rechenberg,	8 00
Wampsville, Coll., in part,	7 50
West Granville, Fem. H. M. S., by Mrs. Oliphant, to const. Rev. Charles Doolittle a L. M.,	30 00
Whitehall, Presb. Ch., Coll., by Rev. L. Kellogg,	122 00
Whitney's Point, by Rev. J. N. Lewis,	16 67
Exeter, Ladies, a box valued at \$20.	
	\$498 84

Receipts of the Western Agency at Geneva, N. Y., from June 27 to Nov. 28, 1850. Rev. J. A. MURRAY, Secretary.

Albion, Ladies' Miss. Soc., to const. Mrs. Mary Goodrich, Mrs. Lucy Nicholson, Mrs. Nancy Curtis, and Mrs. Harriet Hopkins, Life Members, by Mrs. A. Noble, Treas., \$125; Coll., \$45 08,	170 08
Attica,	14 00
Aurora, Charles C. Young, in full, to const. Charles Edward Young a L. M., \$10; Coll., \$23,	23 00
Bellona, Legacy of Wm. Barnes, by Mr. Pow, Ex'r.,	100 00
Beloit, Wis., by H. M.,	9 00
Bennington, by Rev. I. Chichester,	25 00
Bristol, Mrs. P. Whitmarsh,	10 00
Buffalo, viz.:	
First Presb. Ch., James Crocker, L. M., \$30; Ladies' H. M. S., bal. by Mrs. Joseph Dart, Treas., \$42 37,	72 37
North Presb. Ch., G. B. Rich, \$100; others, \$80, to const. Benjamin Hodges, George P. Wallbridge, Chauncey D. Cowles, Cyrus M. Fay, Morris Butler, and Charles Taintor, Life Members,	180 00
Castleton, Mrs. Benjamin, in part, to const. Clarence L. Benjamin a L. M., \$10; Coll., \$2 12,	12 12
Cayuga Bridge, H. Willard, in full, to const. Edward P. Willard a L. M., \$25; Mrs. P. Willard, \$10; John Daniels, \$5; others, \$9 25, in full, to const. Rev. Medad Pomeroy a L. M.,	49 25
East Bloomfield, Silas Eggleston, in full, to const. Rev. H. Kendall a L. M., \$25; Josiah Porter, \$50; Mrs. Electa Gauss, \$10; Calvin Pomeroy, \$10; Mrs. O. Steele and husband, \$10; Mrs. Louisa Rice, \$10; H. W. Hamlin, \$5; T. Sprague, \$2; M. Wheeler, \$5; others, \$11; by Myron Adams, \$77; Ladies' Miss. Soc., by Mrs. Josiah Porter, \$54 25,	268 25
Elmira, E. S. Skinner, \$10; Robert Covert, \$10; Deacon Potter, \$10; R. C. Rice, \$8; others, \$23 06,	59 06
Gainesville, by Rev. I. M. Ballou,	5 00
Geneva, Perez Hastings, to const. Miss Susan C. Hastings a L. M.,	30 00
Genoa, Northville, Rev. N. D. Graves, \$48; L. Seymour, \$3; Five Corners, by Rev. W. S. Franklin, \$20,	71 00
Greenwood, Deac. Manning,	5 00
Howard, by Rev. L. Rose,	11 00
Ithaca, J. B. Williams, in full, to const. George R. Williams and Mary L. Williams, Life Members, \$30; C. E. Hardy, to const. Mrs. Mary Williams a L. M., \$30; Mrs. T. S. Williams and family, \$10; Mrs. Sarah Miller, \$10; G. D. Beers, \$10; Rev. Dr. Wisner, \$5; W. P. Luce, \$5; others, \$70 77,	190 77
Lakeville, Ladies' Miss. Soc., by Mrs. Anna Riley, Treas.,	10 00
Livonia, Charles P. Pierce, in full, to const. Miss Maria Pierce a L. M., \$10; Mrs. A. E. Pierce, \$8; others, \$25,	43 00
Lyons, John Gilbert,	10 00

Mead's Creek, a Friend,]	25 00
Medina, bal.,	9 00
New Hudson, by Rev. Daniel Russell,	25 00
North Bergen,	6 00
North Chili, by J. Wells,	15 00
Ovid, A. Joy, \$25; J. L. Eastman, \$10; Chester Eastman, \$10; Mrs. A. Donald- son, \$10; Coll., \$21 30,	76 30
Owego, Ladies' Miss. Soc., by Mrs. J. J. Taylor, (also a box),	10 00
Palmira, by G. I. Beckwith, \$44 10; R. Johnson, \$5; W. H. Borman, L. M., in part, \$15,	64 10
Parma Center,	17 00
Penn Yan, W. Root and family, \$7 25; oth- ers, \$3; Legacy of D. S. Marsh, by E. B. Jones, Ex'r., \$250,	260 25
Perry Center, in part, to const. Mrs. Jane B. Turner, of Colesburgh, a L. M.,	19 00
Prattsburgh, Coll., \$48 05; W. G. Downs, \$50; D. Hays, to make Mrs. Magdalena Hays a L. M., \$30, by Rev. B. C. Smith; Ladies' H. M. S., by Miss Porter, Sec., to const. Mrs. Polly Waldo a L. M., \$32,	160 05
Pultney, Presb. Ch., by E. B. Jones,	24 00
Sennett, by Rev. C. Anderson,	20 53
Skaneateles, by Rev. Mr. Bush,	30 00
South Danaville,	5 00
Springwater,	7 00
Syracuse, Miss Harriet Munson, L. M., by Rev. O. Miner,	30 00
Sweden,	23 00
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	\$2,196 13

Rev. CALVIN CLARK acknowledges the receipt of
the following sums in Michigan:

Avon, N. Y., freight of box,	3 43
Galesburgh, Presb. Ch.,	5 20
Grand Rapids, Cong. Ch.,	11 50
Gull Prairie, Presb. Ch.,	27 56
Homer, Presb. Ch., by A. Lewis,	5 00
Portland, Cong. Ch.,	50
Union City, Cong. Ch.,	3 00
Van Buren, Presb. Ch.,	5 43
White Pigeon, Presb. Ch., \$16 09; a Friend, \$20,	36 09
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	\$97 71

Rev. DEXTER CLARY acknowledges the receipt of
the following sums in Wisconsin:

Beloit, First Cong. Ch., bal. of Coll., \$32 52; B. Durham, in part to const. James Durham a L. M., \$15,	47 52
East Troy, Cong. Ch.,	11 50
Janeville, Cong. Ch.,	16 70
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	\$75 72

The Massachusetts Home Missionary Society ac-
knowledges the receipt of the following sums in
the month of October, 1850. BENJAMIN PERKINS,
Treasurer.

Boston, Mrs. Hitchcock and Mrs. Flak, \$12; a Friend of Missions at the West, \$10,	22 00
Boxford, Rev. Mr. Coggin's Soc.,	52 55
Braintree and Weymouth, Union Soc. Lad- ies' Benev. Assoc., to const. Mrs. Jo- seph Richards a L. M.,	37 25
East Abington, Rev. Mr. Walker's Soc.,	8 60
Easthampton, Hon. S. Williston,	150 00
Essex, North Conference, Coll. at meeting, Foxboro', Cong. Ch. and Soc.,	27 00
Franklin Co., H. M. S., C. Root, Treas., North Orange, Orthodox Cong. Soc., \$21 25; Conway First Cong. Soc., \$6 33; Sunderland Cong., Soc. Mon. Con. Coll., \$28 35; Bernardstown Cong. Soc., to const. Joel N. Dewey a L. M., \$31 27; Shelburn Falls, a Lady, \$1,	117 37
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	90 20

Gloucester, Annisquam, Mon. Con. Coll.,	14 46
Halifax, Cong. Soc.,	13 05
Hamilton, Cong. Soc.,	80 00
Haverhill, David Marsh, L. D.,	100 00
Quincy, Ladies' H. M. S.,	12 00
Randolph, Rev. Mr. Hitchcock's Soc.,	51 52
South Braintree, a Lady,	50
Taunton, Trinitarian Cong. Soc., to const. B. C. Hatch, Joseph Wilbur, Mrs. Almira Maltby, Miss Sarah Seabury, and Miss Abby Williams, Life Members,	150 00
Wayland, Mrs. M. T. Bigelow, to const. Mrs. Harriet Garrison a L. M.,	30 00
A Friend,	2 00
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	\$956 50

Receipts of the Philadelphia Home Missionary So-
ciety, from Sept. 1 to Nov. 1, 1850. Rev. ROBERT
ADAMS, Secretary.

NEW JERSEY— Boonton, bal. of Coll, by John Hill,	75 00
Newark, Central Presb. Ch.,	67 25

PENNSYLVANIA— Carlisle, Presb. Ch.,	72 14
Coudersport, by D. B. Brown,	12 50
Dauphin, by Rev. G. R. Moore,	12 50
Erie, Board of Agency, by George Sel- den, Treas.,	64 16
Great Bend, Presb. Ch., by Rev. J. B. McCreary,	6 25
Greenhill, by Rev. W. W. Taylor,	12 50
Kendall Creek, Cong. Ch., by Samuel Porter,	6 25
Manayunk, Presb. Ch., by Rev. A. Cul- ver,	25 00
Meadville, by Rev. R. Craighead,	69 68
Mount Joy, by F. D. Harris,	50 00
Philadelphia:	
First Presb. Ch., J. B. Lapsley, \$100;	
M. W. Baldwin, \$50,	150 00
Third Presb. Ch., Mrs. Farrand,	2 50
Arch St. Ch., A. B. Fahnestock,	10 00
First Presb. Ch., N. L., Coll.,	53 16
Central Ch., N. L.,	52 15
First Presb. Ch., Southwark,	70 82
First Independent Ch., Miss. Soc.,	30 00
A Friend,	1 00

Pittsburgh, Third Presb. Ch., R. Ed- wards, \$100; J. Bissell, \$25; Wm. M. Semple, \$25; Wm. Thaw, \$25; J. K. Moorehead, \$25; George Albree, \$10; A. P. Child, \$10; J. N. Jones, \$10; Thomas Hampton, \$10; H. W. Wil- liams, \$10; A. Gordon, \$10; J. M. Marshall, \$10; L. R. Livingston, \$10; A. A. Hardy, \$10; D. Bushnell, \$10; others, \$34,	384 06
Providence, by Rev. Joseph Barlow,	25 00
Wellsboro', by Rev. J. F. Calkins,	12 00
Wysox, Presb. Ch., by Rev. D. Williams, York, Presb. Ch., Samuel Small, \$30; Mrs. McDonald, \$25; Mrs. Gen. Spang- ler's family, \$17; Mrs. Samuel Small, \$10; Mrs. Cassat's estate, \$10; P. A. Small, \$10; Miss Montgomery, \$10; others, \$51,	25 00
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	163 06

DELAWARE— Indian River, Cong., by Rev. C. H. Mus- tard,	8 00
Wilmington Presbytery, by Jacob Fer- ris, Treas., Pencader Ch., \$31 10; Port Penn, \$16 10; St. George's, \$19 30; Drawer's, \$16,	82 50

MARYLAND— Bethesda and Sharon Chs., by Rev. R. A. Smith,	25 00
Wilmington Presbytery, by J. Ferris, Treas.,	94 76

VIRGINIA— Accomac, C. H., by H. Perkins,	2 00
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THE HOME MISSIONARY.

Go, PREACH the GOSPEL. *Mark* xvi. 15.
How shall they preach except they be SENT? *Rom.* x. 15.

Vol. XXIII.

FEBRUARY, 1851.

No. 10.

Cheap Church Edifices.

It is now pretty generally conceded, that the feeble congregations of the West ought rarely to seek assistance from the East, in building houses of worship. There is a point where charity ceases to be a blessing to those who receive it; and that point is reached when they come to lean upon assistance, and relax in that stern self-denial which is essential to their best moral training. The observation of a quarter of a century teaches that this debilitating effect is—not always, indeed, but frequently—produced on a community, when it is assisted both in supporting its minister and in building its house of worship. Aid may be indispensable, in one form or the other; but we deem it far better that it be given for missionary labor than to build edifices. The amount needed for the former is definite in each case, its importance and propriety can be judged of by those having the ministrations of the funds; whereas, the sum needed in aid of a church building, fluctuates with the taste or the caprice of the people, and no conditions appended by the donors can secure a wise and economical application of the charity. Money laid out on the living ministry usually has this preeminence, that it produces quick returns, in the training and conversion of souls—results that propagate themselves by producing other

similar fruits, and that are imperishable in their nature. Give the people a faithful ministry, and let the meeting house be one of the fruits which the culture of that ministry will produce, and it will be used and valued by the people. The struggle to build may be a hard one; but that very hardness is needful to give tone to the mental and moral constitution of a congregation. As well might a boy grow to be a sturdy man without the discipline of labor, as a people be habituated to do their duty in the maintenance of religious institutions, and compacted into a congregation, without being obliged to help themselves as much as possible.

The *general rule*, therefore, in our judgment, should be, that western churches *build their own meeting houses*, in such style and at such expense as their means will allow. When they become stronger, they can enlarge or build anew, as circumstances require. Exceptions to this rule, there ought to be, of course, but they need not be so numerous as the partiality and self-indulgence of those interested would make them.

If then, it be the duty of the western congregations to supply themselves with houses of worship, if possible at their own expense; every information that can assist

them in doing it to the best advantage, should be made available. The Home Missionary has, in previous years, contained various hints on cheap churches, and particularly in reference to the erection of churches of *sundried* bricks. Our attention has been drawn to an experiment of this kind in Michigan, made by one of our missionaries, after great pains, by correspondence and personal examination, to obtain all the information requisite. After the lapse of a suitable time, to test the results of the plan in that climate, we have determined to publish the details of the erection of that church, showing what has *actually been done* in a given case; and of course enabling others to judge what may be done in other cases.

**Particulars of a Church Building
in one of the Newest Counties of
Michigan.**

Plan of the Building, &c.

The house is 48 by 32, outside; walls, 1 foot thick, and 16 feet high; vestibule, 8 feet by 30 in the clear. A large double door in front leads into the vestibule; from this, two smaller doors open into the auditory or principal room, at the head of the 2 aisles. On each side of the front door, is a window of 36 lights 8 by 10 glass; and 3 windows, on each side, lighting the auditory. Pulpit in the front end, between the aisles; 2 courses of seats in the rear, elevated two feet for the choir. The house is warmed by stoves in the vestibule, whose pipes pass into the auditory, nearly over the aisles to the rear of the church, where they unite in a larger pipe, and pass up to a chimney in the rear wall. Large beams of timber rest on the front wall and the wall of the vestibule, and with those walls form the foundation of a tower, 10 feet square and 18 feet high above the side walls. The cornice and raking cornice project 18 inches all round.

Process of Making the Bricks.

After selecting a suitable spot for a brick yard, near water, a space was leveled and cleared off sufficiently large to lay the bricks to dry. Near the water, clay was ploughed up, and made wet enough for moulding, and trodden with oxen. Sand was employed just enough to prevent cracking when dry. The bricks were moulded 1 foot long, by 54

inches wide and 4 thick. They are made of scant width, so that when laid side by side in the wall, there may be a small cavity to be filled by mortar, which should be of the same material as the brick. When dried, the whole becomes one solid mass. No straw or other fibrous material has been found needful to give them tenacity. The bricks remain where they are laid after being moulded until they are dry enough to be removed, when they may be piled up and covered with boards till wanted for use. They should stand about ten days before being laid in the wall.

Foundation.

Particular pains were taken to get a solid foundation. A trench was dug, 2 feet wide and 2 feet deep; 2 inch plank were laid level on the bottom, and the trench filled up with cobble-stones closely packed. If these cannot be obtained, hard burnt brick may be substituted; one object being, to intercept the dampness from rising from the earth to the walls. On this, a stone wall, 19 inches thick and 2 feet high, is laid, with a water table of burnt brick projecting an inch.

No wood need be employed in the wall, except the window and door frames. In finishing, the work can be securely nailed directly on the bricks.

No lathing is required for the inside wall; the plastering is done with the usual composition for that purpose.

Outside Finish.

The following is the composition of the mortar applied over the whole, outside of the building.

1 part water lime, (if not to be had, substitute gypsum, or plaster of Paris.)
3 parts quick lime.

4 parts sand—more if the mortar is inclined to crack.

The above is mixed and spread over the bricks as thinly as can be and obtain an even surface. Over this, when it is hard enough to receive it, a *finishing coat* is applied as follows:—

5 gallons of water.

5 quarts of coarse salt.

Boiled and skimmed; then add—
3 pecks of fine lime slaked in boiling water.

1 lb. alum.

† lb. copperas.

1 lb. pot or pearl ash.

4 quarts fine sand.

Add any coloring matter to suit the fancy.

Cost, Appearance, &c.

The edifice constructed as above, cost in all *fourteen hundred dollars*. The joiner's work, though plain in style, is of the best kind; so is the painting. As to appearance, it is described as exceedingly neat and appropriate. The weather does not affect it; neither frost or rains appear to act on it, nor is it believed they can, so long as the building is kept under a good roof.

The missionary, from whose communications these facts are mainly derived, concludes his last letter as follows:—

"A gentleman in this vicinity, one of the elders of the church, was induced to try the same mode of building, and has erected a beautiful dwelling, in which he now lives. His house is 24 by 36 feet, 2 stories high, with a wing 12 by 24 feet. The whole expense was \$500; he could not have built a house of those dimensions in any other way, in this country, for less than \$1,000.

If this communication shall prove beneficial to any poor church, I shall feel abundantly rewarded for making it."

Echoes from the West.**OREGON.**

From Rev. G. H. Atkinson, Oregon City.

Dedication of a Church.

It cannot be without emotion, that the descendants of the Puritans, who sit with safety and delight under the shadow of institutions which their fathers planted two hundred years ago on the Atlantic coast, now look across the continent, and see a continuation of the same processes of spiritual achievement going forward on the Pacific shore. In itself considered, the rearing of a house of worship is no great fact; but contemplated as a seminal event, as the first in a series which shall end only with time itself, and which involves the most momentous results to individuals and to communities, the erection and dedication of this first house of worship, consecrated to the exhibition of those doctrines which distinguish the sons of the Pilgrims, forms an era in the moral progress of our nation. Let us give thanks to God, that now there is one spot, where may be stately taught the views of christian doctrine and experience which our pious ancestors crossed the ocean to propagate, and where their modes of training the people to holy living by continuous instructions, may be practiced.

The house of worship of which I have previously written, has been finished and dedicated to God; and we now rejoice,

that we may meet from Sabbath to Sabbath, for prayer and praise and sacred instruction, in a neat and pleasant sanctuary. Although it has cost me much effort and anxiety, yet in all things Providence has favored. It was commenced by referring it to the Holy One; and the impression was that we should accomplish it this year. Was not the impression made by the Holy Spirit, who is in the world, not only to prepare souls for heaven, but to direct every human agency in promoting the kingdom of Christ?

In all the difficulties attending this work, He hath been our help. If there is any part of a missionary's experience more valuable than another, it is the frequent occurrence of trials, in which he feels his strength to be from above; and the firm expectation of divine support or deliverance doubtless becomes a fixed habit with one so situated, sooner than with those who are surrounded by earthly helpers.

The exercises of the dedication were conducted in part, by ministers of other denominations. The house was full, and many were there who had never before witnessed such services; yet, from the attention and apparent interest in all that passed, we felt that no series of discourses upon the subject of divine worship, could so deeply impress the mind, as the simple act of dedicating this house to God. It was felt that this was *God's house*, and that He would here meet spiritual worshippers as truly as He did in the temple on Mount Moriah by a visible Shekinah.

We could say much of the importance of our house of worship to ourselves, to the community, to the many strangers who are visiting us, and to the cause of

religion in the land. But it is enough to say, that the moral estimate of sanctuaries at home is not too high for us.

The cost of the house, ceiled, seated with pews, and painted outside, was about \$3,550; \$1,530 were raised by subscription; \$1600 by loan. The pew rent will be about \$200.

Labors in the Vicinity.

I have preached more than usual in other parts of the country during the summer and autumn. I have had appointments at six different places, and at four of them regularly. In three, there are Sabbath schools, directly or indirectly under my charge. Two of the appointments are filled on a week day—an unusual thing for this country; and what is more remarkable, they are at places in which few meetings have ever been held, and the one best attended is where no meetings have been held since I came to the country. Here is the most promising Sabbath school, conducted by the people themselves.

Openings.

These, however, are but specimens of what is needed and what may be done in many places in this county, and a great number in the country. But who is there to attend to them? Who shall visit the scattered families and little settlements, that are dotting our prairies, and ravines and hill sides? Who shall establish Sabbath schools, and train our youth in ways of virtue, and above all, instil into their minds those sacred truths, which by the Spirit's power may lead them to Christ? What we want, is religious training, such as most of our children never will have, unless it be in the Sabbath school. Their parents never have had it, and therefore, have no purpose, desire or capacity of giving it to their children.

Use to be Made of the Sabbath Schools.

Here, among the children of the pioneers, if anywhere in the world, Sabbath schools are needed. This is the place in the moral vineyard, which of all others they are fitted to occupy. Such was their origin, where parental instruction had been neglected and would never be given. In a christian community it is a grave question, whether they are not superseded

ing a better system, that is, parental training in the family, but here no such question can arise.

The school to which I have particularly referred is in point. Of the families of which it is composed, in only one is there a professor of religion. Here the mother is a professor, but she never attends. The son-in-law is a Campbellite, who attends and assists. In another family of seven children, the eldest can "read a little." In another of eight, only the two eldest can read any; several of the others know not the alphabet. In a fourth is found a mother, who was brought up in Sabbath schools in New York, though not a professor of religion; a father who is interested in the improvement of his family, and five or six children, who are as much advanced as children of their age in more favored situations. The chief dependance of the school is upon this mother, and one of her daughters has already learned twenty-three chapters in Matthew. All the other children of the school are accustomed to repeat the Scriptures, except those who are learning to read; but these have advanced so rapidly, that they will soon commit short portions of Scripture. Three copies of a Sunday school paper are subscribed for by the parents, and several sets have already been circulated among the children and been diligently read. In this place, we need an efficient and devotedly pious person to give a more religious application of the truth than will now, I fear, be given; but these are all the materials of which to organise a school. I hail the coming of female teachers from New York with joy, on this account, as well as on account of the week day schools which they will conduct. In the Sabbath school, their labors will be of incalculable benefit to the youth, and I doubt not, to the families. In order to accomplish much in schools, we must have persons always there, and moved by love and controlled by principle.

Itinerant ministers do not generally succeed in keeping up Sabbath schools. They preach to the people and then leave them for two weeks or a month. The habit of having meetings, only monthly or semi-monthly, is itself a great check upon the Sabbath school enterprise. We must have stated preaching and stated observance of the Lord's day, as well as a regular attendance at the place of preaching. The second and third, are secured gradually by the first, and these all prepare the way for the highest usefulness and efficiency of the Sabbath school. To accomplish the whole, we

must have *more Home Missionaries* as well as pious female teachers.

Prospects of the Country.

Gold was not found east of the Cascade Mountains, as was expected in July, yet our wants are not diminished. The country is filling up with an enterprising population; but we are not relatively gaining, indeed we are not occupying well all our own ground. Bro. Spaulding has accepted the Indian Agency, by the advice of the Oregon Association, and will probably leave his important field of labor. Some one ought to go there or much will be lost. Others are ready to step in and occupy the ground.

Other sects are distributing their publications, and pushing their enterprises with zeal and energy. They mean to occupy as much ground as possible at once. I would crowd none of them out.

Our monthly concert is alternately devoted to Foreign and Home Missions. The collection thus far, is \$32.

CALIFORNIA.

From Rev. I. H. Brayton, San Jose.

Estimate of the Country.

It is pleasant to feel again that one is a citizen of the United States; that while preference or duty detains us here, we yet owe allegiance alone to the nation, which of all nations, we regard as the most favored of Heaven; a nation with a destiny not yet developed. One feels stronger while he sees this, his own nation, stepping over such a wide territory, with a firm and unreceding foot, never retiring from the soil which is once and rightfully its own.

The East is now on the Atlantic, where our fathers live; the West is on the Pacific, which also reaches the shores where the ancestors of our race first lived.

And believe me, our American empire includes no fairer state than this. That is not an extravagant remark, which a noted writer has made; that if God was to offer to man a climate just such as man would choose, that would be the climate of California. Emigrant letters, written by gold hunters chilled at San Francisco, burned in the gulches of the interior; hurrying with their wash-pans over the barren mining region; moving under difficulties and living in discomforts

which left no room for a complaisant view of the beauties which might have been seen—these have had much to do at our old homes, in forming the estimate of this land, to whose dreariness our friends, not without tears, reluctantly consigned us. "You are going to a vile climate," the old navigator said, with significant warning. He had been at San Francisco; and so had the writer of the history from which Southey, in his tale of Paraguay, drew a mournful sentence descriptive of the labors of generous priests—

"And charity in works of love would dwell
In California's dolorous region drear."

The heat cast on the sultry, mountain-hemmed interior, exceedingly rarifies the air. The vacuum thus produced is supplied by a draft from the ocean. At San Francisco is the break in the hills through which this current of air rushes, frequently indeed, cold and comfortable enough. But a little way back from the coast, and through all the numerous valleys, this air is tempered to a regular and delicious sea breeze, as healthful and invigorating as though we were on the wave.

Men who have wintered in Marseilles and travelled over most of the world, pronounce this the most delightful region and climate that they have seen. The emigrant who has been looking after "the West," and moving his tent towards it all of his life, is content that the sea forbids his further progress. I met, a few days since, a man who came from St. Louis in company with thirty relations; all to be settlers in this fair region, their choice above all others.

Prospects of Society.

Between these mountain ranges on my right and left, seen through the windows and the open door, there is gathering in mightily, an energetic, cheerful and happy people.

Settled industry is largely rewarded. The day has past for people to come here and make their fortunes in a few weeks. Prosperity is not commonly sudden, but sure to those who can wait a reasonable time to reap.

The soil yields bountifully. True there is no rain for many months; but you are not to judge of the effects of dryness here from those of drought at home. The hills on all sides of us are reservoirs, filled up every winter, from which the water trickles down on the plains during the long summer. The

springs are full and the valleys are threaded with streams which are never dry. Most of trees around us, are now as richly green as they could have been in spring. The heavy crop of early grass and wild oats, falls down on the hills, cured and perfectly preserved as if in barns. There is not an unpleasant impression made upon any of the senses from the absence of summer showers. Many of the valleys constitute the richest of farming lands. Scientific men, who have travelled over the country, say, that a considerable portion of California is the best agricultural land that they have ever seen; and that this state can be made of herself, easily to support the dense population which she is destined yet soon to contain.

So much for the promise of this new state taking her place in the Union, with her booming guns and unbounded joy?

Oct. 26th. The frosts are beginning to tinge and the cold winds to scatter your leaves; and the fires are kindled on rainy days. We are yet seemingly in mid summer, although the mists are gathering and bright colored leaves are sometimes seen overhanging the water courses. It is pleasant to be free from the near anticipation of snow, and we expect to see it only on the mountains, while the rain is giving growth to the fresh grass around us.

Bro. Douglas has been away among the southern mines, on missionary tours, and I am here watching over the interests of a forming church. There are not needed yet in this country, ministers who specially require ease or liberal salaries. There is not a settled New England discipline to aid the work of marshalling churches. Men are engaged about their own business, and leave a minister to attend also to his. Yet, still, there is a wide and noble and promising field for faithful, self-denying and true-hearted labor.

At this place, we have purchased and are about erecting a house of worship; and I hope soon to hear the tones of the church bell sounding from its top, out over these sunny plains, and echoing each still Sabbath morning among the mountains.

At the last advices, Mr. Willey's labors at South San Francisco, were interrupted by sickness. Mr. Warren, who left New York in September last, was preaching to the Congregational church in San Francisco, during the temporary absence of its pastor, Rev. T.

D. Hunt. Mr. Brier had entered upon his labors at Marysville, having been invited by the people to settle there. Mr. Douglas, as stated in the foregoing letter, was itinerating among the Southern mines, and the place at San Jose, formerly occupied by him, is now filled by Mr. Brayton.

The missionaries all hold one language in reference to the present difficulties arising from the unsettled state of things; and all concur in expecting California to become the home of settled institutions of religion, education and well ordered Society. The coming and going, the gains and losses of a floating population, are not considered as materially modifying the steadily progressive improvement of the country and its welfare.

IOWA.

Exploring Tour through the Western Counties, to Council Bluffs.

The report of our increasing emigration to the western counties of Iowa, has rendered it expedient to have an early and intelligent exploration of that extensive and newly settled region. Accordingly, our agent, Rev. J. A. Read, performed that service, the last autumn, and has made a detailed report. A few particulars of general interest, showing the progress and present condition of society on the route pursued, are extracted from the journals of the tour.

I left Eddyville, (on the Des Moines, in the N. W. corner of Wapello county,) Oct. 14th, with Rev. G. B. Hitchcock, whose company I had solicited, it being imprudent to undertake alone a journey across the wild prairie. We took a light two-horse wagon, a supply of provisions, cooking utensils, and every thing necessary for camping out, which we expected to be compelled to do occasionally. On the 15th, we entered the section of country which we wished to explore, viz.: So much of the three southern tiers of counties in this state as lie west of Appanoose and Monroe.

In *Lucas Co.*, the prairies are large, but rich and rolling. There are fine bodies of timber and good settlements on Chariton, Cedar, and White Breast

Rivers. Chariton, the county seat, has 14 houses, and is growing, and the county is filling up. Bro. Burnham, of Albia, visits Lucas occasionally.

A missionary is needed to labor here and in north edge of Wayne. The large prairies forbid its being connected with other counties as a missionary field.

In the northwest corner of *Wayne Co.*, we found a good country, but could learn little, at the only house which we passed, of its religious character. Our next point was Garden Grove, 20 miles from the last house which we passed, and on East Grand River, in *Decatur Co.* This county is watered by the branches of Grand River, and portions of it must be well timbered and well adapted for settlement. About Garden Grove, the country is excellent. This is the first of several settlements made by the Mormons, on their way from Nauvoo to Council Bluffs. Their common field contains 1,000 acres. Only 35 Mormon families remain; there are five or six families who are not Mormons.

There is a Hungarian settlement forming in this county, under Gov. Ujhazy, which we were not able to visit. We heard of a few christian professors.

This county will settle rapidly, and a missionary could here be well employed next season. On account of the large prairies, it must be a field by itself.

From Garden Grove to *Pisgah*, on West Grand River, the next settlement, is 40 miles. The prairies between, are large, well watered and fertile; we passed groves of good timber. Twelve miles east of *Pisgah*, no timber could be seen on the left and very little in any direction. *Pisgah* is in the N. W. corner of Township 72 North, of Range 28 West. It is a desolate place. The surface is broken, and stumps and old cabins are the most prominent objects. The Mormon field contains 1600 acres. At *Pisgah*, there are 25 Mormon, and eight or ten Anti-Mormon families. Among the latter are two or three persons, who have been professors. *Clarke Co.*, through which we passed before reaching *Pisgah*, is very little settled and will not be at present.

We saw and heard nothing respecting Taylor and Ringgold Counties, which lie south and southwest of Clark. I have been informed, that in the southern tier of townships, in these counties, there is very little timber, and that it is doubtful whether land enough will be sold in them for fifty years to pay for surveying them. If this be so, these counties will not for some time require your attention. *Johnson's*, on East Nodaway, the next settle-

ment, made up of two families, is 35 miles from *Pisgah*. The prairie between, especially towards the latter place, is the most broken and poorest that we saw on our journey. Johnson's is, we judged, in the northwest corner of Town 74 North, Range 31 West. In this vicinity is good land and some good timber.

Johnson was building a mill, and his house was full of workmen from Page Co., who said, that in their settlement there were five preachers. On the next Sabbath they were to raise a cabin.

It was cold and windy, snow flakes were falling, but we took our supper out of doors after dark. There were two rooms in the cabin. Fifteen men and boys slept in one of them, we took our chance upon the floor of the other, while the family, six in number, filled the beds. The Nodaways, three in number, are beautiful streams. On all of them we saw fine groves which increase in size, we presume, to the southward, making Page county valuable for settlement. We were informed, that in the Forks of the Nodaway, in Page Co., there is a heavy body of timber.

From Johnson's to *Indiantown*, the next settlement, is 40 miles. This was the site of an Indian village, and is on the East Nishnabotna, which is about 20 yards wide and two feet deep. It affords good mill sites, and so does Indian Creek, which empties into it just below. Timber is more abundant here than it is on the road eastward for 90 miles. Limestone is abundant, and I think we saw sandstone. Lead ore has been discovered, it is said, but we do not credit it. Here will be a large settlement.

We spent the Sabbath at this place in a Mormon family. Some of the inhabitants were absent and others sick, so there could be no meeting. The only book that we saw in the house, besides our own, was one of James' novels. They said they had a Bible, but did not show it. They were from Onondaga Co., New York.

To *Omar's Grove*, the next settlement, is 16 miles. On the road we crossed a bridge, which was ten feet above the water, and puncheons two feet apart. We drew our wagon over by hand and drove our horse through the stream below. In this vicinity there is timber enough to sustain a large settlement. There is a fine grove on the West Nishnabotna also, which is five miles distant, where also there is a good mill. We here found an Ironside Baptist family and a disaffected Mormon.

We now left the direct route to Kaneshville, and turned South West, to *Culler's*

Camp on Silver Creek, the next settlement, and 12 miles from the crossing of the Nishnabotna. In travelling 33 miles, we crossed ten beautiful streams, varying in width from one to twenty yards.

The prairie, on the West Nishnabotna, is exceedingly rich. The ground ascends very gradually from the river for a mile, and the summit is crowned with handsome swells. At Cutler's Camp, the prairie on one side of the grove, which contains four or five sections, is rolling and beautiful; on the other it is more level and very fertile.

The Mormons have a large field, one side of which is fenced by Silver Creek, which is 20 feet wide and four deep. On the west side of the Creek is a large corn-field without fences, a gate on a bridge protects them from the cattle which are kept on the other side. I do not remember ever seeing a more beautiful and fertile region than this.

At Cutler's Camp, there are 25 disaffected Mormon families. They reject the tithing and spiritual-wife systems, and will not emigrate to Salt Lake.

Vicinity of the Missouri River.

As we came within five miles of the Missouri Bluffs, the ravines became deep, the ridges narrow and the soil thinner. We passed down between Plum Hollow and Wabousa Creeks. On the latter are several Campbellite families.

In Plum Hollow, I met a Mormon with whom I was acquainted at Bentonsport. He has discarded Mormonism on account of the bad practices of the Mormons.

As we entered the Missouri bottoms, we found them on fire. The flames were flashing up at least thirty feet high. It realized the idea of an "ocean of fire," as nearly as any burning prairie I ever saw. It was probably ten feet wide and a half mile long; they are usually, from six inches to two feet in width.

At *Civil Bend*, we found a Congregational Church of 19 members, four more were to join it soon. Rev. John Todd, recently from Ohio, is its pastor. The congregation during the summer was about 80. The cholera was in the vicinity; and the season having been *warm and dry*, was unusually sickly, as such seasons generally are in this part of the Great Valley.

Civil Bend is in the Missouri bottom, two miles from the river and twelve from the state line of Missouri.

In company with Mr. Todd, we rode to Austin, near the Missouri line. This

was the terminus of our journey in that direction, and is by the route which I travelled, 387 miles from Davenport. This part of *Fremont County*, is rolling and beautiful, and is better timbered than the country further north. This county is filling up rapidly, and gave 275 votes at the last election. We dined with a gentleman who had lived there several years, and during the whole time had not heard a sermon. Mr. T. will preach at several points in this county.

At this place, the river is about 45 rods wide and about as full of snags, as the forest on the bank is of trees. Two miles below is Bethlehem city, a Mormon town, at which place the Mormons cross the river on their way to Salt Lake. On the Nebraska side of the Missouri, is a handsomely wooded limestone bluff. Limestone is found occasionally in the bluff east of the river, but no coal has been discovered.

At *Florence*, opposite the mouth of the Big Platte, we found an elderly gentleman, a native of Connecticut, who had started for Oregon with his children and their families, but had stopped here. There were 18 in the company, of whom six were pious, three were members of the Congregational church at Boyd's Grove, Ill., one a United Brother, another a Methodist. They have held religious meetings, and two have been hopefully converted since they stopped at Florence.

I explained to this band of Christians, the object and plans of the A. H. M. S., and encouraged them to expect a missionary next season. In this vicinity there are 30 Anti-Mormons.

Florence is 25 miles north of Civil Bend. Keg Creek mills are seven miles east of F.; Cutter's Camp, 15; and Trading Point, 10 miles north. The last place is an old Indian trading post. The buildings are old with one exception, several have been washed away by the river. This is one of the principal crossings on the California route. The river is narrow; I saw the ferry-man pull his yawl across with 57 strokes. It is hoped by many that the Great Western Rail Road will cross the river at this point. Trader's Point contains 185 inhabitants, among whom, we could hear of only three professors of religion. Some of the inhabitants are French and some, I think, Half Breeds.

We crossed the Missouri to Bellview, and called upon Rev. Mr. McKinney, O. S. Presb. missionary among the Omahas and Otoes. He is highly and universally esteemed. The Nebraska shore is rocky and above high water, and affords a good

town site. The Bluff gradually recedes from the river, and upon the high interval between, is a small Indian village, an American Fur Company post, a school for Indian children; and on the Bluff, a little below, is the mission.

The country west, if I am correctly informed, is like that east of the river, made up of large fertile prairies and occasional groves. At Trader's Point is the P. O. "*Council Bluffs.*"

Kanesville, the Mormon Head Quarters.

Four miles above Trader's Point, is Council Point, or *Kanesville Landing*. It is a Mormon settlement occupied chiefly by recent emigrants from England and Wales. From this place to *Kanesville*, is 4½ miles, and almost all the country between is in cultivation. One field is said to contain 1000 acres.

Kanesville is supposed to be in Township 75 North, of Range 43 West, Section 27. It is the center of Mormonism east of the Rocky Mountains. It lies in what was once called Miller's Hollow, just where it opens into the Missouri bottom. It contains about 160 log buildings. The first frame was raised while we were there. According to the recent census, Kanesville has 1101 inhabitants; within 5 miles of the village, there are probably 1400 more. It has a mill, printing office, and six or eight well filled stores, some of which are owned in St. Louis. There are in Kanesville about 50 who are not Mormons, some eight or ten of them professors in different denominations.

Mormons at Home.

Mormons claim to be "The Church of Christ of Latter Day Saints," and in common conversation call themselves "Saints" and all others "Gentiles." Comprising almost the entire population, and having a controlling influence in every thing, the practical workings of the system can here be seen.

We spent the Sabbath in Kanesville. It was a lovely October day. As I stepped out at the door in the morning, I noticed that a grocery two doors off was full of customers. It was kept by a Mormon. People were passing from the market with meat. One was cutting wood, another picking corn, a third mending his wagon, a fourth tarring his wheels. Soon some Mormon movers drove into

town, who reached on the evening of the previous Sabbath the place where we spent that day. Numbers were passing on horseback and in wagons, apparently in pursuit of pleasure or engaged in business. Several were engaged in gathering up a drove of cattle, which I found they were going to drive that day to an island in the river, to winter on the rushes. Mormons were doing this, and among them was a prominent Mormon. A Mormon merchant sent a team to Council Point for goods, and during the day stores were open and doing business. Guns were heard through the day in the vicinity. These violations of the Sabbath may be witnessed in other parts of our land, but they are elsewhere committed by those who are confessedly irreligious; while here, those who claim to belong to the only true church are the transgressors.

There being no opportunity to preach, we attended the Mormon meeting, which was held in a log house, about 50 feet by 25. Five preachers were in the desk. The congregation at first numbered about 75, and gradually increased to 150 or 160. Two of the preachers addressed the people.

Both were "gratified to see so many present." Now, within five miles there must have been 2,000 Mormons, including children; of these, less than 100 were present when the first speaker expressed his gratification. One speaker advanced the idea, if I understood him, that a man who acted up to his belief was blameless, and in that connexion quoted their prophet, Brigham Young, as saying, "that a Methodist who did so, was as perfect in his sphere as God was in his."

They concluded to hold no meeting in the afternoon, as one said, because they supposed "the people wished to be employed in a different way," and according to the other, "because of the excitement about Elder Hyde's return" from Salt Lake. Many spent the afternoon in preparing to receive him with the greatest parade. He is at the head of all the Mormons this side of the Rocky Mountains.

One preacher stated, that the elders had, during the previous week, visited and laid hands upon the sick, and that, "consequently, health was in the ascendancy."

On Monday night, I preached at the house of a Presbyterian brother, to about 20 persons, two-thirds of them were Mormons, and among them was the principal speaker of Sunday. My subject was the necessity of regeneration. They gave good attention.

On Monday, we visited *Rockyford*, on

Bryer River, 17 miles north of Kanessville. This stream, when we saw it, was 80 feet wide and ten deep. In the vicinity there is a good mill site, and there is said to be a good landing on the Missouri, opposite to this point. A gentleman from Indiana has purchased here, intending to erect a mill, and a merchant in Kanessville intends opening a store. This will become a good settlement, there is considerable timber in the vicinity.

There is a Mormon settlement at *Harris' Grove*, 10 miles higher up the Bryer, and another settlement on the Bryer still higher, 80 miles from Kanessville. The Mormons have settled on the Little Sioux, a stream 80 yards wide. Near the mouth of Big Sioux, is a fine body of oak, ash and walnut timber, which will be occupied. The Missouri river does not strike the Bluffs on its east side in the state of Iowa, except at Sargent's Bluffs, near the mouth of Big Sioux.

General Notices—Mormon Statistics.

I conclude that there are not more than 5,000 Mormons in western Iowa, and less than 12,000 at Salt Lake, and possibly 8,000 scattered through other parts of the United States; besides those who adhere to Strang and Brewster. In a late article in the *Eclectic Magazine*, it is stated that there are 30,000 Mormons in Great Britain, making in all, 55,000 Mormons. Large numbers arrive annually from Great Britain; their recent converts are chiefly foreigners. They are intending to leave Iowa and concentrate in Utah. This is their avowed purpose. They are selling their improvements cheap, and are erecting only temporary buildings. At Salt Lake, they are erecting costly structures, the smith shop is said to be 600 feet long. About 3,000 emigrated to "The Valley," as they call it, last spring, and five years hence few will be left in Iowa.

I can say nothing about the religious character of the Mormons. I saw no indications of piety among them. Morality among them is at a low ebb. The sale and use of intoxicating liquors, by Mormons in good standing, is common.

Profaneness is common. They are charged with stealing. One who has been a conscientious Mormon, and is still in connexion with them, told an acquaintance of mine, that they would buy a few cattle in Missouri, and then gather up all they could by the way and drive them home. A Mormon remarked to a lady,

supposing she was a Mormon too, "It is no harm to steal from the Gentiles, you know."

The whole tenor of conversation, in Kanessville, on the part of both sexes, indicates a general belief, that the Mormons allow a plurality of wives. The first wife is the queen, and the "spiritual wives," as they are termed, are called first and second councillors, &c. I was told this by a woman, who was a worthy member of the Methodist church in Illinois. She is now supporting herself and her children, having left her husband, who is a Mormon high priest, because of his spiritual wives. If a husband or wife is dissatisfied, they have only to apply to a bishop and he will grant them a divorce.

I am persuaded that a large share of the Mormon leaders adhere to Mormonism, because of its corruptions.

Returning, our travellers struck the road which they travelled on their way out, at West Nishnabotna. They left it again at Indiantown and took the road to Fort Des Moines.

Camping out.

We drove across a large prairie to a grove on Middle Nodaway, 16 miles. Here was no shelter except a camp made of hay and poles high enough in the middle for a man to stand on his knees. We camped, made a tent of our wagon cover and a bed of buffalo robes. We kindled a fire, made a cup of coffee, and went to sleep serenaded by owls and prairie wolves. I was about to say that probably the voice of prayer was heard that night for the first time in that grove; but I should be sorry to think, that of all who have camped there on their way to California, none held communion there with God.

The next night we encamped on Middle River, a tributary of the Des Moines, after driving 30 miles without passing a house through an almost boundless prairie. There was a house near us, but the stage-driver gave us such an account of it that we had no desire to see its interior. Fifteen miles west of Middle River my horse lamed himself by stepping into a deep hole, but he was not seriously injured. I mention this circumstance because it was the only accident with which we met during the whole time.

To *Winterret*, the next settlement, is 25 miles. It is the county seat of Madison, and has about 15 houses. This

county is intersected by the Three Rivers, each of which is skirted with timber, and has a plenty of stone in its bluff. It will be densely populated. It has now, according to the late census, 1179 inhabitants. Bro. Bird visits it occasionally. We spent the Sabbath at Fort Des Moines with Bro. Bird.

I arrived at home on 18th inst., in good health, having travelled 875 miles. The circumstances of my journey were all ordered in kindness, and I have abundant cause for gratitude.

The Three Southern Tiers of Counties.

The soil throughout these counties, west of Marion, Monroe and Appanoose, is good, excepting, of course, a narrow strip including the Bluffs of Missouri. The surface is rolling, we saw very little swampy land, and none worth mentioning so broken as to injure it for cultivation, excepting on West Grand River. Clear running streams are abundant. Timber is scarce, which is the principal objection to southwestern Iowa. If it were well supplied in this respect, it would be the garden of the state, and I must say, that some portions of it are equal in beauty and fertility, to any country I have ever seen.

Lucas, Decatur, Madison, Warren, Fremont and perhaps Page, and the country within 10, and in some places 20 miles of the Missouri, will settle rapidly, and also the northern edge of Wayne and the southeastern corner of Clark counties. The remainder of Wayne and Clark counties, Taylor and Ringgold, and the country west of Clark and Madison, until you approach the Missouri, will settle slowly as a whole. The increasing expectation that a rail road from the Mississippi will strike the Missouri at Council Bluffs, will aid the settlement of the country materially.

The Mormons comprise fifteen-sixteenths of the population in the settlements within fifty miles of the Missouri, north of Fremont county, among them are perhaps 50 families, disaffected, who know their determination not to go to Salt Lake. As the Mormons give place to other settlers, this number will increase.

The Mormons are almost absolutely inaccessible. If they can be reached at all, it must be by personal conversation. The disaffected Mormons are more accessible, but in my opinion, a missionary would find but little encouragement to labor with either class.

The settlers who are not Mormons, are not as a body an encouraging class. Individuals who sift into such settlements as the Mormons, generally care little for religion. But the emigration of another year will work a great change in this respect. The Anti-Mormons are chiefly at Florence, Trader's Point, Kaneshville, Rockyford, Hawes' Mills on West Nishnabotna, Indiantown on East Nishnabotna, and Johnson's on East Nodaway. *They are in all, say 300.* Local Methodist and Baptist preachers, preach some in Fremont and Page counties. Bro. Simpson, the Methodist circuit preacher, and brother Todd, are devoted to the work of the ministry and are laboring faithfully.

Several fields are named which ought to be supplied next season, and others soon afterwards. The Mormons have extensive improvements in several places. Eight mills are now in operation, and others will be erected next season. The last crop was injured by the dry weather, but is abundant. Corn was 35 cts.

From Rev. C. V. Hess, German Missionary at Garnavillo, Clayton Co.

Experience of Converts.

I had a good time in my church at Farmersburg, when three women professed conversion. The first convert related to us the process of her conversion as follows:—

"I had long ago felt in my heart, that I was the greatest sinner in the world. I thought, that the crucified Saviour could certainly become a Saviour for every one but for me; and at last, I lost all my desire to seek for heaven any further; nay, I even thought it better not to have a Saviour. But I was not left in this stupidity. There were seasons in which I felt myself drawn towards Him anew. I then began diligently to pray again; so I got soft rest in my heart, and since that time I have been firmly convinced, that I had obtained forgiveness of all my sins. After that, the word of God was closer and sweeter, and it is my whole will now, to love the Saviour and to follow Him."

The second convert related to us, as follows: "I was formerly very covetous. I greatly felt the misery of my sins and prayed to the Lord for forgiveness. A

whole week, I had cried in prayer; but I felt still the same unquietness, and I was tempted to give up my hope. When the Sunday came again, in the evening, after I came out of the meeting, I felt impelled to cry again to God for help; and at the same time the Lord heard my prayer and gave peace to my heart, and made me so full of joy, that I did glorify God the whole night."

The last convert was greatly distressed. She was near to despair. Satan even tempted her to self murder; but the grace of God took care of her, that she should not yield to the temptation. Though she has not yet attained the joy of assurance, yet she is convinced that the Saviour has come for her also. May the Lord give me like joy in relation to the places where I preach.

From Rev. A. Wright, Anamosa, Jones County.

Growth of Intelligence and Order.

Another year of my missionary life is now closed. And what, I would ask, has been its result? What has God wrought by your missionary in this place? If wholly guided by sight, some would say, "Not enough to pay the expense." But several things we may see. Our little flock has remained harmonious in action, they have been one and undivided. Three additions only have been made to it during the year; one by profession and two by letter. Yet, from the increased attendance upon our meetings, we have reason to believe, that as a society, we are gaining popular favor. The cause of temperance is greatly in advance of what it was a year ago; there is no licensed establishment for the sale of intoxicating liquors as a beverage in our county at this time. And I am happy to say, that much is doing in our state, at this time, by way of temperance conventions and petitions to the legislature, to repeal all laws legalizing the traffic in intoxicating liquors as a beverage.

The cause of education has advanced in our place. One year ago, we had no school house; we have now a comfortable school house, twenty two by forty feet in size, and a good school in two departments in successful operation. We have also been able to raise a subscription to build a meeting house for the society of Congregationalists during next spring and summer, and shall, during the

winter, get out materials to raise the house in the spring.

In these important enterprises for the benefit of men, your missionaries must take a prominent part in every new place.

An argument which should avail to lead the public to sustain missionaries is, they are found in the front rank of every good enterprise. Is an impulse to be given to temperance, to education, to missions or to any work of moral improvement, they must impart that impulse. In these important respects, we can boldly assert, that they are not behind any class of any denomination.

Antinomianism.

There is an element pervading this community, which I view as most destructive, both to the interests of religion in general and to personal holiness. Nearly two thirds of the members of this church, were formerly in a communion where, it appears, they have been educated to a considerable extent, to look upon their minister as a man hired to do *all their praying*, as well as all their preaching; and this they expect him to do, while they themselves wish to be excused from bearing any part of the burden. Hence, I find it exceedingly difficult to induce them to take any part in our social meetings, or indeed in any religious meetings whatever. Hence, also, the difficulty of sustaining Sunday schools, and the difficulty of entering upon any effort by which the influence of the church shall be brought to bear on the unconverted around us. This state of things is very disheartening to your missionary at times, as it opposes a mighty obstacle to the conversion of sinners, as well as to the progress of the church in holiness. But we hope a change will take place for the better. We have recently had quite an addition to our community of immigrants from Ohio, and some of them appear to be persons of a different cast, who, we hope, will eventually come in with us.

Temperance—Bible Cause, &c.

The cause of temperance through the county is still advancing; frequent meetings are held and spirited addresses delivered to crowded audiences; by which "the ball is kept rolling."

The Bible cause has continued to re-

ceive attention and liberal contributions have been taken up in its behalf. The depository is well supplied, and measures will soon be taken to search out the destitute, and see that they are furnished with the Word of eternal life.

*From Rev. J. W. Windsor, Maquoketa,
Jackson Co.*

Thankfulness and Encouragement.

When I think of the distressing sickness, of which I was the subject at this time last year, and that now the usual time for fall fevers is past, and I and family are enjoying uninterrupted health, we cannot feel sufficiently thankful to the Giver of all our mercies.

I think we are steadily gaining ground. Our congregations continue good; for some weeks past, there has been manifested a growing seriousness under the preaching of the Word, so as to induce the hope that we are about to witness the outpouring of the Spirit, as during the past winter; and we are beginning afresh to labor for it and expect it.

Our village population has nearly doubled during my residence here of eighteen months. We are constantly seeing new faces at public worship on the Sabbath. I regret that there are so few professing christians among them.

Our prayer meetings are often encouraging, and show a manifest growth in the spirit of the duty. Our Sabbath school, which is conducted on the Union plan, it has been decided to sustain through the winter. Also a meeting of the younger lambs of the flock, once a week at my house. One monthly concert is attended to, and is felt to be beneficial, though at times interrupted, as we are not able to claim the use of the school house at all times; this will be remedied when our church edifice shall have been completed, an event which we hope to see accomplished by another fall.

Our Bible class is one of the encouraging features, that indicate a bright day beyond; it is attended by old and young, professors and non-professors. Often, as we are examining and discussing great Scripture truths, my heart goes out to God for the Spirit to apply the truth, in which they apparently seem to feel so much interest.

During the quarter, we have been called to follow to the tomb, one of our church

members. Her christian course was short; she was one of the converts during our revival last winter and united with our church in April. She had endeared herself to us all; her loss was most sensibly felt, but we rejoice she has entered her reward; her end was peace.

Sabbath and Temperance Conventions.

These conventions were held at Dubuque, including the whole of northern Iowa. The representation of the churches was good, considering the state of the weather and roads. The result, I trust, will be beneficial. It was recommended, that we form county Sabbath associations, having in view the best means of bringing the subject before the community generally, the brethren to preach and lecture, and hold meetings in different parts of the county. Something of this was greatly needed. Probably, one of the crying sins of the West, is Sabbath desecration.

The cause of temperance has received a new impetus with us. The only store that sold intoxicating drinks has relinquished the sale, and I hope our village will maintain its character by refusing to countenance any effort should it be made by any other person, to introduce it.

A Missionary who is Never in Want.

A man's life consisteth not in the abundance of the things which he hath, but in being content with whatsoever state he may be in.

It would be wrong for us to complain of want. We have never wanted; for our bread has been given us, and our people, as far as they have the means, are kind. We receive their subscriptions almost exclusively in produce, &c. Last year, I received from them only three dollars in cash; and this year, as yet, none in cash. And yet they are kind, very kind; and when I see the effort they are making to erect a house for God, I rejoice in sharing with them the burden.

From Rev. J. C. Ewing, Troy, Davis Co.

We have made some progress in building our house of worship. We have it nearly enclosed, but will not be able to

finish it before next spring. Our efforts to do good are very much crippled for want of a suitable house. Our only place of worship being a school house, claimed in common by others.

The temperance cause is advancing; vigorous efforts are being made in different parts of this state, to rouse the public mind to the importance of having some stringent laws, prohibiting the sale of intoxicating liquors as a beverage. Petitions are extensively circulated, and we fondly hope, that the effort will be successful, and our young state freed from the scourge of drunkenness.

From Rev. H. W. Cobb, Le Claire, Scott Co.

Through the blessing of God, I have been spared and permitted to attend all my appointments. While I have been sowing the good seed, my heart has often been cheered by seeing evidences that it was falling in good ground. While there are many that will not hear, and many stony ground and way side hearers, yet there are some who hear the Word with gladness. Some two or three have been hopefully converted and are soon to unite with us. Our church is yet small and the members live remote from each other, and consequently, it has been difficult to maintain the weekly prayer meeting and monthly concert. Still, those that could have met, and God has seemed to be with us.

Since my last report, I have somewhat enlarged the field of my labors. Ten miles from here, I have found a region entirely destitute of any preaching, although it is rather thickly settled. It has been burned over some two or three times by as many kind of "isms;" then it was entirely abandoned. In many of these places of western destitution, we find depravity worse depraved. It is much more difficult to labor in them than if they had never heard a sermon. Still, we must take things as we find them, and faithfully and perseveringly apply the sovereign remedy—the Gospel. This I am trying to do, in my humble way, agreeable to the wishes of your Society.

Death of a Good Man.

Recently, we have buried our only deacon. He was a good man, an exem-

plary Christian. A word respecting him may not be amiss. Dea. Hitchcock was a brother to the Rev. Mr. Hitchcock, a missionary of the A. B. C. F. M., at the Sandwich Islands, and also a brother to two western Home Missionaries, Rev. A. B. and Rev. G. B. Hitchcock. He came to this state, some twelve years since. He has been instrumental, though a layman, of three churches being organized in this state, which together, now number 75 communicants. These churches, and the places in which they are located, now enjoy the regular ministrations of the Word.

Eighteen months ago, he came to this place, which was then just starting. In six months' time, he had gathered enough for the organization of a church of eleven members. By his prayers and influence, mainly, did I come here. His house was my first home. He was active in helping me to build a small house near by him, that we might the more easily commune, counsel, and pray and act together. I had just moved into my own little home, when he was taken sick, and after a lingering disease of some ten weeks, we closed his eyes in death. His end was peaceful; he sleeps in Jesus. By day and by night did I stand over him, till he left us to join the church triumphant in Heaven. I laid him out with my own hands, helped prepare the coffin, laid his remains into it, preached his funeral sermon and conducted the corpse to the grave. All felt that a good man had fallen. Our little church is in deep mourning. We greatly feel his loss. He was our chorister, sexton, our main dependance in all our meetings, especially the prayer meetings; and under God, our main support in every respect. He constituted the central power of the church. But he is gone, his family broken up and scattered, and mournful silence reigns over the place. O what a stroke to us! How blasting to all our fond hopes! Little do large eastern churches realize, how much a little feeble western church feels the loss of one such member.

Let some pestilence sweep through one of our Eastern churches and take away all its office bearers, all that can lead in singing, all living where they can attend the prayer meeting; and how will the minister feel when he looks around on the desolation and finds all the responsibilities that were borne by the departed, now rolled upon himself! He goes to the Sabbath school; children are there, but

no superintendent or teachers; he goes to the prayer meeting, and he is the only one to share in its services. He goes to his church and builds his own fires, and if it be evening, lights the room. The people assemble, there is no one to lead the singing, no one whose ready eye and active hand, and decided character and influence, command the respectful attention of the people and assure the preacher of sympathy and support.

Such, in cases not a few, is the condition, and such the emotions of the missionary from whom disease removes his "right hand man."

MISSOURI.

From Rev. H. H. Hayes, Houston, Marion Co.

God, in his providence, has signally blessed the little church and congregation of Newark, during the last quarter. A spirit of inquiry had existed for some time in the minds of a few. The third week in Sept., we held a protracted meeting and the Spirit of God was manifestly with us. Deep solemnity pervaded the meetings. About 15 persons met the first day; 45 the second, 60 or 70 the third, and perhaps 300 the fourth, which was the Sabbath. On Monday evening, 14 came forward as inquirers, and during the meeting, about twenty hoped they had found peace in the Saviour. Eleven have since united with the Presbyterian church.

The church at New Providence has been declining in strength and numbers by removals. No additions have been made to it. Nearly all the congregation are members.

Mount Pleasant church has received two by letter and is increasing in strength. We have more, every fair day, here and at Newark, than can possibly crowd into the houses.

The Sabbath schools are flourishing at each of the three congregations, and the Divisions of the Sons of Temperance at New Providence and Newark, are kept up with interest and are increasing.

Upon the whole, I feel encouraged.

A Missionary Colporteur.

Among the means which have been used for diffusing the light of truth in this community, in addition to the regular

preaching of the Word, have been the circulation of religious papers, and visiting from house to house, with religious conversation and prayer. About the commencement of last quarter, I entered into the work of the circulation of the Messenger. I went to almost every family and solicited subscribers. The result was, that the Messenger was introduced into nearly all the families in our town; and its influences are brought to bear upon every part of our community. If the family was poor, I sought permission to have it sent to them; if they were Universalists, infidels or opposers, I obtained consent to have it sent to their children. In addition to these regular subscribers, I take eight or ten myself to scatter abroad as leaves of the tree of life, as I have opportunity. I also take ten copies of the Well-Spring, which I scatter weekly among the families of the poor and others, where there are children who are able to read them. Almost every afternoon, I take my bundle, consisting of Messengers, Well-Springs, tracts, children's tracts, &c., and find my way into the various families of the village. Poor and rich, all denominations, opposers and Universalists, all are visited, whenever I have hope of doing good. Many are made happy in the gift of a child's paper, or a tract; or child's tract; and many a pleasant season of prayer and religious conversation I have had in the humblest tenements.

An Excursion.

Last Saturday afternoon I tied on my leggings and buffalo overshoes, and mounting my own pony, which I keep for such cases, I turned my horse's head towards the North West, and in the face of a biting wind, rode some twelve miles to a neighborhood where I was to preach next day. The road was a strange one to me, which led me willingly to accept the services of a young man as guide, who lived in that neighborhood. He was no professor of religion but loved to converse on topics connected with the soul's salvation; and for miles, as he remarked, we felt not the sting of the weather, being occupied with Scripture subjects so intently as to keep us warm. I asked him what his views were of the need of conversion, and of the influences of the Holy Spirit, and found he had been a listener to the preaching of the Campbellites, until he had imbibed somewhat of their doctrines. He said he was rather inclined

to suppose immersion essential. He was at the meeting next day, where I attempted to present the Scriptural view of the question, Which is the better mode of Justification, Faith or Works? Many Campbellites were present, and these of the most zealous description. No sooner was the meeting over, than they commenced their work of demolishing the sermon, by strong denunciations of it. Said one of them: "He has not yet learned the A B C's of preaching;" said another, "He didn't present the right texts of scripture; he kept back the right ones, &c."

Labors with Errorists.

We have many errorists in our village who exhibit a zeal worthy of a better cause, and in some things shame the lukewarmness of orthodox Christians; especially in the closeness of their union, and readiness to go to preaching, when their own preachers are to preach. We have a Universalist who is said to scatter the papers of his denomination, and thus try to win men to his faith. He is said to have been formerly a Methodist preacher. His wife was lately sick, nigh unto death. I called upon her, to converse and pray with her; with no little spirit, and some appearance of indignation, she said she was too weak to talk, and preferred I should not pray with her. She also said she was prepared to die, and had not the least shadow of a doubt as to her happiness hereafter. Her two little girls attended the Sabbath school for a time, until the eldest, being quickened in conscience by the faithful instruction she received, reproved her father for wicked words. He immediately forbade their longer attendance upon the Sabbath school. I have been in the habit of visiting them, and of giving the Well-Spring and Messenger and tracts, which the children gladly receive.

Upon a certain occasion I called at the house of another Universalist, to induce him to become a subscriber to the Messenger. I was pleased to find there the man, his wife and children, mentioned above. I soon made known my errand, which led to a long conversation, in the course of which they denied the existence of any such being as the devil. I told them I thought I could show them a passage or two in the Bible teaching the fact that there was. They doubted, or rather challenged me to do it. I then read as one passage a verse in one of the Epistles of Peter, saying as I read, "The

Apostle Peter teaches it." "You don't mean Peter," said one of them, "you mean *Paul's Epistle to Peter*;" an expression indicating his amount of knowledge of the New Testament. They could neither of them be prevailed upon to take the Messenger as subscribers, but allowed me to have it sent to their children, which I did. To one of them I loaned M. Hale Smith's book on Universalism.

Another family of similar sentiments I have frequently visited. The lady was a native of Massachusetts, born and reared amid the clear light of the Gospel. I asked her of her views of the Bible. She said she regarded it "as the Word of God in the main," but did not seem ready to place entire confidence in it.

Missionary Aid Productive.

Amid much that is disheartening in the protracted dependence of some western churches, such results as the following are calculated to cheer the friends of missions.

Let us briefly review the results which have followed your benevolence to this church, that we may see whether your aid has been in vain.

1. More than one hundred members have been received to the fellowship of this church, a large majority of whom were admitted upon profession of their faith in Christ; and nearly all, so far as we know, have walked in conformity with their covenant vows. Besides those added to this church, a considerable number, how many, I cannot say definitely, have been hopefully converted, and joined other churches.

2. Of those added to this church, two are now in the Theological Seminary, one in college, and two others preparing to enter, intending, if spared, to preach the Gospel; and two of them have resolved to go on a foreign mission.

3. An increasing spirit of benevolence has been cultivated. In looking over the annual contributions of this church for missionary purposes, for several years back, I find them to have been 16, 21, 35, 42, 53, and 65 dollars, showing a steady increase every year. This year it will probably exceed the last sum, as the Sabbath school has resolved to make an effort to raise the amount necessary, (\$30,) to make their late superintendent a life member of the A. H. M. Soc. by Google

Many other attendant blessings have been secured to this people by maintaining the institutions of the Gospel among them. The Temperance cause and Sabbath school interests have been promoted, and the general intelligence, order and harmony of the community advanced.

Our Sabbath school is in a flourishing condition. It numbers between eighty and ninety scholars in attendance. The last summer we have made an addition to our library of forty-two dollars' worth of books. Our library now contains between four and five hundred volumes.

WISCONSIN.

*From Rev. Wm. Herrii, Twin Rivers,
Manitouwooc Co.*

When I wrote last, we were in a state of excitement and alarm, the inhabitants had fled in every direction, to escape that dreadful epidemic, the cholera, which had raged at such a fearful rate here. This place has now been restored to its usual health and prosperity.

The sickness and its attendant afflictions I think have been sanctified to many. Our meetings have since been attended with unusual interest, and more particularly since we had our new school house finished. There have been two or three conversions the past quarter. The spirit of the Lord is evidently at work among this people. There are two small settlements north of this about eight miles, one on the east, and one on the west branch of the Twins, where they are anxious to have the Gospel preached. There are school houses in progress of erection at both places. I think another man might be profitably employed in this Co., and at this place and the two above mentioned, and one at Manitouwooc, and Manitouwooc Rapids.

These points are quite on the frontier, in that direction, and offer an inviting field for christian faith and enterprise.

**Sheaves to be gathered—Helpers
needed.**

Each of the fields in which I labor, is of sufficient importance to demand the labors of a Minister. The immigration has been astonishing. There has been some religious interest among my people since my last, although we cannot report a revival. A physician gives very satisfactory

evidence of being a new man and was received to our church on profession, at our last communion. At another point, I have been called upon to answer the anxious inquiry, "What shall I do to be saved?" A lad about fourteen years of age, gives some evidence of having been renewed by the Spirit of God.

A young man of family, but a few months ago among the most profane, is now apparently in his right mind. The family altar is erected, and the heart of a pious wife is cheered with the penitential offerings of her subdued husband.

Our congregations are full, prayer meetings well attended, and quite interesting. The field is whitening for the harvest, and more laborers are greatly needed. I think missionary money is rarely better expended than it would be in supporting a missionary in each of these towns. Pray for us that the word may have free course and be glorified.

ILLINOIS.

Thankful Review of Missionary Life.

In making my annual report, first of all I would open the volume of the divine mercies and read the long catalogue of favors with gratitude and humility. God has watched over us and preserved our lives, and continued our health. Neither death nor sickness has entered our family, and every day has brought fresh tokens of God's goodness. But I have not made suitable returns for his mercies; for this I would desire to humble myself before him.

I remember with much interest and gratitude, the many tokens of kind regard received from the A. H. M. S. It has been my privilege to labor in destitute places and among feeble churches, during the whole of my ministry at the West. I have passed through some trying scenes, some self denials, to publish the Gospel in this new but interesting field. I have looked upon a rising family to be fed, and clothed and educated; and my heart has been ready to sink within me. But I have been roused from my depondency, and cheered and encouraged, by the kind voice and benevolent aid of the Home Missionary Society. My prayer has been for her prosperity, and her interests will ever lie near my heart.

From Rev. L. Spencer, Peoria.

**Prosperity—No Further Aid Re-
quired.**

The year past has been a year of mercy to me and my family, and also to the little church assisted by you in sustaining their minister. During the year, about fifty have been added to us, which is more than the whole church numbered before. Two-thirds of them united by the profession of their faith in Christ. There has been, and is still, a large measure of kindness and brotherly regard for one another, and obedience to that injunction, "keeping the unity of the spirit in the bonds of peace;" not by letting sin alone and sleeping over it, but by agreement to oppose it with the kind, yet unyielding spirit of the Gospel. Here, I am sorry to say, we have acted but feebly, but I rejoice that we have acted at all.

The New Meeting House.

Last Sabbath, we were permitted to go into the basement of our new house of worship. It is 40 by 50, and comfortably finished. We hope there to see the salvation of our God. The Lord has prospered us in this enterprise, and with his blessings still attending, we shall have our house completed some time next season. The burden has been, and still must be, pretty heavy upon us, but it is borne with a commendable cheerfulness. And I know that those who have, in love and for Christ's sake, put their shoulders to the wheel, will have their reward. How safe it is to trust in God! He pays promptly and with heavenly liberality.

Our Sabbath school is in a flourishing condition and promises good. It should be and we hope it may be, a nursery of piety, a little "garden of the Lord." We have a juvenile benevolent association made up of the Sabbath school, that holds its meetings the first Sabbath in each month, at which time, a collection is taken up for some benevolent object.

Last winter we enjoyed a precious revival; and our prayer meetings have been well sustained under the circumstances, during the season, though sickness and death have been among us. Three of our number have finished their course and gone home—two sisters and one brother. Our brother was last winter brought into the fold of Christ, though between 50 and 60 years of age, lived a few months in church connexion with us, a growing Christian; and "he was not, for God took

him." As we have now a place of worship of our own, we hope to enjoy the means of grace more fully, and hope to stir each other up to seek the Lord with greater earnestness for his presence and spirit. We feel encouraged in view of the past, and the precious promises of God for the future. On going into our house, I preached from the remark about Paul; "He thanked God and took courage."

We do not expect to ask aid for the year to come.

*From Rev. D. Gore, Wethersfield, Henry
Co.*

We cannot but think that much of the promise which characterizes this community, is owing to the establishment of the Gospel in its infancy.

This settlement is about fifteen years of age. The Congregational church was early organized, and its ministry supported for some years by the old Connecticut Missionary Society. For the last three or four years this church has been aided, a part of the time, in the enjoyment of the Gospel, by your Society. There is a fine settlement here, which is now fast increasing. As there is still unoccupied land around the town, many are induced to come and settle among us. As many as twelve or fifteen families came in the last summer. There was an interesting, worthy and stable population here before these accessions—a population which had been slowly increasing from the earliest settlement of the place. And these new families are of the same stamp, and make very agreeable accessions to the church and to the congregation. The greater part of this population appear to be lovers of the truth, and of the instructions and ordinances of the Gospel.

It is less than a year since this Society finished a new house of worship, forty feet long and thirty wide, at an expense of more than \$1000. It is now well filled on the Sabbath, in the morning, afternoon, and evening—and sometimes it is crowded. The only regret now felt in relation to it, is, that it was not built larger; and it is already anticipated, that, at an early day, it must be enlarged, or a new one built, and this appropriated to educational purposes.

I have always preached twice on the Sabbath, and generally three times, except

when the monthly and Sabbath school concerts interfere. These concerts are well attended—sometimes sixty persons are present. The weekly prayer-meetings are also well sustained. I feel persuaded that a spirit of prayer is in the hearts of the brethren and sisters. I trust some of them are trying to find the throne of grace in fervent, humble prayer. The softening energies of the Divine Spirit is what we now most need.

We are endeavoring to do something in the Temperance cause. A monthly meeting is held, at which there are lectures and addresses. The cause is quite prosperous here, though it has some few objects before it to accomplish, some few victories yet to be won. Surrounding settlements are also occasionally visited by some of the friends of this cause, where the principles of total abstinence are inculcated.

At our last communion, ten united with the church by letter. At our next, more accessions are expected, both by profession and by letter. There are now eighty-five members in this branch of Zion.

Prospects of Southern Illinois.

I have made a trip to Metropolis, the county seat of Massac Co., famous for its history of regulators and anti-regulators. There is much beautiful timber land yet in its wild state. The country is high and rolling, and may almost be regarded as mountainous; and yet nearly all, or a large proportion of it susceptible of cultivation. I believe the time will come, when the choice localities of our State will be in its southern portion. As to Metropolis, I found much to encourage an active outlay of Home Missionary effort and means.

We are frequently receiving intimations that the physical advantages of Southern Illinois have been much misunderstood by eastern emigrants. By the make of the country, and its adaptation to more varied culture than the North, as well as by its mineral treasures, it will ere long attract the attention of a more enterprising class than have hitherto settled there.

Miscellaneous.

Close of the Half Century.

The following appropriate and impressive remarks are taken from the report of the New-York Historical Society, drawn up by Rev. Dr. Robinson.

An occasion like the present most of us will never again behold. The band of chosen spirits which six-and-forty years ago founded this Society, have all departed. When the knell of the Nineteenth Century shall have sounded, and the Twentieth be ushered in with solemn rites, who of us shall be there? A few of those here present, now rejoicing in their youth, may in the counsels of Providence then remain, having prolonged their days far beyond the allotted three-score years and ten, and looking back upon the scenes of this night with an interest which that generation cannot know. What shall then be the condition of our Society? We enter upon the Half Century under the most favorable circumstances. Let us gird ourselves

for our work. Let us strive to enkindle in our own hearts and throughout our land a spirit of devotedness to the great and noble objects of this Association. Let us so transmit our trust to the generation which shall come after us, that they may be stimulated by our example to still higher efforts; that thus, at the close of another fifty years, the New-York Historical Society may be found occupying a lofty eminence of usefulness and renown.

What, too, shall be the condition and character of our country at the opening of another century? In the magnificent progress of the Half Century now closed, she has extended her western border from the Mississippi to the Pacific Ocean. From sixteen States she has become thirty-one; the additional fifteen having been mainly formed from territories, which fifty years ago were scarcely trodden by the white man's foot. Her population has augmented from five and a quarter millions to not less than three-and-twenty millions, or more than fourfold. In 1790 the white

population of the whole western district of New York scarcely numbered 200 souls; and some of us have seen and conversed with the first white person born within the limits of Ohio—the child of a Moravian missionary, and even now younger than many of those present. This is a progress unexampled in all history—a new State reclaimed from the wilderness and springing into life and sovereignty in less than every three and a half years; and the youngest State of all the greatest wonder of all. Then, too, our steamboats, which started into life within sight of this very spot, now penetrate to every nook and corner of our land; while our steamships bridge the ocean. Our splendid lakes and rivers, and long lines of canals, still bear their heavy freighted fleets; and the iron horse rushing impetuously along our great thoroughfares draws our cities near together; so that the distance between the emporiums and capitals of our States is reckoned no longer by days but by hours. Our ships, which fifty years ago were few, now whiten every sea, and bear home the productions of every clime. We have passed through two wars, from both of which our country has come out unharmed, and with accessions not only of territory, but also of character and influence. Education has become diffused, and will speedily be free to all. The steam-press scatters forth its sheets like the autumnal leaves of the forest. Since this century began, it was significantly asked, "Who reads an American book?" Now our writers take their rank among the classics of the Old World. Our scholars, our scientific men, our engineers, all hold their own in comparison with those of every part of Europe. If there is less of profound speculation and theory, there is more of practical energy and tact. Where was steam first successfully applied to navigation and to printing? Where did man first tame the lightning, and make it the messenger of his thoughts? Of all the great inventions and applications of science which have thus far marked the progress of the century, our country may assuredly claim its full proportion.

But all these elements of physical power and greatness, however glorious in themselves, will not avail for the greatest good, unless there be moral and religious agencies of equal activity and strength, to guide them in their development.—Such, in the wisdom of Providence, has been the consoling fact. Wherever population and civilization has advanced, it has been accompanied by the Gospel and its teachers.

All our vast system of Institutions for benevolent operations and for moral and religious instruction, with perhaps a single exception, is the growth of the present century. There are constant and persevering efforts to supply the moral wants of all at home; and the enterprise of the American Churches has drawn a belt of missions around the globe. Their labors have already elevated nations of savages to the standing of comparatively intelligent and civilized communities; they have penetrated into the darkest regions; they have scattered the light of divine truth; they have given to many a benighted tribe, what they never had before, the priceless boon of a written and printed language. In the day when it shall be revealed what precious benefits have flowed out from our shores to distant lands, then shall many rise up and call our country blessed.

We, too, have a part to bear in the glory or the shame of our common country. As members of this historical association, it is our duty to gather up and record the facts of our history; as members of this great Commonwealth, it falls to us, each in his own walk, to create those facts. And as upon each individual there lies the dread responsibility of forming his own character for time and for eternity, so it should be borne in mind that the aggregate of individual character is the character of a community, and that thus every inhabitant of our land, and especially each one of us, is under a direct and irreversible obligation, to aid continually in laying broad and deep the foundations of the future character and happiness and glory of our country.

Expansion of the Home Missionary Work.

To collect our whole population into christian congregations and supply each with a competent religious teacher, is the great and glorious aim of Home Missions. The accomplishment of this stands connected with more good than any other single work which American Christians can attempt. It will sanctify the influence which our country exerts on the political affairs of the world, and pours abroad through the thousand channels of commerce; and will thus directly aid in the evangelization of all heathen lands. Especially, will it provide a christian parentage, and a training in christian institutions, for the myriads who are soon to overspread our

three and a quarter millions of square miles of territory.

This enterprise was, in its very first conception, one of overwhelming magnitude. To evangelize even the Home Missionary field which was spread out in the "Old thirteen States,"* was an attempt that required a daring faith. How much grander in design and more difficult to achieve has it now become, when the field of our labors has expanded nearly tenfold, and spreads across the continent, from Ocean to Ocean!

Among the agencies engaged on this vast theatre of christian effort, the American Home Missionary Society has, for a quarter of a century, held a prominent place. Though small in its origin, it was great in the scope of its plan, and derived a constitutional vigor from the philanthropy and wisdom of its founders. Beginning with 169 missionaries, in ten years it increased the number to 755; and in twenty-four years to 1,032. It has sought to lead out the enterprise of the churches in pursuit of our emigrant population; and has kept pace, in a good degree, with the crowds of pioneers who have pressed on, year by year, further towards the setting sun. For some twenty years, the progress of the line of settlements was at the average rate of seventeen miles annually; but during the last four years, they have extended over a region sixteen hundred miles from North to South, and two thousand from East to West. Throughout these vast limits, at points where a few years since such a demand was not even dreamed of, the intelligent and faithful missionary is not only needed, but is earnestly desired by waiting multitudes. From the mining region that skirts the shores of Lake Superior, westward towards Pembina and the sources of the Mississippi; southward to Texas, and up the Valley of the Rio del Norte to New Mexico; even in Utah; and still more urgently in the gorges and plains of California, and along the grassy slopes and water courses of Oregon, there is a call which cannot be unheard or misunderstood; a call for a living ministry—for men bearing the divine message and imbued with the divine spirit—as the *essential requisites* for laying the foundations of free states.

* Three hundred and forty thousand square miles.

To meet these necessities, the churches acting through the American Home Missionary Society have attempted to do something. They have increased the number of their laborers on our nearer frontier; they have caused a large amount of exploration, preparatory to further advances; they have, with cautious promptitude, moved among the first to occupy the openings on the Pacific slope, whither they have already sent seven missionaries. But what is all that has been yet attempted in the regions enumerated, compared to the necessities of such widely extended fields? Those new territories are now the points of attraction for the *EMIGRATION OF THE WORLD*; and into them the flower of our own older communities is rapidly passing! Each year is an epoch of the foundation of a state. The undertakings of christian enterprise, to keep pace with such a progress of things, must be pushed on a scale and with an energy altogether beyond former precedent. The old wastes must be repaired, that they spread not over the heritage of our fathers; ministers of the Gospel—the living agents who can best appreciate the wants of the people, and originate and execute plans for their relief—must be sought and sent out by hundreds to the newer territories. And to this end, the public mind must be continually informed and aroused, by such facts and appeals as shall elicit the interest, the prayer and the pecuniary support, which so great a work requires.

Appointment of Rev. David B. Coo, Secretary of Correspondence.

Impressed—we may say, oppressed—with the foregoing considerations, the Executive Committee of this Society continually inquire of their great Patron, "Lord, what wilt thou have us to do?" One thing, among many others, has been for some time increasingly apparent—the need of additional help in the Society's office. The new emergencies that continually arise, demanding counsel; the watchfulness and care required by interests so widely extended; the provision for so large a family of missionaries and missionary churches; the devising and superintending of the needful agencies; communicating with the friends of the Society and the public

by correspondence, by personal address, and through the press—these and other cares, involve an amount of details, which must greatly hinder, if they do not entirely forbid any considerable increase of the Society's operations without an increase of Executive labor. Accordingly, the Society, at its Annual Meeting, instructed the Committee to secure the services of an additional Secretary; and to the fulfilment of this trust they have for some months devoted their anxious attention.

As the result, they are happy to announce, that the Rev. DAVID B. COE, of New York, has received and accepted an appointment as one of the Secretaries for Correspondence, and has entered on the duties of his office. Mr. Coe is known to the public as an approved

and successful pastor in Connecticut, and in this city, and more recently as the District Secretary of the American Board for this vicinity. The Committee regard him as happily combining eminent qualifications for the important service he has undertaken—as bringing to its duties, besides a cultivated mind, the results of a valuable experience, and a deep and intelligent interest in the work of evangelization. His associates affectionately commend him to the kind regards of the members, friends and missionaries of the Society, and bespeak for him, and for themselves, and for the blessed cause in which they are engaged, the unceasing prayers of the people of God.

Appointments by the Executive Committee of the A. H. M. S., during the month of December, 1850.

Not in Commission last year.

Rev. J. B. Preston, Strongsville, Wis.
 Rev. John Bantly, Germans in Platteville and vic., Wis.
 Rev. W. J. Murphy, Destitutions in Grundy and Lasalle cos., Ill.
 Rev. Alvah Day, Destitutions in the vic. of Vermillion River, Ill.
 Rev. A. B. Campbell, Rushville, Ill.
 Rev. J. E. McMurray, Mulberry Grove, Ill.
 Rev. N. L. Lord, Plymouth, Ind.
 Rev. G. W. Palmer, Northampton and Peninsula, O.
 Rev. G. C. Strong, Moira, N. Y.
 Rev. J. E. Moser, Chapinville, N. Y.

Re-appointed.

Rev. A. B. Dilley, Bentonsport, Iowa.
 Rev. W. P. Aphthorp, Oskaloosa, Iowa.
 Rev. W. L. Coleman, Belleview, Iowa.
 Rev. H. Freeman, Oshkoosh and Algoma, Wis.
 Rev. J. H. Kasson, Markesan and vic., Wis.
 Rev. M. K. Whittlesey, Ottawa, Ill.
 Rev. J. A. Ranney, Belleville, Ill.
 Rev. N. A. Hunt, Marion, Ill.
 Rev. Joseph Gordon, Destitutions in S. Illinois.

Rev. L. P. Ebbjorn, Swedes in Illinois.
 Rev. A. Loose, Waltz, Ind.
 Rev. A. Hawes, Marion, Ind.
 Rev. John Gerrish, Clinton and Toronto, Ind.
 Rev. G. S. Johnson, Fulton, &c., O.
 Rev. J. B. Taylor, Whiteford and Sylvania, O.
 Rev. A. G. Martin, Vermillion, O.
 Rev. J. L. Tomlinson, North Ridgeville, O.
 Rev. Solomon Stevens, Avon, O.
 Rev. Ira Tracy, Streetsboro', O.
 Rev. Eleazar Hale, Destitutions in Portage; Preeb, O.
 Rev. John Seward, Solon, O.
 Rev. L. Mills, Howell, Mich.
 Rev. Hazael Lucas, Royal Oak and Commerce, Mich.
 Rev. J. H. Thomas, Yorktown, N. Y.
 Rev. W. B. Christopher, Hancock, N. Y.
 Rev. J. B. Fish, Sidney Plains, N. Y.
 Rev. Thomas Larcom, Rockland, N. Y.
 Rev. N. C. Robinson, South Wales, N. Y.
 Rev. Benjamin Marvin, Constable, N. Y.
 Rev. J. Leffler, Bearytown, N. Y.
 Rev. L. Rose, Howard, N. Y.
 Rev. Joel Jewell, West Newark, N. Y.
 Rev. B. F. Pratt, Campbell, N. Y.
 Rev. N. Cobb, Springbrook, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of December, 1850.

MAINE—

Belfast, North Ch., Mon. Con. Coll., \$3;
 John M'Kinley, \$1, by H. Davidson, 4 00

NEW HAMPSHIRE—

Bristol, legacy of Mary Colby Bowers, to const. Mrs. Martha Ann Colby, of Nashville, Ten., Kendrick Abrahams, and Wm. P. Abrahams of Portland, Oregon, Life Members, and Gardner Bowers, of Bristol, N. H., a Life Director, 300 00

Lyme, legacy of Mrs. Betsey Hamilton, by Rev. B. P. Stone, 100 00

VERMONT—

Weatherfield, a Friend, 10 00

MASSACHUSETTS—

Home Missionary Society, by B. Perkins, Treas., 1,000 00
 Hampshire, Miss Soc., by E. Williams, Treas.,—
 Northampton, First Parish, Dr. Benjamin Bartlett, a L. M., 30 00

Southampton, Ladies, South Hadley Falls, Fem. Sew. Soc., to const. Mrs. Elizabeth Hadley, a L. M.	65 59	Bleeker St. Ch., by Dr. Post,	99 88
Whateley, Second Parish, Worthington,	51 35	Brainerd Ch., by J. Brewster,	112 19
Hadley, Russell Sew. Soc., of which, \$10 is in full to const. Mrs. Pamela Crane, a L. M., and \$30, is to const. Miss Sabra Montague, a L. M., by Mrs. M. A. Porter,	44 50 18 17	Mercer St. Ch., M. O. Roberts, \$100; A. Averill, to const. Miss Margaret Fraser Averill, a L. M., \$30; W. B. Greene, \$1; J. R. Gibson, \$10; J. P. Crosby, \$10; James Boorman, \$100; Mrs. Arthur Bronson, \$150; Mrs. G. B. De Forest, \$30; Coll. \$170.30; E. Wainwright, \$100; W. G. Bull, \$50; Stephen Allen, \$20; Mrs. B. De Forest, \$50; Cash, \$5; Joseph Hyde, \$15; J. B. Murray, \$20; C. Smith, \$20; T. Denny, \$10; Edward Field, \$20,	911 30
Hanover, legacy of Miss Polly Barstow, by E. Barstow, Ex'r,	50 00	Theological Seminary, Society of In- quiry, Mon. Con. Coll., by E. M. Robinson,	5 76
Tisbury, legacy of Mrs. Sarah Butler, by Wm. Ashearn, Ex'r,	30 00	Niagara Falls, A. H. Porter,	50 00
	10 00	Randolph, Cong. Ch., by Rev. E. Tay- lor,	18 00
RHODE ISLAND—		Ridgebury, Presb. Ch., by Rev. A. Seward,	30 25
Jamestown, Isaac Carr, Providence, Benef. Cong., by B. Dyer, Treas., Miss Abby A. Peck, in full to const. Mrs. Lucinda Terry Durfee, of Fall River, Mass., a L. M., \$15; B. Dyer, to const. Nicholas Brown Glad- ding, a L. M., \$50; Wm. J. King, to const. Edward G. King, Frederick A. King, and Theodore G. King, Life Members, \$100; Ladies, \$48; others, \$203,	1 00	Sherman, Cong. Ch., by Rev. O. N. Chapin,	3 33
	416 00	Somers, Presb. Ch. Ladies' Miss. Assoc., by Rev. D. D. T. M'Laughlin,	23 00
CONNECTICUT—		Troy, N. Y., Second Presb. Ch., Ladies' H. M. S., \$60; Home Miss. Assoc., \$3; by R. B. Moore,	63 00
Bethel, Cong. Ch., to const. Charles Dart, a L. M., by I. H. Seelye,	83 43	Van Wyck Wickes, in full to const. Van Wyck Wickes, Jr., a L. M.,	15 00
Greenwich, a Friend,	50 00	Walton, Cong. Ch., by Rev. J. S. Pat- tingill,	60 00
Madison, a Lady,	1 00	Yorktown, Cong. Ch., by Rev. J. H. Thomas,	8 00
Middletown, Fem. H. M. S., by Miss Julia A. Russell,	20 00	NEW JERSEY—	
New Haven, First Cong. Ch., of which, \$50 is from Alfred Walker, to const. Miss Eunice Walker, a L. M., by John Ritter,	197 00	Newark, Sixth Presb. Ch., by Rev. W. Aikman,	22 00
New Milford, Fem. Mite Soc., by Miss G. W. Merwin, \$20; Mrs. Hannah Hine, \$1,	21 00	PENNSYLVANIA—	
Plainfield, by Rev. H. Robinson, Mrs. Ruth Smith, \$2; Mrs. Elizabeth Cady, \$5; Mrs. Oliver S. Witter, \$1,	8 00	New Milford, H. A. Summers,	5 00
Southington, a Life Member,	5 00	OHIO—	
Stonington, Aux. Soc., by Miss L. A. Sheffield,	22 00	Amboy, Presb. Ch., by Rev. G. S. John- son,	5 00
" Second Cong. Ch., by Rev. W. Clift,	55 37	Canton, by Rev. E. Buckingham,	26 00
Avails of Dr. Nettleton's Memoirs, by Rev. G. S. Johnson,	15 84	Massillon, by Rev. E. Buckingham,	7 00
NEW YORK—		INDIANA—	
Ballston, Rev. T. S. Wickes,	100 00	Angola, by Rev. S. R. Bissell,	2 88
Barryville Cong. Ch., by Bev. F. Kytz,	1 68	Clinton, Presb. Ch., by Rev. J. Gerrish,	1 80
Brooklyn, viz:—		Toronto, Presb. Ch., by Rev. J. Gerrish,	3 50
First Presb. Ch., Mon. Con. Coll., by R. J. Thorne,	32 11	Wabash Valley, Germans, by Rev. A. H. Luken,	8 70
South Presb. Ch., Mon. Con. Coll., by W. R. Dwight,	42 28	ILLINOIS—	
Catakill, S. Sherwood Day,	30 00	Albany, Cong. Ch., by Rev. J. Hill,	3 00
Cuba, Rev. Jefferson Wynkoop, to const. Sarah T. Wynkoop, a L. M., by T. Davenport,	30 00	Algonquin, Cong. Ch., by Rev. G. Lang- don,	4 05
Davenport, Cong. Ch., by Rev. W. E. Holmes,	14 28	Carthage, Edward De Burgoin,	10 00
Hancock, Cong. Ch., by Rev. W. B. Chittenden,	8 00	Chicago, Third Presb. Ch., by Rev. A. Johnston,	5 00
Huntington, L. I., C. R. Woodruff,	2 00	Crystal Lake, Cong. Ch., by Rev. G. Langdon,	6 26
Jewett, N. Y., Mrs. Rachel North, Lumberland, Cong. Ch., by Rev. F. Kytz,	10 00 2 50	Danville, \$3 55; Rev. E. Kingsbury, \$3 40,	6 95
Malden, Presb. Ch., of which, \$30 is to const. Mrs. Nathan Kellogg, a L. M., by D. Bigelow,	142 00	Knoxville, Presb. Ch., by Rev. Z. K. Hawley,	10 00
Mecklenburgh, Fem. Benef. Soc., by G. J. Fisher,	1 00	Lockport, Cong. Ch., \$5 55; Rev. L. Farnham, \$4 45,	10 00
Milton, Sumner Colman,	10 00	North Fork, by Rev. E. Kingsbury,	3 05
New-York City, viz:—		Peoria, Cong. Ch., by Rev. L. Spencer,	9 00
Dr. Alfred Riggs, in part to const. Henry Scott Riggs, a L. M., \$15; a thank offering from two gentlemen, returning in safety from a long jour- ney, by J. Hyde, \$15; Wm. Dodge Porter, \$4,	34 00	St. Charles, Cong. Ch., by Rev. G. S. F. Savage, (1849) \$50; do. (1850) \$23,	75 00
Allen St. Ch.,	20 00	South Ottawa, Presb. Ch., Mon. Con. Coll., by Rev. C. A. Williams,	7 00
		Vermillion, Cong. Ch., Mon. Con. Coll., by Rev. C. A. Williams,	8 46
		MICHIGAN—	
		Almont, Cong. Ch., by Rev. C. Kellogg,	10 70
		Hastings, Cong. Ch., by Rev. Z. T. Hoyt,	14 50
		Monroe, Presb. Ch., by W. H. Boyd,	29 00
		Northville, New School Presb. Ch., by Rev. S. Cochran,	9 75
		Southfield, Cong. Ch., by Rev. E. Evans,	18 97

MISSOURI—

Tabo, Presb. Ch., by Rev. J. Stewart, 8 00
Tully, Coll. \$10 43; Rev. R. Winchell, \$5, 15 43

WISCONSIN—

Brookfield, by Rev. A. Clark, 3 25
Genesee, Cong. Ch., by Rev. C. W. Camp, 8 50
Greenville, by Rev. A. Clark, \$1 75; a friend, \$5, 6 75
Manitowoc and Manitowoc Rapids, by Rev. W. Herrit, 7 15
Twin Rivers, by Rev. W. Herrit, 6 10

IOWA—

Bellvue, Cong. Ch., by Rev. W. L. Colman, 1 00
Big Woods, Cong. Ch., by Rev. A. Wright, 4 75
Fort Des Moines, Presb. Ch., by Rev. T. Bird, 6 70
Unionville, Presb. Ch., by Rev. J. H. Shields, 8 00

MINNESOTA—

St. Anthony's Falls, Presb. Ch., by Rev. C. H. Seccombe, 1 30

OREGON—

Oregon City, Mon. Con. Coll., by Rev. G. H. Atkinson, 32 00

MISCELLANEOUS—

A friend, 25 00

\$4,846 11

J. CORNING, Treasurer.

Donations of Clothing, &c.

Mecklenburgh, N. Y., by G. J. Fisher, a box, 31 13
New Boston, N. H., Ladies' Sew. Soc., by E. M. Kellogg, a barrel, 46 72
Newburyport, Mass., the late Perly Tenny, 300 Copies of Baxter's Reformed Pastor.

Rev. CALVIN CLARK acknowledges the receipt of the following sums in Michigan, to Dec. 11, 1850.

Albion Presb. Ch., 36 55
Allegan, Presb. Ch., 5 72
Ann Arbor, Presb. Ch., 5 25
Eckford, Presb. Ch., 1 00
Jackson, Cong. Ch., to const. Rev. W. E. Boardman, Benjamin Porter and Chester Yale, Life Members, 90 60
Litchfield, Cong. Ch., 1 50
Marshall, Presb. Ch., in part, 33 38
Richland, Presb. Ch., 2 00
Rochester, Cong. Ch., 4 14
Troy, Presb. Ch., 8 86
Webster, Presb. Ch., 5 00
Mrs. E. M. Sheldon, for H. M., 50
\$194 50

Receipts of the New Hampshire Missionary Society, from Sep. 20, to Dec. 25, 1850. Rev. B. F. Bronck, Secretary.

Ackworth, Cong. Ch. and Soc., \$31 87; Charitable Soc., \$16, 47 87
Boscawen, T. Peach, 2 00
Canaan, Mrs. Ann Follensby, 1 00
Chester, Mrs. Mary Hills, 40 00
Concord, South Cong. Ch. and Soc., 31 64
Derry, Presb. Ch. and Soc., 33 00
Durham, Cong. Ch. and Soc., 34 23
Exeter, First Cong. Ch. and Soc., \$90 75; Second Cong. Ch. and Soc., \$36 48, 57 23
Fishersville, Cong. Ch. and Soc., \$6 01; legacy of Miss Estmor Johnson, \$3 50, 9 51

Fitz William, legacy of Richard Gleason, 306 00
Franklin, in part of legacy of Mrs. Abigail Sanborn, \$487 81; Cong. Ch. and Soc., \$13 56, 501 37
Great Falls Cong. Ch. and Soc., 25 00
Keene, Ladies' Heathbon Soc., 71 00
Lempster, First Cong. Ch. and Soc., 8 50
Londonderry, Presb. Ch. and Soc., 3 00
Meriden, Cong. Ch. and Soc., 48 40
Moultonboro, Cong. Ch. and Soc., \$7; S. Emerson, \$5, 12 00
Nelson, Cong. Ch. and Soc., 15 50
New Alsted, legacy of Miss Harriet Barron, 25 00
Rindge, Cong. Ch., 17 54
Rochester, Cong. Ch. and Soc., 28 90
Sandwich, Cong. Ch., 4 00
Sullivan, County Conference of Churches, 7 80
Income of Permanent Fund, 75 92

Cent Societies.

Brentwood, 51
Concord South, 1 05
Merrimack, 20 89
Orford, 18 00
Stratham, 10 25

\$1,456 11

The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of November, 1850. BENJAMIN PERKINS, Treasurer.

Acton, Rev. Mr. Woodbury's Soc., 46 00
Amherst, South Parish Cong. Soc., 18 00
Andover, North, Rev. Mr. Briggs' Soc., 96 00
Auburndale, Cong. Soc., 153 00
Berkley, Rev. Mr. Richardson's Soc., in full to const. him a L. M., 6 00
Dorchester, Ebenezer Holmes, 10 00
Eastham, Cong. Soc. Mon. Con. Coll., 10 00
Falmouth, First Cong. Ch. and Soc., \$125 56; East Falmouth, Waquoit Ch. and Soc., \$11, 136 56
Fitchburgh, Rel. Charitable Soc., to const. Mrs. Abby S. Putnam, Mrs. Laura P. Caswell, Joseph Upton, Jun., Samuel Hale, Samuel Burnap and David Ballsee, Life Members, 241 16
Frammingham, Hollis' Evan. Soc., 55 50
Hardwick, Ladies' Char. Soc., 19 00
Lowell, Kirk St. Ch and Soc., 125 00
Manchester, Rev. Mr. Taylor's Soc., 66 89
Medford, Mystic Ch., 66 80
Medway Village, Ch. and Soc., to const. Ellen A. Hurd and Abiathar L. Shaw, Life Members, 70 00
Middlesex North and vicinity, Char. Soc., J. B. Adams, Treas., Harvard, \$52 18; Groton, to const. Rev. A. Bulkeley and Mrs. C. F. Bulkeley, Life Members, \$32 96; Littleton, to const. Nathan Hartwell, Life Member, \$43 86; Lunenburg, to const. B. F. Stone and Thomas Billings, Life Members, \$71 75; Roxboro, \$13 64; Westfield, \$22; Leominster, \$60 62, 316 00
Newton West Parish, 90 00
North Adams, Cong. Soc., to const. Deac. Henry Chickering, a L. M., 30 52
Old Colony, Dom. Miss. Soc., J. C. Thacher, Sec., South Dartmouth Cong. Soc., to const. Deac. M. Thacher, a L. M., \$52; Middleboro, Central Soc., to const. Horatio G. Wood, a L. M., \$41 61; Rochester Center Ch. and Soc., \$23 75; Mattapoisett, Cong. Ch. and Soc. \$50 75, 166 11
Roxbury West, Mrs. Towne, 2 00
Salem, Crombie St. Ch. and Soc., 120 00
West Needham, Rev. Mr. Bigelow's Soc., 10 00
Winchester, Cong. Soc. Mon. Con. Coll., to const. Oliver P. Clark, a L. M., 30 00
Woburn, First Cong. Soc., to const. Rev. Jonathan Edwards, and Mrs. Edwards, Life Members, 68 00
A Friend, by Rev. G. L. Hovey, 7 00

THE HOME MISSIONARY.

Go, PREACH the GOSPEL *Mark* xvi. 15.
How shall they preach except they be SENT? *Rom.* x. 15.

Vol. XXIII.

MARCH, 1851.

No. 11.

The Auspicious Era.

It is a great favor to be allowed to labor for the kingdom of Christ, under any circumstances; but still greater is the privilege, when the general course of events and the spirit of the times give promise of success. During many of the centuries which have elapsed since the Apostolic age, those who were disposed to spread the Gospel were often few in number, dispersed in distant places, without the means of co-operation, opposed by organized systems of despotism and error, and devoid of the thousand facilities which now offer their aids to every philanthropic endeavor. To say nothing of the changes which took place before the commencement of the present century, the last fifty years have witnessed a breaking down of obstacles, and a multiplication of the appliances and occasions for philanthropy, which make it a *privilege to live now*, more, perhaps, than at any previous period since the Saviour bade his Church to disciple all nations.

A proper appreciation of the *providential changes* which are taking place in the civil and social condition of men, is calculated greatly to stimulate the heart of the Church. So great are those changes, that some of the chief hindrances to the Gospel are removed, and auxiliary measures actually set in operation, by agents who have no thought of promoting the kingdom of Christ, but aim only at the ends of human policy. On all sides we see or hear of new enginery, constructed and moved by the ambition of men, which God is controlling to work out his own decrees of blessing to the world. Scarcely a steamer crosses the ocean which does not bring to us, or carry from us to other lands, the news of some discovery of science, some achievement of skill, or some revolution in human affairs, whose effect is to set forward the race in its career. Each of these events breaks down old ramparts, and gives the Gospel a new access to tribes of men; or brings them nearer, and makes it more practicable to operate upon them to advantage.

In illustration of the superior facilities for moral effort which we are now enjoying, it is obvious to refer to the *rapid increase of knowledge*, not merely in the more striking and brilliant instances, but in the comparatively great extent of its diffusion

since this century came in. How much has been done, in this way, by the systems of education begun or matured in Europe, and in some of our own States. Even in lands where, in other days, the policy was to keep men in ignorance that they might be the more readily controlled, light has steadily been making its way among the poor and benighted. Many barbarous nations, in the interior of America, on both shores of Africa and at its Southern Cape, and in the Islands of the Indian and Pacific Oceans, have, for the first time, received the knowledge of letters. We know not that the means exist for an accurate computation, but should not be surprised to know, that the number of readers in the world is double what it was fifty years ago. Of course, this single fact—if it be a fact—must in an important sense give a two-fold advantage to those who are engaged in spreading the Gospel among men.

But besides this wider dissemination of the *elements* of knowledge, there have been numerous examples of eminent advance, which have specially promoted the cause of human welfare. Take, for example, the changes produced in the condition of the world, by the single agency of *steam*. It has superseded a vast amount of human labor. In its application to the art of printing alone, it is doing more to affect the moral condition of men than it is possible to compute. It has revolutionized the mode and facilities of travel, on the land as well as on the water. Men may now see more of the world in a given time than formerly—have intercourse with a greater number of minds—do more good or ill—have a more abundant succession of thoughts and feelings. For all the purposes of travel, of labor, of friendly intercourse, years are condensed into months and months into days. In a sense, life is doubled and trebled. There is now no need, if any Paul would write from Rome to his friends in Ephesus or Colosse, to send a special messenger to bear his epistle through perils by land and sea; the progress of civilization, and the comity which the necessities of trade compel men of different nations to concede to each other, have built up a postal system, by which he may drop his communication in the nearest office, and the swift steamer hastens with it to its destination. We have overland mails from India in 80 or 90 days; letters from the Sandwich Islands and from Oregon in 50 or 60; and from California in 35. Nay, it has come to this, that thought is flashed across whole states in an instant, and the “annihilation of space,” as an obstacle of intercourse, becomes a virtual fact. These ocean steamers, these electric wires, are binding different nations and distant portions of the same nation, in the strongest bonds of amity. Easy intercourse gives rise to friendship, to trade, to unity of social and pecuniary interest. No such moral ligaments ever before existed to such an extent; and they cannot hereafter be sundered as they have been in other days. Had our dispute with England, relative to the Oregon boundary, occurred when intercourse between the two countries was carried on by a few sailing packets, war would probably have been inevitable. And so, in relation to our own States; had such agitation between the North and the South, as now convulses the nation, taken place before the day of rail roads and telegraphs, it might not have been possible to prevent disruption. The tiny air-drawn wire may yet prove stronger than constitutions and laws, to hold together those who else would violently rush asunder and overthrow the fabric which it has taken three-quarters of a century to rear.

Meanwhile, the whole world feels the effect of these providential changes. No matter what motive impels the human agents, the power of God turns all things to the account of his kingdom. The barbarism of Borneo and Sumatra can no longer shut out the enterprise of commerce, which, like a wedge, makes a cleft in the mass of heathenism, into which the Gospel immediately follows. The pride and

prejudice of China are humbled by the strong hand of power. Portions of our own continent, hitherto inaccessible to Protestant influences, are opening to us—partly through the rapacity of our love of conquest, and partly through the insinuating spirit of trade. Britain and France are conquering and colonizing Pagan and Mahomedan countries in the East and on the Southern shore of the Mediterranean. Wherever these encroachments are made, there, sooner or later, improvements take place; better forms of government are introduced; something like constitutional law, education, security for life, domestic quiet and private property follow. Thus, then, is there a gradual upheaving of those strata of human existence which have lain buried for ages beneath the stagnant deep and slime of ignorance and sin. Men are not considered and treated so much as formerly in *the mass*, but as individuals, each being in himself a whole, and divinely furnished with capacities and rights. Whatever temporary or local exceptions there may be, it is evident that PROGRESS, onward and upward, is the law of this age; and great is the privilege and honor of living and laboring in such a period of human history.

But if such are the advantages common to *all* who, in such a day as this, would labor for the advancement of human welfare, how peculiarly great are the facilities and obligations of *American* Christians! We have a new-born Christianity, fresh from the Scriptures—blooming with vigor from the rocks and healthful breezes amid which she was nurtured—instead of that which has dwelt so long amid the stale and weary conventionalisms of the Old World. We have the special advantage of simpler and freer forms of christian institutions to propagate, than our brethren on the other side of the ocean have. Moreover, this nation is *young*; it has the forth-putting energy of an unexhausted people. Races, like individuals, grow old and exhibit the decrepitude and imbecility of declining years; their energy wears out, and at length their strength is to sit still. But ours cannot endure rest amid old things; it goes out to seek or create new ones. Although not yet seventy-five years old, it has done more than its proportion in waking the world, and filling all seas with commerce and all lands with light. The conversion of the world requires the daring and enterprise of just such a people, all whose training, pursuits and associations, fit them for bold attempts and successful execution.

What a *field*, too, is spread out before the American philanthropist—a field as large as all Europe, and filling with her exiles; not as there, split up into more than forty governments; but covered by the broad ægis of one constitution, and submitted directly and without obstacle to whatever efforts we shall put forth on their behalf.

This, too, is the time and the country for successfully pushing the enterprises of the Gospel, because of our relative position as a *Protestant and commercial* people. In any age, the nation that is most abroad among other nations—that goes ahead in commerce—must on *that account* excel others in impressing itself on the race. But who are they who now take the lead in the commerce of the world? What language do they speak? what literature do they propagate? what religion do they hold and teach? Do not all these things show that Protestantism, *American* Protestantism, has it more in her power than any other agent to mould the future character and destiny of men?

Let us then realize our privilege. Let us be aware of the fact, and act accordingly, that it is a great thing that we live just now; that of all countries it is the greatest favor to be a citizen of this. To fill an American pulpit, to be an American editor; to stand in the halls of American legislation; to mingle with and mould the popular feeling of American society; to awaken and direct the energy

of American benevolence, is a higher boon than to hold the same relations anywhere else. They who possess it seem to stand, just now, nearer than other men to the throne of power—the great centre of motion on which Providence turns the world. The conversion of this land must be, in effect, the conversion of all mankind. This is the way—the shortest way—and we believe it is God's way—by which that hastening consummation will be brought about.

Whoever, then, would act most successfully in such a work, let him “act in the living present”—act **HERE**. Not omitting any foreign efforts, let him still remember that this, above all others, is the sphere, and this day is the era, distinguished for advantages such as never before have concurred, to confer success and impose obligation upon the people of God.

Messages from the West.

IOWA.

From Rev. B. Roberts, Marion, Linn Co.

At a point six miles from us, there have been several hopeful cases of conversion, and the converts, together with some old professors, have become connected with the Church at Cedar Rapids. Brother Jones and myself were together in the meeting.

(Further particulars of this meeting are reported by Mr. Jones on the following page.)

Recently there has appeared some interest in this place, and I entertain hope in the case of some few.

Reminiscences of Early Missionary Experience.

A few years since, several families emigrated to Iowa from the East. On their journey they remembered the Sabbath, they read a sermon and held a Sabbath School on their camp ground. Thus they came to this land of promise. Ere long they enjoyed the ministry of one of your missionaries; they planted the institutions of the Gospel, and soon built them a house of worship.

When the writer of this article visited them they were in a very trying state. At that time they met in a log school house, but within a year they had their house prepared, and soon doubled in their numbers from new comers and some cases of hope. Your Missionary was called away to a frontier post, and another took his place; and then another followed; and then they were prepared to

settle a man, and assume his entire support. After the lapse of three years I visited them to see how it fared with them, and to attend a meeting of the Presbytery. I found the pious mourning over the bad state of Zion, and their pastor laid aside from his work by ill health. We met a large school on the Sabbath, containing the scholars that attended Sabbath school while on the journey, and others. They were addressed by two of the ministers. A communion season was attended with the church. We had dismissed the afternoon meeting without making an appointment for the evening. The congregation moved slowly out, as though reluctant to leave. Presently, one of the leading members came to the minister, saying: “Some of the unconverted are asking why we don't have a meeting in the evening, and I don't know what to say to them.” Whereupon, the minister announced an appointment for the evening. One of your missionaries was called upon to preach, which he did, from the words: “Are not my ways equal?”

At the close of the sermon, another brother stated that if there were any disposed to give especial attention to their soul's salvation, they might remain in the house, and after the benediction we would converse with them. The meeting closed, and again the congregation moved reluctantly till half were out, when it was discovered that some were returning. About thirty took their seats, and we held the promised interview. We found them anxious, and some had for a long time had the subject on their minds. On Monday we had a sermon; and again in the evening, when the slips were filled

with inquirers in the centre of the house, to the number of forty. The next evening was very stormy, and but a small congregation out compared with the previous evening. At the stage of the meeting at which an invitation was given the night before, the repetition of such invitation this night was unnecessary. The same seats were filled.

From that time the order of things during successive evenings was established. They needed no urging to come forward.

During the day the Presbytery adjourned, and left three on the ground to conduct the meeting. We had on each day a conference meeting, an inquiring meeting, and preaching.

In the conference meeting some gave up their old hopes, and confessed their faults one to another. A large number of youth were brought in. About a hundred obtained hope, about seventy of whom joined that church, and the balance went to other churches. Christians of different denominations shared in the devotions and in the blessing.

Among the interesting incidents brought out, I relate three. First, a brother was called upon to state his feeling. He arose, deeply affected, and said, "I wish to confess my coldness and neglect. I have for a time neglected prayer in my family, being surrounded by those who were light minded; but one of my workmen afterward asked me why I did so? I was reproved, and immediately took up my neglected duty, and hope by the grace of God to carry it through life." No one of his brethren had suspected his piety, or knew of the neglect.

Another, who had been from home, on his return found his daughters under conviction, but felt that he must attend to a building which he was erecting. He left in the morning for his work, but thought as he drove along, "I must build a house, but my poor children may not live to need it; and they have no house in heaven awaiting their arrival." While he mused, he wheeled his horses and headed them for home, and took his family and came four miles to attend the meeting, and related the circumstance and prayed with us.

Another said he had much to do,—thought he could not attend the meeting,—tried to harrow in his oats, but harrowed his conscience more than he did his ground, and so turned out his team and came to meeting.

A short time since I visited that church. I found the converts steadfast in the

faith. It is very probable that several young men will prepare for the ministry from that revival. The influence will be felt while time shall last.

From Rev. W. Jones, Cedar Rapids,
Linn Co.

Revival.

The last of November and first of December I held, in a neighborhood west of north of this place, where I have been preaching for a year and a half past, a series of meetings of two weeks' duration, in which Brother Roberts, of Marion, assisted me. God was graciously pleased to pour out his Spirit and convert souls. From twelve to fifteen gave evidence of having passed from death unto life. A wonderful change has taken place in the neighborhood, which was noted for its drinking and Sabbath breaking, and other sins. Seven family altars were erected, and a prayer meeting has been started where one was never held before. Also a Temperance Society has since been organized there, which promises to be useful. On the 21st and 22d of December I organized there a branch church, connecting it for the present with the Rapids' church, till it shall seem best to give it a distinct organization. Ten persons united, four of whom had before been members of Presbyterian churches, and six then for the first time entered into covenant with God's people. One old man, who about twenty eight years ago joined the Presbyterian church in Western New York, but who had for many years been living a very wicked life, came as an old backslider, and gives, so far, very good evidence of genuine repentance.

Movement among the Germans.

Four young men of promise united with the church, one or two of whom I have some hope may yet enter the Gospel ministry. One of these young men is a German, but a year and a half from his native land, who became interested during those meetings, and requested prayers for him. He understood our language but very imperfectly, and I was wholly unable to address him in his native tongue. So far as we can judge from his conduct, and from such interpreters as we can find, he gives evidence of a saving change of heart. And, what

is to me not a little remarkable, there is, just at this time, quite a stir among the Germans in the neighborhood, which looks much like a genuine revival of religion; and it is even said that several of their number profess to have experienced religion. How much of this is connected with the religious interest of the young German referred to above, and what it may result in, I am at present unable to state. I shall watch it with interest, and endeavor to become more fully informed regarding it.

Des Moines Presbytery held its fall session in this place. It was one of great harmony, and several matters of importance for its prosperity were attended to.

Our house of worship, on which we have been toiling for more than a year past, is about completed.

From Rev. Thompson Bird, Fort Des Moines, Polk Co.

"Thus far the Lord hath led me on; thus far his power prolongs my days." We have been preserved from the pestilence and wasting destruction. We feel this the more sensibly, as there has been great mortality among the children. There are now in our vicinity many weeping Rachels, and many houses filled with great mourning and lamentation. These heavy afflictions have brought a few to the Saviour for comfort and consolation, and they have found him a very present help in the time of trouble. But alas! the multitude, after the first shock of grief is over, pass along, alike forgetful of God and his visitations.

At our last communion we received six members—five by letter, and one on profession. The former live at a distance, in Warren county, where we hope soon to organize a small church: the latter is a lady of this place. We are still without a male member in town. We feel greatly the need of an active man to go forward in the secular affairs pertaining to the church. I know of no place where such a faithful laborer would be instrumental in doing more for the cause of his Lord and Master than here. The Lord send us help to build up his cause.

More Pioneers called for.

It is important that more laborers be sent into this part of Iowa. It is filling

up with great rapidity, and now is the time for the minister of the everlasting Gospel to plant those institutions which are to give character for ages to come. There is the more necessity for this on account of the multitude of babblers that are attempting to gain the ear of the multitude. In a recent tour up the Des Moines river, I met with one of these endeavoring to get up a new sect. The prominent features of his creed are feet-washing, and independence of human opinion in all matters of discipline.

Here are inviting fields to learn how to endure hardness as good soldiers of the Lord Jesus Christ. Who will enter?

From Rev. W. L. Coleman, Bellevue, Jackson Co.

It is a matter of thanksgiving to God and gratitude to the patrons of the Society, that your aid is furnished so promptly. The arrival of your letter containing my last quarterly draft was timely, and relieved me from pecuniary embarrassment.

The past quarter has been one of solemn interest to us on account of the frequent visits which death has made in our town and vicinity. Some eight persons have, in the short space of as many weeks, been removed from our vicinity to the eternal world—some, and most of them, so far as I can learn, without hope. Two or three were supposed to have died of cholera.

These providences, for a time, produced much thoughtfulness and seriousness in the community. But serious thoughts soon give place to the cares of business. One thing encourages us—our audience on the Sabbath has been increasing for several weeks, and is larger now than ever before since I have labored here. Wednesday evening prayer meetings are attended by few; yet there is an increase of interest.

We long and pray for a general outpouring of the Holy Spirit. Our little church has the prospect of an increase soon of some four or five members; one backslider has been reclaimed, and will probably join the church. We are taking some preliminary steps towards building a church edifice the coming summer; we lack funds, but shall struggle hard for success.

Two out of three of my country audiences are good—better than usual. A

German minister now preaches a portion of the time at Tete de Morts, and I have concluded to leave that neighborhood for another, where larger audiences can be gathered.

Debts to Pay.

It is one of the trials of ministerial life in the new States, that in addition to the meagre and irregular support which is accorded, the laborer often has to *purchase the privilege* of going to such fields;—in other words, he has to run in debt for his education, and sometimes for his outfit and expenses to the ground; and to pay these debts out of his scanty living, at the very period of his life when he is least able to afford it.

Having received a kind and faithful admonition from a friend in the East, to the effect that I should "*owe no man any thing*," my thoughts turn to you as my only resort. If you had not promised to aid in my support, I fear I could not be an honest man, and pay my honest debts. The *call* I have from the East, is to pay some money which I borrowed, more than a year ago, to defray my expenses to this Great Valley of destitution where I am glad to be permitted to spend my time in "holding forth the word of life." It is not to be forgotten by your Society's friends, that many of your *poor* missionaries come to this country of *bare support*, under the somewhat painful consciousness that they are beholden to some of their friends in the East for money advanced to them while yet preparing themselves for these arduous and responsible labors. Do not your friends think it must be attended with some misgivings, for the missionary to leave in the parting hands of his friends in the East promissory notes, that he will save all that he can from his scanty support, and send it back to pay the interest, and if possible, to sink the principal of his educational debts?

But this is all right. We claim the privilege of paying our debts as fast as we can. If any thing on earth is sweet it is to make sacrifices for the Kingdom of Heaven's sake. Oh, that we were ten times more self sacrificing! What if we do not know where to lay our head, it is sufficient for the disciple that he be as his Master. But with the blessing of God on life and health, and your con-

tinued aid, we hope we shall in time stand even with the world, except in that delightful debt of love which we are permitted to be ever paying.

MISSOURI.

From Rev. Frederick Starr, Weston, Platte Co.

Weston lies on the Missouri River, nearly opposite to Fort Leavenworth. It is important for its relation to the emigration across the plains; being a most convenient point for leaving the river, and procuring outfits for the land journey to Oregon and California. This place has been previously occupied by our Missionaries; but for several months was only partially supplied, until it was visited by Mr. Starr. His regular labors commenced there in October last. He was installed pastor, Nov. 17th, on which occasion, also, the communion was administered, and four persons united with the church. This was the first installation that has occurred within 300 miles of the place.

Commencing on the Frontier.

The second Sabbath after my arrival we opened our school, which had been closed during the summer, with about thirty scholars. It steadily increased till the first of December, when we had 102 scholars present. While at the East, \$10 for books was presented, through me, to the Sabbath school. I selected them when in St. Louis, and brought them on with me; they make a nucleus of interest to the children, and I trust will enable us to do them good. We find great difficulty in obtaining teachers enough to attend to the scholars.

We had very poor singing upon the Sabbath and at the weekly lecture, which led me to make early exertions to start a class in music. One gentleman connected with our church is a good singer. Our success has exceeded all our expectations. We placed a tax upon each scholar, so as to defray expenses,—wood, fuel, attendance, blackboards, &c.; and required that, as a general rule, each one have a book. We have at present 70 scholars, and have introduced into use about 50 note books. The meetings are well attended, very quiet, are opened with prayer, and close with Old Hundred.

We hope that as the school progresses, (and they are learning finely), many of the scholars who are not church-going people, may become regular attendants, and that this addition to our worship may make it the more inviting.

Since our arrival here, the season has been unpropitious for readily getting about, and making acquaintance with those living in the outskirts of the town, who are generally non-attendants at church, and mostly poor. We have, however, been out several times, and from these sources our Sabbath school has derived many scholars. We have become acquainted with all of our church members, and most of the congregation.

There had been considerable sickness during the summer among the children; it has been generally healthy since our arrival. I was called during her sickness, to see a young woman—a Mrs. R——, who had gone as far as Fort Laramie on her way to California, and turned back with her husband on account of sickness. I was called to attend her funeral; it was a solemn scene,—dying among strangers. She was a Christian, and her death peaceful.

Bro. Heckmann who is the missionary to the Germans, was originally here, but left and went down to Brunswick. There are Germans here and at many points at which he preached, who need a minister; we wish a good one could be found and sent to us.

Since we have been here, our health has been good. Our journey on was a tedious one; a very rough passage on Lakes Erie and Michigan, and yet a safe one.

Campbellism where it is strong.

The most serious obstacle I have to contend with in this county is the influence of Campbellism. The preachers of this error came here in a very early day, and succeeded in getting an ignorant population into their church; they are certainly the most ignorant, bigoted and ungodly people I have seen bearing the name of Christians. I do not exaggerate when I say, that they are more difficult to reach than our Catholic population. There are doubtless some good people among them; I speak now with reference to them as a class. They have a very large church near me, but they scarcely ever have any preaching except at what they call their "big meetings." Indeed, the only idea many of them have

of religion is contained in their favorite doctrine of baptism for the remission of sins. Here their obedience to God begins and ends. It is easily seen how difficult it is to bring such people to the cross of Christ. The progress of religion among these people must necessarily be slow.

Still, I have great reason for thankfulness in reviewing the past year. The attendance on my preaching has been growing in numbers; indeed, I generally have a house full.

I had a Sabbath school in operation during the summer, and I have commenced a Bible class again with some prospect of success.

Never have I felt so much need of divine assistance as at present. I have used every exertion, but without the presence and help of God it will be like water poured upon a rock.

Instability of Population.

During the year I received into our church nine persons on profession, eight of these were colored, and two by letter, making in all eleven. Several have left us for California and other places; some members of my congregation have also left, who were among my supporters, so that this church is really *weaker*, in a pecuniary point of view, than when I came here. This instability of population is one of the severest trials a minister undergoes in a new country. This church is not able to give me as much this, as they did last year; I have no doubt, however, but they will do as much as they are able.

Grateful Appreciation.

My little church very gratefully acknowledge the amount given to me by the H. M. Society. It is the first ever received by them, and it has brought the benevolence of their eastern brethren before them in a way which they never saw before. It has shown them that they are not without sympathy in their efforts to build up the kingdom of heaven in this place.

I presented the cause of Home Missions to them, and eight dollars were contributed.

This is a good evidence of gratitude; for besides being a new church, in a new section of the country, the church has but about thirty members, of whom only eight are males.

From Rev. Adolph Baltzer, German Missionary at St. Charles.

Mr. B. formerly labored at St. Louis; in October last he removed to St. Charles. Concerning his new charge, he reports—

The kindness and confidence with which I was received in my new congregation at St. Charles, relieved the hardness of the separation from St. Louis. Here I found my people assiduously engaged to finish a new dwelling house for the pastor. This house is a very fine one for the country; it is of brick, containing two large rooms, a kitchen, cellar and garret. The expenses for this house amount to about \$700; this sum, with the exception of about \$120, which remain as a debt, has been collected by the few families of my flock. Every one of them has done very much; and surely this zeal to secure the preaching of the Gospel is delightful and praiseworthy. In general, this congregation has proved its active interest in the evangelical church by zealous support of our seminary at Marthasville.

The 20th of October I made my entrance sermon. I was inducted into my office as a pastor of this congregation by Brother W. Binner, professor of our evangelical seminary, and charged with this solemnity by the president of our synod, in the manner usual in our church.

Since my installation, Oct. 20th, I preach here every Sabbath morning. Our church building is of stone, 40 by 25 feet, with a small organ. It is filled every Sabbath with attentive hearers. Every fourth Sabbath afternoon we have a meeting for missions; the other Sabbath afternoons we have Sabbath school.

Struggling against Difficulties.

I have been greatly tempted to vacate my position and take another, where I should be free from the peculiar trials to which I am subjected, and which now seem thicker than at any other period. But I am in principle in favor of a permanent ministry, and as the troubles which annoy me would not go away when I did, there would be no gain to the church in my leaving. Moreover, how can I leave the seed that I have sowed, and the plants that have sprung up under my culture, without a husbandman? I will still endure my trials and carry my cross, hoping for a sanctified result to my own soul, and for the speedy help of the Almighty Spirit among my people.

WISCONSIN.

Farther Explorations of the Pinery and Fox River Country.

From our Missionary Agent.

Since my visit to the Pinery last year, I have had a longing desire to have something more done for its moral and religious improvement. With these feelings, I went up again the latter part of November, and spent nearly two weeks there. I was heartily welcomed, and treated with all the kindness which I could desire. A strong wish was expressed in numerous instances for intelligent preaching, with an assurance that they would aid in its support, provided a suitable man could be sent here. I would most earnestly repeat the request, that a suitable man might be sought for and sent. I found two Baptist brethren (Calvinistic) had gone in with the view of endeavoring to do something towards building up Christ's cause. To one, an educated Baptist minister in Illinois had given encouragement, that he would go and spend at least a year there, provided he could move his family there. The matter was not fully determined upon when I was there, but would be soon. I told the Baptist, that provided he would go on and get his friend to come, I would yield and give him the opportunity. This was cheerfully assented to; and, on the other hand, he assured me that if he could not get his friend to come there he would give his support to a Presbyterian clergyman.

There is a Methodist circuit preacher in the Pinery, but it is more than sixty miles from one extremity of his field to the other, and though he labors with a good deal of zeal, he cannot make much impression, in consequence of going over too much ground.

The population is increasing in the Pinery, and E. S. E. towards Fox River, and soon there will be a demand for more ministers. Within a few miles of the river, and within a mile or two of the county seat, farms are being opened, and the soil promises to reward well the cultivation.

It is not to be expected that the morals of the Pinery, and especially its religious state, would improve much without more culture. The great and abounding evils are the use of intoxicating liquors, profane swearing and Sabbath breaking; to which may be added card playing and gambling. The ball alleys are opened on the Sabbath as much as on other days when there is no preaching, and some-

times when there is, and many a young man, with countenance reddened by intoxicating drinks, frequents them, or is loitering around. But stated, faithful preaching, would have a powerful tendency to break up these haunts of ruin, and would turn many to the sanctuary, who, for the want of warning and employment, are drawn in thither.

The lumbering business is suffering a temporary depression in consequence of the United States authorities enforcing the law which forbids cutting timber on Government land. When the land is surveyed and brought into market, the business will unquestionably revive; for the demand of lumber in the lower country is too great, and there are too many interested in the business to allow much falling off, or a lengthened suspension.

The "Indian Lands."

Another object in visiting the Pinery was to explore to some extent the country bounded by the Wisconsin river on the west, and partly on the south; by the Wolf and Fox rivers on the east; and partly on the south by Lakes Buffalo and Puckawa; and on the north by a line from the Plover Portage, running due east to the Wolf river. This is a large tract purchased of the Menominees, commonly called the "Indian Lands;" and it is expected that they will be removed next Spring. Although this tract has not been surveyed, still it is estimated that there are now three thousand inhabitants upon it. Some parts of it contain excellent land, yet it appears to me that there is a good deal of light soil upon it, and too sandy to be durable. After travelling about twenty-four miles in a S. E. direction from the county seat, I struck a road running south to the north part of Buffalo Lake, probably thirty miles. A part of this road runs through a large prairie, and around its borders; in the openings many farm-houses were to be seen. From this prairie to Buffalo Lake are principally oak openings; though thousands of acres were covered with oaken shrubbery not higher than a man's head. There will be great scarcity of timber on many parts, but Providence has kindly ordered that the Pinery should be so near, where the products of the soil can be exchanged for lumber. A great deal of this kind of traffic is now carried on with the counties S. and S. E. of Portage Co.

Near the north-western end of Buffalo Lake, a village has been commenced, containing at present seven families, and within four or five miles of it there are fifty families. Baptist and Methodist meetings are held there upon alternate Sabbaths.

An unfortunate "Association."

From this point I went on up the river sixteen miles, and within eight of Fort Winnebago, to Twigg's Ferry. Scattered along the river from this place is what is called the "English Potter Settlement"—so called, because the society originated in England among the potters; though it was not confined to this class, but embraced also weavers, gold beaters, coal diggers, etc. The plan was, for the society to pay the expenses of emigration, build a house, furnish provisions for one year, break up a few acres of land, and furnish each family with farming utensils. Besides, the land—from 20 to 40 acres to each family—was to be deeded. In return, its members were to have a number of years in which to remunerate the society with the payment of moderate interest. A year ago last Spring, a large number of families emigrated to this country under the auspices of this society, and a considerable number settled upon the "Indian land" along the Fox river; but the stipulations of the society not being carried into effect, owing as was charged to want of integrity on the part of its agent, great dissatisfaction arose, and much suffering was the consequence during last winter. The Association is broken up, for the present at least. Some have returned home again, and others have left this vicinity, and about seventy families only remain. Unacquainted with building houses, clearing land, etc., it was exceedingly hard for them to begin. One intelligent man, who had been clerk for a rail road company a number of years, and has a family of seven children, said to me, "There we were put down with nothing but the acorns on the ground; and what could we do?"

Some are selling out their claims, but others are trying to work along, and if they can pay for their land when it comes into market, they will be much better off than when they were in their own country. Most, I presume, were members of the Church of England, but at present have no religious instruction whatever; nor are there any Sabbath or day schools among them. Last summer they enjoyed the services of an English Baptist clergy-

man; but he left them. My object, in part, in visiting the settlement, was to spend the Sabbath and a few days among them.

Whiskey and Suffering.

At T— I inquired for a public house, as there was no other near where I could expect to get entertained, and was directed to one close by, but found the landlord, an Englishman, kept little else with which to entertain either man or beast, than whiskey. Not thinking that my horse would relish such fare, especially for shelter in a bitterly cold night, I turned about and rode seven miles, and there found entertainment both for myself and horse, gratuitously, in a family from Pennsylvania. Four days previously, a poor Irishman called at noon at that same man's place, and took a drink of whiskey, and although he had but two miles to go, he never reached home alive. The next morning, his wife feeling anxious about him, set out in a very feeble state of health to see what had become of him. She had proceeded about forty rods only from her house, when she found him dead, and frozen in upon a marsh which he had to cross. It appeared that he slipped and fell upon his face in a state of intoxication, and never rose. It was rainy that day, and at night it turned cold. The next day after this sad affair, a father and son, about 16 years of age, living about three miles from Puck-waukie, went down to the outlet of the Lake; both drank whiskey there, and also on their return, night came on, and both father and son froze to death within eighty rods of home. The father left a penniless family to mourn his dreadful end.

Deacon Bemmer—the "Model Deacon."

The previous notices of this excellent man, and of his happy departure, published in the Home Missionary, will give interest to the following additional statements, respecting his last sickness, and the state of his family.

Sabbath the 15th of December, I passed with the little church at Bluffton, Marquette Co., and administered the sacrament. This Church has been deeply afflicted in the death of the excellent and devoted Dea. Bemmer in September. He was taken ill at the time I last administered the sacrament there in August.

He died of a fever which in its last stage put on a typhoid form. He was not considered as dangerously ill until the Sabbath previous to his death. The day before, his sister-in-law overheard him say "Deal gently with thy lamb," which she supposed he spoke with reference to his little child, which had been ill, and which was laid by the side of the father three weeks after his death. She went to his bedside and asked him if he wanted anything? "Oh no;" he replied, "I was speaking to my Saviour. I am filled with his glory." And then added, "Unspeakable and full of glory" with such a countenance, she remarked, as she never saw before.

The next morning, Sabbath, which was the first time they had fears that he might not recover, "It may be," said he to his wife, "that the Master is going to call for me; and if, in the providence of God, I am to be removed, I wish you to send for Mr. K— to preach my funeral sermon; and invite the Baptist minister also." Then looking upon her, he says: "All is well." "Yes," she replied, "I believe it." He then added, "Glory to God, my Saviour is precious." The next day, a lady came in; he had been speaking about the Trinity.—To her he says, "What a glory there is in the Trinity,—in the Godhead combined." Fearing that conversing would exhaust him too much, it was proposed to sing, when she commenced singing:

Ye angels who stand round the throne,

And when she came to the verse

I want to put on my attire,
Washed white in the blood of the Lamb;
I want to be one of your choir,
And tune my sweet harp to his name:

"Amen, Amen," he exclaimed. The day following, as his sister-in-law approached his bedside, he looked up and said, probably expecting that day would be his last, "I expect to see to-day great displays of the glory of God. I have seen it in a measure, but I expect to see it to-day in a manner I never saw it before." Being very restless, his daughter, about twelve years old, was called in to sing, as it was found to quiet him more than anything else. The question was asked what she should sing? "Sing," said he, "about the grave. I have been there, and I walked around it, and went down into it." What was there, it was inquired? "A light was there," he replied, "a light throughout, and the

Saviour was there." Were there no dark spots? "A few," he replied. She then sang.—At the close, "I feel refreshed," said he, "in body and mind."

When some drink was given him, he looked up, and said, "Oh! that fountain, there is drink there; it issues from the throne of God. How we shall enjoy it when we all get there!"

The earth seemed to have lost every attraction, and his whole soul was swallowed up in the contemplation of God.—"The glorious Trinity!" he would try to articulate after he had lost the power of speech. It seemed as though the spirit would leap from its falling tabernacle before its release, and that he only needed the wings of a cherub to mount upward and behold the full effulgence of that glory which already began to be unfolded to his ravished vision, whilst death had neither sting nor terror. A heavenly radiance seemed to beam from his countenance, which some dear friends, standing by his bed, said it was impossible to describe, and must have been seen in order to realize it. Thus, on Thursday, September 12th, he "languished into life," or, "like the morning star, which goes not down behind the darkened West, but melts away into the light of heaven."

The first of this month, another of his children, a little boy, about three years old, died, making four deaths which have occurred in this afflicted family, three children and the father in less than a year and a half. A few weeks after the death of Dea. B., I visited this family and found the bereaved widow and three children prostrated upon beds of sickness.

When last at B——, Mrs. B. was able to go out, but was still feeble, and all the rest were in tolerable health. It was highly gratifying to learn that the neighbors and christian friends of this bereaved family had shown it every attention and kindness which its necessities required. The Lord reward them for so doing!

I have mentioned only a part of the dying bed exercises of this truly good man. His wife remarked to me "that his religion was not confined to his sick and dying bed;" of the truth of this remark there are abundant witnesses.

*From Rev. Anson Clark, Brookfield,
Waukesha Co.*

To some of the members of the little church here, God has granted larger sup-

plies of his grace than they have been wont to receive, so that their hearts have been enlarged, their consciences made more tender, their zeal in some measure awakened, and their prayers more earnest for the building up of Zion.

Last Sabbath was our communion season. One of our band of sixteen who sat with us at the table of the Lord three months before was not with us there. He will be with us bodily on earth no more. To us his death is loss, for he was a man of intelligent piety, characterized by purity of motive, sincerity, and a consistent christian life. But we bow submissively to the will of God, and ask that his providences may do us good. It has been, on this field, and in all this region, emphatically a season of sickness and death.

From a small number of Irish laborers upon the rail road of drinking habits, eight have died with cholera. So much sickness and so many deaths, together with the partial failure in the crop of wheat, have been the means of turning the thoughts of the people to God. In some instances his providences have had a softening effect—in others they are a means of hardening the heart.

During the last quarter, a temperance society has been organized, two meetings held, and thirty names secured to a temperance pledge. A course of lectures is expected during the winter. Attendance upon meetings on the Sabbath is gradually increasing; attention to the word preached becomes more fixed. Still, intemperance and Sabbath desecration alarmingly prevail; the spirit of worldliness is rife, and there is no general awakening to the interests of the undying soul. We trust there is a counter under current forming—in the minds of the more thoughtful it is perceived—which will soon roll majestically Zionward. We look, and pray, and wait for that time to come.

Secular Enterprise Advancing.

The men of the world are wide awake in hastening forward their schemes to obtain the good which cometh from this world. Already the shrill whistle of the locomotive pierces the air, and echoes through the vales and woods, and over the rolling elevations, where, but a few years ago, the Indian built his wigwam, and white men had never trodden; and now, hundreds are busily engaged in extending the iron track. In every direction are mills impelled by the power of steam, whose constant roar and clatter

bespeak activity, energy, devotion to the things of this world. This activity and energy we love to see; but we long to see the same energy, and equal zeal in laboring for God.

Encouragement from the East.

From a personal stranger at the East—who has anticipated laboring for Christ in the Western field, but over whose sky clouds have gathered, and whose hopes have been blasted by an afflictive providence of God—I have received a letter, in which the author says, "Accept the bill (\$5) enclosed, and appropriate it as you see fit, it being what I had designed to give the present year to the cause of Home Missions. Were my means adequate, I would gladly increase it an hundred fold. * * * There is not enough of the earnest prayer of faith offered in our own favored New England, that God would strengthen the hands and encourage the hearts of his faithful servants, and crown their labors with abundant success. It is equally true, that we do not sufficiently deny ourselves for the cause of Christ, and feel that we are not our own, that our possessions are lent us to pour into the treasury of the Lord."

Thus are we encouraged; and may God bless the friends of Home Missions at the East.

From Rev. C. W. Camp, Genesee, Waukesha Co.

The House of Mourning.

The young Missionary Pastor often finds himself in circumstances of great solemnity, where he needs to feel much of the power of religion in his own soul, in order to meet the responsibilities which Providence devolves upon him.

While during the last summer my own family has been blessed with health, great numbers around us have been cut down by disease. In the month of September I was called to attend twelve funerals—(thirteen during the whole of 1849) and, in some regions around, it could be said, "there was not a house where there was not one dead."

These cases, with a single exception, were all in the extreme portions of my parish. There was a great deal of sickness in this village, but no death, though several were not expected to recover.

Two of the members of our church, who united with us since the commencement of the current year, are among the list of the dead. This, in addition to the removal of five others to different places, has somewhat diminished our numbers, and made the present seem like a year of discouragement.

Of the two members of the church who have been taken from us, one was a young man, the head of a small family, who was just beginning to serve more actively in the cause of Christ. I had spoken of his increasing interest in the cause to some of the church members previous to his sickness, and have since learned that he was inclined to look upon it as the new birth, and to think that he had never before experienced it. His removal near to the house of a worthy Methodist brother was helpful to him, and they used to spend the long Sabbath afternoons together at his house, talking of Christ and praying together. Thus was he unconsciously ripening for his departure.

The family was composed of the husband, wife, and two children, two and four years of age. In August, the "baby" was taken sick, and lingered four weeks with the dysentery; meanwhile, I had called two or three times to see the father, who had been attacked violently with cholera, but was thought to be recovering.

When I went to attend the funeral of the younger child, I found the older child dying with the cholera. That very morning she had been attacked, and in the ghastly wreck before me, I could scarcely recognize a trace of the rosy child that I saw there only two days previously. We returned from the burial place just in time to witness the death scene.

Her funeral was attended on the next day; during all this time, the father was rapidly sinking under his disease, and now the last hope of his recovery had expired. Yet he suffered no very intense pain, and was conscious of his bereavement. The coffin was brought to his bedside, and he roused from his drowsiness to take the last look of his child. With perfect calmness he said, "the will of the Lord be done;" and we carried it away to the graveyard.

On the next day, I witnessed his death. The last chapter of II. Timothy had been read to him, and he had led in a short prayer, and was rapidly passing into unconsciousness when I arrived; and when the last breath had departed, we knelt

there in the chamber of death, and of all the hardened men who had hurried in—and the house was full of them—not one refused to bow the knee, for all felt that we stood on the borders of eternity. The childless widow, alone, in a strange land, with none that she can call her kindred this side the shores of Scotland, was strengthened to follow the last of her earthly treasures to the burial, and to look upon the three hillocks, where they must sleep till the resurrection, more calmly than when the first one died.—And it was the calm of *submission*, not of despair.

Dying Grace in a Dying Hour.

The other member of our church that we have lost, was an aged woman, who, after years of doubt and trembling hope, professed Christ before men last spring. She has long been in feeble health, and when sick was of a desponding disposition; but, like Bunyan's pilgrim *Much Afraid*, she went through the river singing at last. Her friends were astonished to hear her say she had no desire to live, and to see her look forward to death without alarm, "casting all upon Christ," as she said.

Another lady recently from England, came among us only to die. She had been religiously educated, and during a protracted and painful sickness hoped she found peace in believing.

Trials of Faith.

A Missionary, at the close of his second year, enumerates the following trials which his faith and patience have to undergo. They are not peculiar to his case, nor altogether so to Missionaries; but nowhere, except on Missionary ground, are so many trials of this kind met with in so short a time.

"Diversity of origin and character in the people.

"Multitude of sects—some of them holding errors of dangerous tendency, and nearly all of them working against each other.

"The low standard of instruction, and the facility of admission to the church adopted by some denominations, thereby creating a bad public sentiment as to the meaning and responsibilities of a profession of religion, and attended with efforts at proselyting.

"Newness of the country, and consequent want of accommodations for living and for public services.

"Fewness and inefficiency of lay helpers—leaving every thing to be planned and carried forward by the minister.

"Prevailing sicknesses, which, from causes incident to new countries, and the habits of new settlers, are apt to sweep over the community every year or two.

"The smallness of pecuniary support; that part of it derived from the people almost always falling short of the promise.

"The rank growth of vice, imported and indigenous, in such a soil, especially the prevalence of intemperance and Sabbath breaking."

Of these evils, he remarks:

The most daring evil we have had to fight against was that of Sabbath breaking. New comers follow their former practices, and go out on the Lord's day with their teams, axes, and guns, as if they knew no better. We felt for the morality of our young settlement; we felt for our children, for those who commit these deeds, and above all, for the name and glory of Him who commanded that the day should be kept holy. Under these feelings, we attacked this sinful custom. I preached against it, and by that and the influence in all forms of a few godly men, the evil has been subdued, to some degree.

To counteract the excessive use of strong drinks, I found it expedient to resort to the old remedy. We formed a temperance society, and we have had a few meetings, well attended, and obtained no less than forty signatures to the pledge, besides stirring up the pure minds of those who approved the principles, but were doing nothing for temperance—till they are bringing forth good fruit.

The way the Country Grows.

Here is one of a thousand examples of the multiplication of human life and human activity in the West. And is it possible to be too early or energetic in pushing out the enterprises of the Church, where every thing else is going forward so rapidly?

A commendable energy is exhibited in sustaining a lyceum, school, &c. (A cir-

cumstance occurred during the past quarter, which illustrates the rapidity of western growth. A funeral procession, *one hundred and twenty rods* in length, passed our door. Ten years previous, not a white person resided within ten miles. The deceased occupied no public station whatever. He was a young man, unmarried, perhaps twenty-two years of age. He was respected in the community, and so were his father's family. The only unusual attractions were these: He belonged to the Odd Fellows, and also to the Sons of Temperance, and was buried according to the usages of those orders. Moreover, the funeral occurred on the Sabbath, a leisure day with many, and, for the first time in this place, a Universalist minister was sent for to conduct the services. These were novelties, and attracted more than usual attention, and, of course, drew out an unusual number. It is not apprehended that this town has been settled more rapidly than hundreds, and probably thousands of others. Neither is it believed to be a mushroom growth, to be followed by decay. The population of the town was, by the census, 805, and of the village, 175. The town is six miles square.

What would have been the prospects of such a community, were there no evangelical ministry to mingle the salutary elements of truth in its process of social organization? What must be the condition of the numerous other communities, to which as yet no such saving health has been imparted?

Importance and Responsibility of Home Missions.

There are times when I am necessarily led to contemplate the greatness of the work in which you are engaged. What would become of the fifteen hundred little churches, scattered up and down over this broad land, but for your reliable and liberal aid? What would the thousand missionaries do, who are now receiving a considerable part of their support from your Society, and who, without that support, must leave their present fields, if they did not have to seek support for their families in some other employment? What feelings of despair would sicken and sink ten thousand hearts here in the mighty West, if the news should be heralded through our land that the American Home Missionary Society had closed its operations!

I sometimes almost lose myself in contemplating the magnitude of the work that must be done by the Society, or it must be left undone. But it **WILL BE DONE**. God is employing this agency; he has raised it up to accomplish a great work, and all *His* plans will succeed. I think I see a better day beginning to dawn. In a few years—only a few—these fifteen hundred churches will be able to walk alone, and they will pour their thank offerings into the treasury of the Lord, to help sustain the five thousand churches that will then exist. The thousand laborers may be called to their rest, but five thousand will spring up from the ground to take their places and preach Christ to the millions who will then swarm in these valleys and prairies, and beautiful woodlands, and in the cities yet to be built up all over this broad field.

It is a privilege to labor in such an enterprise, and with such company, and with the certainty that the glorious enterprise in which we are engaged, will as certainly succeed as that God reigns. The foundations of heaven and earth may fail, but his promise will never fail.

ILLINOIS.

How much owest thou?

From a Layman in Illinois.

As an individual, I trust that I feel a more than ordinary sense of obligation to the benevolence which has afforded me so many of the religious and educational privileges which I have enjoyed. And to young men twenty-five years of age—whether members of churches or not—who have been reared in Illinois under the influence of Presbyterian or Congregational churches, I would suggest the following inquiry: How much money would tempt you to relinquish the advantages, direct or indirect, you have derived from the A. H. M. Society?

But much as has been done in this way, and much as is now being done by all the religious sects which have raised their standards upon the prairies of the West, I believe it to be true that there never was a period when the religious necessities of the West were so great as they are at the present day.

I am writing this upon the morning of the Sabbath. The glorious sun is just rising over hills which lie to the east, shortening their deep shadows every moment, and penetrating the huge fields

of corn which wave with western luxuriance over many square miles of the richest farms which that old sun ever looked upon. It is still—still as in any New England valley. I look through my open door, and see a group of my fellow boarders sitting and lying upon the grass under the door-yard trees. They are cleanly shaven, cleanly dressed, and busily talking. One wishes there was preaching to-day. Another proposes to go eight miles to meeting. Another suggests that perhaps this is not the Sunday for their meeting; he believes it is next Sunday. They stop talking, and betake themselves to books and papers. But such men cannot read all day. Spending the week in active physical labor, they are unfitted for a whole day of complete inactivity. After they are sufficiently tired of reading, they will go for blackberries, or water melons; but they had much rather attend the preaching of a sensible and earnest man.

Looking out at the company of which I have spoken, my eye fell upon the woodland that fringes the small river that waters this fertile region. Beyond the belt of woods lies another county. I have traveled all over it. There it lies, washed on one side by the Illinois river, with a town on its border destined to become a city of importance; possessing a fine body of land—equal to the best in Illinois—raising a large surplus of grain, and containing a population shrewd, industrious, and rapidly increasing. A few months since, while upon professional business in one corner of that county, I was solicited to contribute to the erection of a meeting house, and urged to give upon the ground that there was not one meeting house in the county. The county, if it chose, could decide who shall be our next member to Congress. And yet this portion of the State is the one called *most favored* with religious advantages. What more is necessary to prove, or to illustrate, the great religious destitution? All who look can see it.

And this, after many years of prodigious effort—for the most part wisely directed—of both eastern and western Christians. These efforts have not effected any relative progress, though much good has been done where they have been made. But the "West" has outgrown the missionary resources of the nation. I am writing this, where, at the time of my birth in Madison county, the red Indian hunted and fished. All traces of his existence have passed away, save here and there a mound, full of the mouldering bones of dead braves.

A few, very few years, and we talked of the "Great West," and the "Great Valley," as synonymous terms. Now the "Far West" is divided only by the Pacific, from the shores of the "Far East." Shortly, the names of countries which have hitherto appeared in the reports of the *Foreign*, will take a place in those of the *Home* missions. [*Alton Rep.*]

Scenes to be Remembered.

From Rev. E. Jenney.

Rev. E. Jenney and Rev. E. Pond, are laboring in a district, the opposite extremes of which are sixty miles apart, and in which there are some ten or twelve points, where it is desirable that ministerial labor should be performed; but as yet they have been able to visit only five or six of them. At one of them they held a protracted meeting with very happy results.

It was our privilege to witness scenes at Rochester—eight miles east of Springfield—which I shall never forget. The number of conversions was not great; and the errors that obtain there are not quite as likely as some others to vanish before the light of truth. I must confess that our labors commenced without any large expectations. But soon it was manifest that He with whom is the residue of the Spirit, was about to interfere graciously in our behalf. One evinced anxiety; then, another; till prayer was encouraged and faith strengthened; and then a few came out on the side of truth and heaven. Among this little company is one whose case is of sufficient interest to justify a somewhat particular account of it.

The Lost reclaimed.

Had I been requested to select the person in Rochester, who would probably take the lead in an open manifestation of a work of grace, I surely should not have fixed upon Mr. —, who, the seventh day after our meeting commenced, yielded to the claims of Heaven, and began to walk in newness of life. He is an Englishman by birth and education; his father, who ten years ago rested from his labors, was a Baptist clergyman of some note; as was also a brother, for a short time, till death removed him hence. But this man, of whose conversion I now speak, had wandered far from his father's principles, as well as his house, and so

quired habits which seemed to show that the examples and lessons of piety with which he had been favored, were worse than lost upon him.

But the Lord cherished purposes of mercy towards that individual, and after he had sinned long, and against great light, arrested him in his career of guilt and ruin. The meeting had been more than usually solemn, and as we were returning to our lodging place, brother P., and myself stopped at the house of Mr. —, rather for the purpose of securing his name to a family Temperance pledge, which I had previously prepared. But we soon found that that would be untimely. The Lord had preceded us, and begun a good work in his heart; indeed, it moved us to tears, to listen to his expressions of a sense of ill-desert, and to his prayers for mercy at the hand of an insulted God. We gave him the best counsel we could, united with him in an act of self-dedication, and then recommended to him to go somewhere alone, and make a complete, unreserved surrender of himself before he closed his eyes to sleep. This he promised to do. I trust he did it, for we had not parted from him more than an hour, when his son came to our lodgings, about a quarter of a mile distant, to inform us that his dear father had obtained peace in believing.

That was a night of great wakefulness and much prayer in more than one house. The next morning we called upon our new brother. It was an interview never to be forgotten. He took us both by the hand, with a warm and affectionate grasp, and said, "Bless the Lord; he has done great things for me. My peace is made with Him. Last night I retired to my barn after parting with you, and there endeavored to consecrate myself to God.

But in vain. Having again entered the house, I fixed my eye on the cross of Christ, viewing him as my only and all-sufficient Saviour; and Oh what joy was awakened in my heart! It is wonderful, wonderful!" Here the tears flowed down his cheeks, and his utterance was, in a measure, checked. Just then Mr. F., an elder of the church, entered the yard where we were, and they at once fell upon each other's necks. "Ah!" said the renewed man, "I have hated you, I have despised you, I have scorned you, and when about to meet you in the way, I have turned aside to avoid you; but now I can enfold you to my bosom as a friend and a brother;" and they embraced each other the more affectionately, and both sobbed aloud. It was too much. We turned aside to weep also. Never did I before feel so forcibly the import of the declaration, "There is joy in heaven over one sinner that repenteth." It was to us, as well as to some others who were eyewitnesses of what transpired, a melting scene.

On our first visit to Rochester, after the protracted meeting, we were much gratified to find that the piety of the church, instead of diminishing, had increased. Christians there had been frequently together, and were led to feel that the work which had resulted in the conversion of a few, had but begun, and that by prayer and effort, they might reasonably expect gradual accessions to their number. One had already come out on the Lord's side, during our absence, which fact taught them a most salutary lesson. They now realize that something may be done without ministerial aid, and seem to expect other good results, sooner or later.

Miscellaneous.

A VOICE TO LADIES,

IN BEHALF OF THE DESTITUTE PORTIONS OF
OUR LAND.

[Selected.]

We come not now to plead for the dark-souled sons and daughters of heathen climes, though that were an object worthy the energies of an angel's heart and pen; but we come to ask sympathy and aid for the destitute inhabitants of our own nominally Christian

country. We come to seek aid for those who live where "the rocks and hills never heard the sound of the church-going bell," and where no pastor gathers the few sheep in the wilderness into the fold. A deep sympathy we seek for the wanderers from the fold of Christ who care not to return to the Shepherd of their souls, who love to wander, and to whom the path of ignorance, superstition and vice is a pleasant way; for a generation growing up in total darkness as to the light of life; for the deluded washippers

of the Man of Sin, and thousands of errorists, whose systems of iniquity threaten to destroy the very fabric of our national freedom and glory.

Beloved sisters! 'tis to you we turn for aid. Man may do very much, but our appeal is to the kind hearts around the fire-side. You who sustain the relation of wives and mothers, sisters and daughters—yours is the privilege not only

———"To seek the lowly cells,
Where modest want in meek seclusion dwells,
Cheer the cold heart, sustain the feeble knees,
Raise the weak head, and chase the dire disease,"

But yours is the holy privilege of doing much to send the Gospel to those that have it not.—That you have been first in every good work we will not deny; nay, we glory in the fact. Some of you have openly professed that you are not your own, but bought with a price.—Have you done all in your power for Him who paid this price? Should the Saviour now visibly appear to you, and say, "render thy account," who of you could lay her hand upon her heart, and say *calmly and truthfully* "Lord, I have done all that I could?"

Sisters of one common faith! Have you prayed as you ought for the dark corners of our land? Have you, with an all-conquering trust in God, pleaded His promises that the wilderness and the solitary place shall bud and blossom as the rose? Have you honestly sought to know your duty as regards the wants of the West? and when you knew your duty, have you been quick to perform it? Said one who was a shining light in the church, as she drew near the dark valley, "I have nothing in the universe to fear, only that I may not know and do my duty." And when the path of duty was plain before her she walked in it joyfully and trustfully, though to her it was often a path of pain and self-denial.

Prayer, though a mighty instrument, is not all that is wanting. Our Saviour said to the young man in the Gospel who lacked but one thing, "Sell that thou hast, and give to the poor; then come and follow me." Prayer must be united to self-denying, vigorous effort. Time, influence, money, must be liberally expended. You who wish to do good,

have you given *all* you can to your utmost ability into the Lord's treasury? Ah! it is a great thing to answer "yes" to such a question. Have you given the widow's mite? Then have you parted with "*all your living.*" But we would not ask you to part with all your living. We only ask that you would be systematic and liberal in your benevolence, and that, as the necessities and wants of dying millions increase, your charities should be proportionally augmented.

———
This appeal is rightly directed. The consideration, the sympathy of woman's heart, her self-denial in promoting any object which her judgment and conscience select for her efforts, will not allow her to hear, unmoved, the cry of the destitute.

We have many affecting examples of female beneficence to the cause of Home Missions. Some thousands of busy hands are annually engaged in the filling of from one to two hundred missionary boxes with various articles of clothing, &c., for the families of ministers laboring in connexion with this Society in the West. Moreover, many are the private donations from our sisters in Christ, which pass through our treasury, so directed that their origin is not suspected by the public. Others, also, which cannot be concealed, bespeak the deep principle of devotion and patient continuance in well-doing, which the sterner sex, we fear, is more ready to admire and praise than to imitate. From many, we select the following

Examples of Female Beneficence.

From a Letter enclosing Fifty Dollars.

I enclose this sum to you, in order that I may the more freely advert to the deceased donor, Miss S. J., once a beloved member of the Third Presbyterian Church of Brooklyn. On her dying bed she made the request that the above named sum should be handed over to the Society, whose interests you represent. These are *sacred dollars*, earned by the deceased, by the use of her needle; and they doubtless constitute the whole of what were her earthly possessions. Her prayers, I know, cheered her daily labors, and were offered in behalf of Missions. She was a beautiful illustration of symme-

trical piety. The church to which she was attached deeply feels her loss in every department of christian effort; but she, with the pastor she dearly loved, (Rev. W. B. Lewis,) is now in endless rest.

Another illustration of attachment to the Home Missionary cause, is afforded by the following, from a *missionary widow*. Her husband died in the service of the Society, and a remittance was made to her of the balance due to him, with a small donation, usual in such cases. In the providence of God, she was soon after placed in circumstances of comparative comfort, when she made haste to send the following letter, with the sum mentioned therein.

Soon after the death of my husband, I received from you a kind and affectionate letter, in which was enclosed \$50—half of which you considered due for labor performed by my husband, the other half you sent as a token of love to the departed one, and as a manifestation of your sympathy for his afflicted widow. That letter was received with emotions of gratitude which words cannot express.

The name and object of the American Home Missionary Society, are no less dear to my heart since your Missionary, (my departed husband,) has closed his labors here below, and joined the redeemed above.

In this letter I enclose \$50, and wish to be made a life member of the Society; the balance, \$20, you will receive as a donation.

My prayer is, that my life, and all that I have, may be devoted to Christ.

Another example of sincere and devoted attachment to the Home Missionary cause, and readiness to make sacrifices for its promotion, came to the knowledge of one of the secretaries, when making collections in a congregation in New-Jersey. Among the contributions were \$63 from a small society of ladies, earned by their own fingers by making shirts. For 203 of these, all with bosoms, and six button-holes in each, they received thirty dollars. For 24, they received thirty-one cents each; eight customer's shirts brought them fifty cents apiece; 36 were made for twelve and a half cents each; for none of the others were they paid above eight cents.

Five Hundred Dollars from Ohio.

Treasurer of the A. H. M. S.

You will please find herewith my sight check for \$500. It would give me great pleasure could I consistently make the draft for the year five *thousand*, but my means will not yet admit of that. Should my life be spared, and my means continued, my yearly donations shall, ere many years, reach that amount. I view the Home Missionary Society as having the first claims on the people of this nation among all the great enterprises of the Church.

In looking back over the "half century" just closed, and contemplating the changes that have taken place, and the advances the world, and especially our own nation has made, I have asked myself the question, Has the Church kept pace with the world? Really, I fear she has not. True, she has done much—begun many great systems of benevolence, which, in their extended operations, are destined to bless the world. But, in looking over the land, I must say that, for the most part, the Church seems dead, or, at least, asleep. But, in contemplating the future, I have strong hopes. The Church cannot sleep much longer while the world is so wide awake. She, too, must soon begin to lengthen her cords and strengthen her stakes. The night is far spent, the day is at hand. Her members will begin to work; her young men will devote to her all they have and are; many will go into the ministry; many into business with this one object—to do what they can to promote the honor and glory of God, and the conversion of the world. All will find something to do—and *do something*—towards rolling on the chariot wheels of salvation.

Five Hundred Dollars, an Extra Donation.

Secretaries of the A. H. M. S.

I feel desirous to see your Society extending its operations this year, and sending forth many more preachers of the everlasting Gospel to our destitute population, particularly of the far West, than it has before done.

As you need increased means to do this, I enclose you \$500 as an extra donation to your funds, accompanying it with the prayer that you may have divine guidance in the management of the affairs

of the Society, and that the labors of your Missionaries may be specially accompanied by the influences of the Holy Spirit.

Use of the Voice.

[By Dr. Hall, of Cincinnati.]

Unless the effort to speak be painful, or very tiresome to the whole body, it is best to use the voice three or four regular times a day, by reading, conversation or declamation, to the extent of not making an effort. Remember this; the moment you become sensible of an effort in speaking, cease, *instantaneously cease*; at each exercise of the voice, stop before you are tired, but gradually increase the time. Do not speak at one hour, or day, much louder or longer than you did the hour or the day preceding; in this way you will gradually invite the natural strength to the voice muscles, just as the muscles of the other parts of the body, when weakened by disease, regain their natural power by moderate and gradually increasing exercise. It is generally the *irregular speaking*, that is so injurious to public men—making no effort for a day or week, or month, and then all at once delivering a speech, or sermon, or oration. By observing these principles, a man may speak every day, may every day get better until he is perfectly restored; the opposite course, or even simple neglect of a slight chronic throat ailment will almost inevitably terminate fatally in consumption.

It is well to remember, that nothing is more hurtful to a well throat, and manifold more so to a diseased one, (and it should be considered seriously diseased if there is nothing more than a very frequent hemming, or effort to clear the throat, or swallow something out of the way, which soon and as often comes back again,) than continuing to speak when the lungs are nearly emptied of air. Always get a re-supply of breath before the lungs are two-thirds exhausted of air, just as you do in common conversation. This will not only aid very materially in curing the throat complaint, but will cure most cases of stammering.

I have found it of very little utility to attempt to enforce rules for the prevention of

disease of any kind, especially in reference to the lungs and throat; but as far as clergymen are concerned, I here propose one or two items of observance.

Never accustom yourself to drink a drop of water, or chew or swallow a particle of more solid substance while making an address, nor immediately before, nor after.

Accustom yourself to speak in a *conversational tone*, with the same earnestness of tone and gesture, as you employ when conversing upon an interesting subject with an attentive listener. This is the true style of real eloquence, and carries your hearers along with a quiet power, far more irresistible than a louder delivery, or more frantic gesticulation. It is the still, the quiet, and subdued tone that carries with it the deepest and most lasting impression. Speaking thus, no rules are needed for the modulations of the voice, or regulation of the respiration. The most natural way of speaking, is to speak without rule; only feel deeply the truth of what you say, and be in earnest in urging those truths, then you will never speak loud nor long. No one can ever bring on throat disease, if he be guided by these principles. Speaking is a natural function, and the voice organs can no more be injured by speaking in a natural way, than the lungs can be injured by breathing: and can it ever be necessary to speak in an unnatural way? Let clergymen ponder this question well, and let them speak their feelings, and not read them.

Another observance should be—after the services are over, remain until all the congregation are gone, and still longer, if cold enough for fire; and on leaving the door, keep the mouth steadily shut, not uttering a single word until you get into a room where there is fire; by thus sending the air to the lungs in a circuitous way, by the nostrils, it is somewhat warmed before it reaches the throat and the lungs, and too sudden shocks are prevented, first in going out into the cold air from the church, and next in coming into a warm room. If the weather is very cold, a handkerchief should be held over the nose, so that the air expired may mingle to a certain extent with the air about to be inspired, and warm it a little.

After speaking in a room where there is fire, or in one a little warmer than out doors, never ride home, always walk, and walk very briskly until the blood begins to circulate freely; if you live too far off to walk, remain an hour or so with a neighbor before you start; the object is to prevent a feeling of chilliness running over you, even for an instant.

OBITUARY.

MRS. ANN SARAH BENSON.

DIED in Boston, Saturday evening, Dec. 21st, MRS. ANN SARAH, wife of Rev. Homer H. Benson, of Geneva, Wis., and daughter of the late Elisha Vose, of this city, aged 31.

A little more than six years since, Mrs. B. went out with her husband to labor in Wisconsin, under the patronage of the American Home Missionary Society. She suffered from a prostrating sickness of almost five months' continuance. As a means most likely to improve her health, she was with a good deal of difficulty brought back to New England, with the hope that her native air, the journey, and the society of her friends, for which she was very anxious, might benefit her. For a time after her arrival, there seemed to be a prospect of her

recovery, but at length her disease returned again, and terminated in mesenteric consumption.

She never left her chamber after she was carried into it, and just eight weeks after her arrival at the house of a dear sister, she was released from her labors and called home, as we trust, to her reward in heaven. She had almost from the first, anticipated this result of her sickness, and was resigned and peaceful in view of it, sustained by her hope of acceptance through Jesus Christ. When asked if she regretted any thing she had done in the cause of Home Missions, she replied, "Oh, no, indeed; I have done nothing compared with what I ought."

Once she expressed a desire to recover, on account of her two children, one of them an infant now in Wisconsin. After she had taken leave of her little daughter, with great calmness, and she had left the room, she said with deep emotion, "I do wish I could get well to train them up myself." When her husband repeated the promise, "I will be a God to thee and to thy seed after thee," and similar Scripture words, she said, "I would not have you think I am unwilling to leave them in the hands of God,—I love to leave them in the hands of God," with a tone of peculiar resignation. And afterwards she fell asleep in Jesus.—*Puritan Recorder.*

Appointments by the Executive Committee of the A. H. M. S., during the month of January, 1851.

Not in Commission last year.

Rev. James V. A. Woods, Red Rock, Iowa.
 Rev. Herman Geer, Pierpont, O.
 Rev. Benjamin F. Monroe, Cooper and Alamo, Mich.
 Rev. John Bradshaw, Elizabethtown, N. Y.
 Rev. Chalon Burgess, Little Valley, N. Y.
 Rev. W. B. Amadon, Delanti, N. Y.

Re-appointed.

Rev. W. A. Keith, Tipton, Iowa.
 Rev. B. A. Spaulding, Ottumwa, Iowa.
 Rev. S. D. Helms, Andrew, Iowa.
 Rev. Thompson Bird, Fort Des Moines, Iowa.
 Rev. A. B. Robbins, Muscatine, Iowa.
 Rev. E. Adams, Davenport, Iowa.
 Rev. Geo. Lewis, Old Man's Creek, Iowa.
 Rev. R. Winchell, Tully, Mo.
 Rev. E. P. Noel, Troy, Mo.
 Rev. J. V. Barks, Warsaw, Mo.
 Rev. C. W. Monroe, Appleton, Wis.
 Rev. R. E. Snow, Rochester, Wis.
 Rev. L. C. Spofford, Fond du Lac, Wis.

Rev. W. J. Smith, Delafield, Wis.
 Rev. Charles Lord, Madison, Wis.
 Rev. N. C. Chapin, Watertown, Wis.
 Rev. C. E. Rosenkrans, Fountain Prairie and Columbus, Wis.
 Rev. John Weismann, Germans, Racine, Wis.
 Rev. O. S. Curtis, Emerald Grove, Wis.
 Rev. O. S. Powell, Shopiere, Wis.
 Rev. C. C. Cadwell, Caldwell's Prairie, Wis.
 Rev. W. A. Thompson, Fort Byron, Ill.
 Rev. C. F. Hudson, Sycamore, Ill.
 Rev. Josiah Wood, Duquoin, Ill.
 Rev. S. G. Wright, Toulon, Ill.
 Rev. C. Gray, Mt. Carroll and Buffalo Grove, Ill.
 Rev. James J. Hill, Albany, Ill.
 Rev. Joseph Fowler, Lacon, Ill.
 Rev. Paul Anderson, Norwegians, Chicago.
 Rev. N. Shapley, Bloomingdale, Ill.
 Rev. E. B. Olmsted, Bethel, &c., Ill.
 Rev. W. H. Rogers, Stoney Cr. and Noblesville, Ind.
 Rev. S. N. Manning, Elkhart, Ind.
 Rev. W. B. Brown, Spring Place, Ga.
 Rev. W. H. Bay, Graham's Station, O.
 Rev. R. Wilkinson, Pomeroy, O.

Rev. F. W. Weiskotten, Milbousburgh, O.
 Rev. N. T. Fay, Montgomery, M. Roads, O.
 Rev. I. N. Ford, Jackson, C. H., O.
 Rev. M. Harrison, Lawrence and Decatur, Mich.
 Rev. R. L. Farnsworth, Leroy and Climax, Mich.
 Rev. A. L. Payson, Schoolcraft, Mich.
 Rev. W. Page, Three Rivers, Mich.
 Rev. Z. T. Hoyt, Hastings, Mich.
 Rev. James McLaurin, Paw Paw, Mich.
 Rev. Ephraim Taylor, Randolph, N. Y.

Rev. W. E. Holmes, Davenport, N. Y.
 Rev. Wm. Hunter, Springport, N. Y.
 Rev. D. Russel, Cananda, N. Y.
 Rev. S. B. Shearer, Jefferson, N. Y.
 Rev. A. H. Parmele, Addison, N. Y.
 Rev. H. Frazer, Branchport, N. Y.
 Rev. A. Blanchard, D. D., Newstead, N. Y.
 Rev. Loring Brewster, Upper Jay and Wilmington, N. Y.
 Rev. Charles Spooner, Wadham's Mills, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of January, 1851.

NEW HAMPSHIRE—

Amherst, Benev. Assoc., \$41 80; Mrs. S. A. S. Lawrence, to const. Sarah L. Lawrence a L. M., \$30, 71 80
 Boscawen, Legacy of Mrs. Hannah B. Jewett, by Mrs. E. B. Smith, Adm'r., 400 00
 Brentwood, Mrs. Anna Thyng, L. M., by F. Grant, 30 00
 Campton, David Bartlett, by Rev. B. P. Stone, 2 00
 Jaffrey, First Cong. Ch., by Rev. L. Teaney, 6 00
 Pittsfield, Rev. M. H. Wells, \$10; Deac. J. L. Thoradyke, L. M., in full, \$10, 80 00

VERMONT—

Bennington, First Cong. Ch., to const. Mrs. B. C. Hand a L. M., by P. Isham, 40 00
 Pittsford, Andrew Leach, L. M., by Rev. C. Walker, D. D., 30 00
 South Windsor, Cong. Ch., Gent. \$25 50; Ladies, \$16 09, to const. Hon. Charles Cooledge a L. M., by J. Steela, 41 59
 West Rutland, Sab. Sch., by Rev. A. Walker, 54 78

MASSACHUSETTS—

Home Missionary Society, by B. Perkins, Treas., 2,000 00
 Boston, a Friend to Home Missions, 500 00
 Granby, Cong. Soc. of which \$30 is from Mrs. Samuel Smith to const. Samuel J. Lyman, of Warwick, a L. M., by Rev. J. Bates, 203 00
 Hampshire Miss. Soc., by E. Williams, Treas.:
 Northampton, Edwards' Ch. Gen. Benev. Soc., \$20 34; Gent. \$62 50, First Parish, Young Ladies' Benev. Soc., to const. Mrs. Hannah Sunstead, Miss M. A. Hanners, and Miss Caroline B. Dewey, Life Members, 90 00
 Hadley, First Parish, to const. Mrs. E. Jane Ayres a L. M., 126 00
 South Hadley, First Cong. Soc., to const. Levi W. Allen, E. C. Miller, and Henry Ripley, Life Members, 104 61
 Northampton, Edwards' Ch. Benev. Soc., by Mrs. Geo. Wells, Treas., 74 00
 Phillipston, in full of legacy of Mrs. Nancy B. Taft, by J. Goulding, 47 00
 Pittsfield, Madam Pomeroy, to const. Theodore Pomeroy a L. M., 30 00

RHODE ISLAND—

Providence, Richmond St. Ch., by D. Andrews, 114 00
 A Friend, 10 00
 Tiverton Four Corners, Cong. Ch., by B. Perkins, 15 00

CONNECTICUT—

Bridgeport, Sab. Sch. 2d. Cong. Ch., by T. Lord, Brooklyn, First Trin. Cong. Ch., by E. Newbury, 75 00
 108 00

Clinton, Young Ladies' Benev. Soc., to const. Miss Silvia Buel a L. M., by Mrs. Sarah Jones, 30 00
 Deep River, Ladies' Benev. Soc., of which \$30 is to const. Mrs. Ann S. Chapman a L. M., by S. A. Spencer, \$56; George Spencer, L. M., \$30, 86 00
 Farmington, Ladies' Sew. Soc., to const. R. Lewis Hills a L. M., by S. Hart, 40 00
 Lakeville, Victoria Humphrey, 10 00
 Long Ridge, Cong. Ch., by Rev. F. H. Ayres, 10 00
 Meriden, Cong. Ch., by Rev. A. L. Stevens, 21 00
 Middletown, North Ch. Mon. Con. Coll., by E. Davies, \$42 85; H. S. Ward, \$75, 117 85
 New Haven, Miss Mary B. Starr, to const. Mrs. Martha B. Newton a L. M., A Lady, by Rev. G. Thatcher, \$3; Mrs. S. Hooker, \$1, 4 00
 New London, First Cong. Ch. Sew. Soc., by E. Learned, 40 00
 Second Cong. Ch., in part, by R. Coit, 19 50
 Fem. Juvenile Soc., by E. Learned, 5 00
 Sharon, Mrs. A. M. Heath, 10 00
 South Britain, N. C. Baldwin, 10 00
 South Woodstock, Ladies' H. M. S., to const. Mrs. George Bowen and Miss Sarilla Peester Life Members, by Miss F. M. Lyman, 60 00
 Stonington, Aux. Miss. Soc., of which \$15 is from Mrs. John D. Palmer, in full to const. Mrs. Azariah Stanton a L. M., by Miss L. A. Sheffield, 30 00
 Westbrook, Cong. Ch., by H. M. Stannard, 8 57
 Woodbury, North Ch., Asabel W. Mitchell, L. M., by Rev. J. Churchill, 50 00
 A Lady, 4 50

NEW YORK—

Adams Center, "Clinton," 11 00
 Addison, Rev. W. B. Stow, 5 00
 Albany, E. Wolcott, 5 00
 Amity, Presb. Ch., by Rev. W. Timlow, 28 00
 Bedford, L. I., Cong. Ch. Mon. Con. Coll., by D. O. Calkins, 1 94
 Brazer's Falls, George Wadsworth, 2 00
 Brooklyn, viz.:
 Bridge St. Cong. Ch. Mon. Con. Coll., 10 56
 South Presb. Ch. Mon. Con. Coll., by W. R. Dwight, 54 63
 Mrs. R. B. Boyd, \$2; bequest of Miss Sarah Jarvis, by C. S. Halsted, \$50, 52 00
 Buffalo, James D. Sawyer, to const. Mrs. Charlotte O. Sawyer a L. M., 30 00
 Catskill, E. B. Day, to const. James D. Spencer and Catherine Spencer, Life Members, 60 00
 Crown Point, Miss Adeline McDonald, to const. Abrie E. Dekle, of Barges Al, a L. M., 30 00
 Geneva, H. Dwight, 508 00
 Kinderhook, Friends of Home Missions, by H. Blanchard, 13 00
 Le Roy, Presb. Ch., to const. Adolphus Banks and Samuel Skinner Life Members, 98 98

Little Falls, First Presb. Ch., by Rev. H. W. Morris, \$20; Mrs. Samuel Usher, \$1,	21 00
Middletown, Presb. Ch. Benev. Soc., by L. R. Little,	11 49
Minaville, N. Y., Elias N. Brown,	5 00
New-York City, viz.:	
A. M. Bruen, \$100; Rev. J. H. Francis, \$10; Margaret G. Earle, \$3; a Friend, \$2; M. Merrill, \$4; B. W. H., \$22,	141 00
Bleeker St. Ch., Cash, \$3; Dr. J. C. Bliss, to const. Henry Hunter a L. M., \$30; G. W. Snow, \$10,	43 00
Brainerd Ch., by J. Brewster,	92 56
Hammond St. Ch., Rev. Dr. Patton, \$10; A. Eaton, \$10; Mrs. M. C. Tracy, \$10; others, \$85 25,	115 25
Mercer St. Ch., Rev. W. H. Bidwell, \$100; B. F. Butler, \$75; Edmund Dwight, \$20; R. Lockwood, \$20; G. R. Lockwood, \$15; Cash, \$5,	235 00
St. Bartholomew's Ch., a Lady,	2 50
Phelps, John Bement,	10 00
Freble, Margaret A. Danaing,	5 00
Rochester, S. Hamilton,	100 00
Salem, Presb. Ch., to const. Marvin Freeman a L. M.,	50 00
Shelter Island, Presb. Ch. and Cong., to const. Horace B. Manwaring a L. M., by M. D. Loper,	30 00
Southold, L. L. Presb. Ch., a Member, by E. Hunting,	50
Trenton, Mrs. C. W. Douglass,	4 00
Union Center, Cong. Ch., by Rev. P. L. De St. Croix,	5 16
Western, Presb. Ch., of which \$50 is from Miss S. W. Brayton, to const. Edward S. Brayton, of Utica, a L. M., and \$30 is to const. Mrs. Milton Brayton a L. M.,	87 32
NEW JERSEY—	
Newark, Second Presb. Ch., Young People's Miss. Soc., of which \$30 is to const. Wm. W. Cooper a L. M., by C. S. Ward,	100 00
Orange, Second Presb. Ch. Young People's Miss. Soc., to const. Rev. John Crowell a L. M., \$30; Sew. Soc., \$6, by D. Kimball,	36 00
MARYLAND—	
Urbaana, a Lady,	50
VIRGINIA—	
Leesburgh, Presb. Ch., by Rev. H. R. Smith,	7 15
GEORGIA—	
Spring Place, Coll., \$4 10; Rev. W. B. Brown, \$3 40,	7 50
KENTUCKY—	
Mount Vernon, Presb. Ch., by Rev. B. Mills,	12 75
OHIO—	
Chester X Roads, Cong. Ch. Sab. Sch., by Rev. M. Holmes,	5 00
Delhi, Presb. Ch., by Rev. H. Shedd,	5 75
Dover and Rome, Presb. Ch., by Rev. P. Shepherd,	6 50
Huntington, by Rev. H. R. Howe,	6 50
Little Mill Creek, Presb. Ch., by Rev. H. Shedd,	5 50
Maysville, Mrs. S. Kendall, \$1 75; Rev. H. Shedd, \$5,	6 75
Perrysburgh, Presb. Ch., by Rev. J. H. Newton,	35 19
Roseville, by Rev. H. C. McBride,	3 10
Unity, by Rev. H. C. McBride,	2 17
Wilkesville, by Rev. H. R. Howe,	11 00
Zanesville, Evan. Luth. Ch., by Rev. A. Bartholomew,	2 90
"Muskingum,"	500 00
INDIANA—	
Northport, Oliver Watkins,	7 00
Winchester, Presb. Ch., by Rev. J. G. Brice,	1 00
ILLINOIS—	
Beebee's Grove, Cong. Ch., by Rev. L. C. Gilbert,	4 37
Chicago:	
Second Presb. Ch., to const. R. D. Jones, Lewis C. Baker, J. W. Hooker, Josiah H. Reed, George E. Shipman, Harvey M. Thompson, and Z. S. Ely, Life Members, by S. L. Brown,	236 00
Evan. Luth. Ch., by Rev. P. Anderson,	10 70
Du Page, Ill., S. Goodrich, by Rev. W. R. Downs,	2 50
Farmington, Cong. Ch., by Rev. W. E. Holyoke,	5 00
Millbourne, Cong. Ch., by Rev. W. B. Dodge,	8 00
Salem, Cong. Ch., by Rev. D. Pinkerton,	3 50
Thorne Grove, Cong. Ch., by Rev. L. C. Gilbert,	4 13
Upper Alton, Presb. Ch., by Rev. T. B. Huribut,	20 00
Virginia Presb. Ch., by Rev. J. B. Wilson,	4 25
Wilmington, Presb. Ch., by Rev. J. G. Porter,	10 00
MICHIGAN—	
Buchanan, in full, to const. Rev. Porter B. Parry a L. M.,	15 00
Comstock, Presb. Ch. by Rev. S. Hardy,	3 50
Genesee, Cong. Ch., by Rev. E. T. Branch,	6 00
Lyons, by Rev. S. Cary, \$15; Presb. and Cong. Ch., by Rev. H. E. Waring, \$1 50,	16 50
Manchester, Presb. Ch., by Rev. S. Fleming,	10 00
Portland, Cong. Ch., by Rev. H. E. Waring,	3 50
Wayland, by Rev. E. F. Waldo,	17 52
MISSOURI—	
Marmeton, Mrs. Elizabeth Douglass,	5 00
St. Louis, bequest of Levi Parsons, by L. B. Parsons,	250 00
WISCONSIN—	
Elkhorn, Cong. Ch., by Rev. S. E. Miner,	3 08
Primrose, by Rev. C. W. Matthews,	1 25
Racine, First Presb. Ch. Mon. Con. Coll., \$5; Mrs. Bethiah Sage, \$5, by S. B. Peck,	10 00
Sugar Creek, Cong. Ch., by Rev. S. E. Miner,	1 67
Wyoming, Presb. Ch., by Rev. A. D. Laughlin,	2 50
IOWA—	
Cedar Rapids and Solon, \$5 70; Rev. W. Jones, \$4 30,	10 00
Denmark, Cong. Ch., by Rev. O. Eastman,	50 00
Fairfield, Cong. Ch., by Rev. W. A. Thompson,	6 15
Garnaville, Cong. Ch., \$20; Rev. O. Littlefield, \$10,	30 00
Oskaloosa, Cong. Ch., by Rev. W. P. Apthorpe,	1 75
MISCELLANEOUS—	
Anonymous, left at the office,	3 30
	<u>\$8,222 37</u>
J. CORNING, Treasurer.	
<i>Donations of Clothing, &c.</i>	
Southborough, Miss. Ladies' Sew. Soc., a box,	46 00
Receipts of the Central Agency at Utica, N. Y., to Jan. 6, 1851. Rev. R. F. CLEVELAND, Secretary.	
Fulton, of which \$60 is to const. Daniel Miller, Nathan Lewis, and Wm. Emrick, Life Members,	100 00

Middle Granville, to const. Rev. J. B. Hubbard a L. M.,	30 00
New Haven, Job Doud, by Rev. R. W. Condit, to const. Wm. C. House a L. M.,	30 00
Oswego, First Presb. Ch. Coll., \$110 84;	
Second Presb. Ch. Coll., \$14 34; Rev. R. W. Condit, D. D. and lady, to const. Isabella B. Condit a L. M., in part, \$10;	
Anna R. Pardee, Miss. Box, L. M., in part, \$7,	142 18
South Granville, bal. of Coll.,	1 00
Whitesboro, Coll.,	23 50
	<hr/> \$326 68

Receipts of the Western Reserve Agency from Sept. 1, 1850, to Jan. 1, 1851. Rev. MYRON TRACY, Secretary.

Amherst,	12 00
Berlin, Coll, in part, \$9 83; Legacy of T. Chapman, by his father, \$50,	59 83
Birmingham, J. Swift, \$10; Coll., \$6 25,	16 25
Bloom, Presb. Ch.,	5 72
Castalia, by Deac. Hubbard,	16 00
Dover,	8 25
Elyria, Coll, in part,	63 75
Euclid, Mon. Con. Coll., \$14 44; Coll., \$7 42,	21 86
Freedom,	1 00
Fremont, First Presb. Ch.,	6 25
Hantington, bal. of Coll.,	1 25
Maumee City,	21 12
Melmore,	5 75
Middlefield, Mrs. Emory Goodwin,	2 00
Milan, Con. Ch. Coll., \$84 09; Jay Miss. Soc., \$4,	88 09
Newburg, by Rev. J. Shaw,	3 00
Norwalk,	74 01
Peru,	10 00
Sandusky City,	70 18
Sharon, Mrs. Susan A. Hoyt,	1 00
Solon, Rev. J. Seward,	5 00
Tallmadge, Guy Wolcott,	45 00
Toledo,	25 46
Troy,	14 08
Wellington,	19 25
Avails of property previously donated by H. Oviatt and others,	101 92
Home Missionary,	3 50
	<hr/> \$701 52

Rev. CALVIN CLARK, *Marshall, Mich.*, acknowledges the receipt of the following:

Ann Arbor, Presb. Ch.,	10 75
Edwardsburg, Cong. Ch., \$17 64; Mrs. Olmsted, \$1 50,	19 14
Lodi, Presb. Ch., \$6 30; Rev. C. G. Clark, and family, L. M., in full, \$10; Rufus Nutting and family, \$3 75,	30 05
Marshall, Presb. Ch.,	11 00
Monroe, Presb. Ch., Charles Noble and wife,	25 00
Niles, Presb. Ch., Henry Briant, avails of a Savings' Bank, \$1; Cash, \$1,	2 00
Saline, Presb. Ch.,	15 78
Pondy Creek, Presb. Ch.,	3 64
Webster, Presb. Ch.,	27 00
	<hr/> \$134 36

Rev. WM. KIRBY acknowledges the receipt of the following in Illinois:

Jacksonville, First Presb. Ch.,	101 25
Mendon, bal.,	4 25

The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of December, 1850. BENJAMIN PERKINS, Treasurer.

Amherst, North, Rev. Mr. Cook's Soc.,	29 90
Boston, F. H. Danham, \$2 50; a Friend, \$10,	12 50
Cambridge, R. Stuart,	3 00

Centerville, Cong. Ch. and Soc.,	12 00
Chatham, Rev. Mr. Tucker's Soc.,	21 56
Danvers, Third Cong. Soc. Ladies' H. M. S. to const. Rev. J. Fletcher a L. M.,	37 35
East Cambridge, Rev. Mr. Perkins' Soc.,	77 19
Foxboro, in part of legacy of Mrs. Sarah Paine,	150 00
Groveland, Ladies' Benev. Soc.,	10 00
Hopkinton, Rev. Mr. Webster's Soc.,	33 25
Mansfield, Rev. Mr. Blake's Soc.,	25 00
Medford, Mystic Ch., \$242 31, less \$66 80, acknowledged in November,	175 50
Newburyport, Rev. Mr. Campbell's Soc., \$60; Ladies' Gleaning Circle, \$25; Rev. Dr. Dimmick's Soc. Mon. Con. Coll., \$25 81,	110 61
Newton, Elliott Ch. Mon. Con. Coll.,	62 08
Pepperell, Cong. Ch. and Soc.,	41 81
Plymouth, Chiltonville,	10 00
Reading, to const. Miss Susan Parker a L. M.,	20 00
Salem, South Ch. and Soc. to const. Rev. Mr. Dwinell a L. M.,	263 75
Sandwich, Rev. Mr. Wells' Soc.,	30 75
South Malden, A. S. Thornton, Esq., of Manchester, England, by Dea. E. Kimball,	150 00
South Reading, Dr. J. Norcross, to const. Mrs. Lucinda Spaulding a L. M.,	30 00
West Hawley, Rev. Mr. Eastman's Soc.,	20 00
West Newbury, a Friend,	1 00
Woburn, bal. of Coll. in Rev. Mr. Edwards' Soc.,	1 00
Yarmouth, Cong. Soc.,	45 00
A Friend,	10 00
	<hr/> \$1,403 25

The Philadelphia Home Missionary Society acknowledges the receipt of the following sums from Nov. 1, 1850, to Jan. 1, 1851. Rev. R. ADAIR, Sec.

NEW JERSEY—	
Beemer'sville, by Rev. P. Kanouse,	29 00
Berkshire Valley, by Rev. J. K. Davis,	5 29
Hamburg, by Rev. B. Baldwin,	15 00
Rockaway, Coll. in part by Rev. Mr. Tuttle,	22 50
Sparta, by Rev. B. Baldwin,	13 00

PENNSYLVANIA—	
Abington and Lanesboro, by Rev. B. Baldwin,	25 00
Beecher's Island, by Rev. B. F. Pratt,	6 25
Bethany, by Rev. A. Worthington,	18 00
Cherry Ridge, by Rev. D. Chichester,	50 00
Fairfield, by Rev. L. Streit,	2 00
Farmington, by Rev. S. J. McCullough,	5 00
Girard, by Rev. J. Vance,	15 00
Harrisburg, Rev. J. Miller, \$10, Mrs. Miller, \$5,	15 00
Lebanon, by Rev. A. Worthington,	7 00
Philadelphia, viz.:	
Central Ch., B. D. Sherwood, to const. Rev. W. W. Taylor a L. M., \$30; E. D. Tarr, \$10; Mrs. Grice, \$5; Mr. Pondy, \$2; Mr. Shillingford, \$3;	49 00
Rev. John Patton, \$5; A Lady, \$5; E. Brown, \$3; Miss J. Dunlap, \$1,	13 00
Richmond, by Rev. S. J. McCullough,	2 00
Smithport, by Rev. M. W. Strickland,	12 50
Sunville, by Rev. L. Streit,	10 00
Tioga, by Rev. S. J. McCullough,	8 00
Ulysses, by Rev. B. Wells,	12 50
Unionville Sab. Sch., by Rev. C. Earle,	6 50
Wells, Coll., \$2,23; Rev. J. L. Riggs, \$4,86,	7 09
York, H. W. McClellan, M. D.,	5 00

DELAWARE—	
Blackwater, by Rev. C. H. Mustard,	5 00
	<hr/> \$356 63

In the receipts of the Western Agency in the January number, \$30 from Miss Munson, of Syracuse, should read Miss Monroe.

THE HOME MISSIONARY.

Go, PREACH the GOSPEL. *Mark* xvi. 15.
How shall they preach except they be SENT? *Rom.* x. 15.

Vol. XXIII.

APRIL, 1851.

No. 12.

Colonization of Oregon.

It is now generally expected, that the stream of emigration across the Rocky Mountains, temporarily diverted to California by the gold excitement, will resume its former channel and flow into Oregon. We take occasion, therefore, to refresh the recollection of our readers with some of the leading facts in the colonization of this Territory, and to add some recent statements derived from our own missionaries.

The name of OREGON appears to have originated with Capt. Carver, who, in 1766, explored the waters tributary to the Mississippi, and claimed to have discovered a river running towards the Western Ocean, and to which he gave the name of the Oregon River. This, by a natural transition, has come to be applied to the immense region drained by its various confluenta.

The coast was first visited by the Spaniards in several exploring voyages; and afterwards by the English Captains, Cook, Meares and Vancouver; and by the Americans, Gray and Kendrick. But none of them penetrated inland, until 1792, when Capt. Gray, of Boston, succeeded in entering the great river, whose mouth he had discovered on a previous visit, and gave it the name of his vessel, the Columbia. On this discovery is predicated the claim of the United States to the region drained by its waters.

The expedition sent out by our government under Lewis and Clarke, to explore the region lying on the Columbia, between the Rocky Mountains and the Pacific, set out in 1803 and returned in 1806. This enterprise furnished the first reliable materials for the interior geography of Oregon; and the reports brought back, as well as information gathered from scouts and trappers, led to an extensive spirit of enterprise for traffic with the Indian tribes.

A trading establishment was formed by the Missouri Fur Company on the head waters of Lewis' River, in 1808, but was abandoned after a year or two.

For some fifteen or twenty years following, the history of Oregon is in great part made up of the expeditions, rivalries, and disasters of the various Fur Companies which swept over the whole of the Northern part of the American Continent, in their pursuit of the Indian trade. Conspicuous among these, and gigantic in its grasping spirit as in its operations, was the Hudson's Bay Company, which gradually extended its operations southwards from Frazer's Lake, where its first establishment beyond the Rocky Mountains was made in 1806, and succeeded in breaking up or embarrassing the American Companies, whether for trade or settlement, up to the time of the late treaty.

The Pacific Fur Company, organized by John Jacob Astor, of New York, in 1810, founded Astoria, at the mouth of the Columbia. This was taken by the British and held till October, 1818, when it was restored to the United States, in accordance with the treaty of Ghent.

Mr. W. H. Ashley, of St. Louis, in 1823, made a successful trapping expedition; and similar enterprises followed in successive years. One of these, in 1827, penetrated to the Great Salt Lake. This party had a cannon; which shows that the Pass was even then known to explorers.

In 1829, a caravan of eighty mounted men crossed the Rocky Mountains, taking with them as far as the South Pass, ten wagons, which they afterwards filled with furs, and brought safely back to St. Louis.

Capt. Bonneville, in 1832, led a band of one hundred men into Oregon, and spent two years in the fur trade.

About the same time, Capt. N. Wyeth, of Massachusetts, attempted to combine the interests of the fur trade with salmon-fishing in the waters of Oregon. For his purpose he led two expeditions over land, between 1831 and 1834, besides sending round by sea vessels laden with goods. Fort Hall on Lewis' River, and Fort William at the mouth of the Willamette, were trading stations erected by Wyeth. These various expeditions served to ascertain and improve the routes, and to afford assistance and protection to the early emigrants and missionaries who sought to go over in their company.

These enterprises had reference principally to the gains of traffic with the native tribes, and whatever admixture of philanthropy there was in their aim, their effect was to debase the Indians by introducing among them the use of ardent spirits and other vices. It does not appear that any nobler views inspired the movements in that direction until 1817; when the "spirit of the Pilgrims"—the spirit that founds states and plants institutions of religion and freedom—awoke in the breast of one of their descendants with irrepressible energy. HALL J. KELLY, a teacher in a public school in Boston, began a series of efforts, terminated only after years of strenuous devotion, for awaking public attention to the importance of colonizing Oregon. He addressed memorials to Congress, urging "the founding of a new republic of civil and religious freedom on the shores of the Pacific Ocean, and extending the blessings of Christianity to the Indian tribes." He diligently sought information from navigators and from other sources; repeatedly addressed the National Legislature, and labored indefatigably, in person and through the press, for "the planting"—to use his own expressions—"on the North West Coast of American, of the vine of Christianity, and the germ of civil freedom." In 1828 and 1829, he was actively engaged in getting up an overland expedition for his long-cherished project of making settlements at some favorable points. Intelligence of his design reached the Factor of the Hudson's Bay Company, West of the Mountains, and some of its dependents were sent to anticipate the Americans, by occupying the Valley of the Willamette. The site of Oregon City, at the Falls of that river, was thus occupied in the year 1830. In pursuance of Kelly's project, an act of incorporation was obtained from the legislature of Massachusetts for a "Society for encouraging the settlement of Oregon;" and a large number of emigrants were enrolled. The contemplated route was to be substantially that which now constitutes the Oregon Trail, by way of the Platte River and the South Pass. But the opposition of parties interested in the Fur Companies and the Coast trade, and the representations made through the newspapers of the dangers of the journey, broke up the organization. A few individuals, however, persevered, and crossed the plains in 1832. One of these, John Ball, a man of liberal education, under the

auspices of the Factor of the Hudson's Bay Company, established the first school in Oregon. Kelly himself did not reach the country till 1834. After exploring and collecting a vast amount of information, he returned in a year or two to the States. Of his subsequent history we are not informed; but there is reason to believe that his sacrifices, personal efforts and appeals, entitle him to the distinction of having done more than any other single man to originate for Oregon that species of interest which expresses itself in religious and philanthropic efforts.

It was at his suggestion that the Methodist Board of Missions projected a Mission as early as 1831; though it was not accomplished till afterwards. In 1833, attention was providentially drawn to the subject by the arrival of two Flathead Indians at St. Louis, asking for teachers to instruct them in the knowledge of the Great Spirit. A call for Missionaries was made by this Board; and, in 1834, two ministers, Rev. Jason Lee and Rev. Daniel Lee, and two laymen, were sent out in company with a trading party of Capt. N. Wyeth, and established a Mission in the Willamette Valley, about forty miles above Oregon City.

In 1835, the American Board of Commissioners for Foreign Missions sent out Rev. Samuel Parker and Dr. Marcus Whitman, as Missionaries. The latter, after reaching the Rocky Mountains, returned for reinforcements; which reached the Valley of the Columbia in the fall of 1836. Mrs. Whitman and Mrs. Spaulding, wives of Missionaries in this party, were the first white females who crossed the Rocky Mountains.

These Missions to the Indian tribes were strengthened from time to time by reinforcements, both of clergymen and laymen.

Hitherto, the population of Oregon had been made up mainly of natives, Hawaiians employed on the Coast, Canadian French and half-breeds in the service of the Companies as voyageurs and trappers, deserters from ships, and the survivors of Astor's and other American trading expeditions which had failed through the hardships and disasters of the business, or had been thwarted by the opposition of the Hudson's Bay Company. After 1839, parties of emigrants, principally from the Western States, in annually increasing numbers, made their way to Oregon. In 1843, as many as eight hundred with fifteen hundred head of cattle, went over; about the same number in 1844; nearly three thousand in 1845; and in 1847 not less than four thousand. For the last two or three years, the diversion from Oregon to California has been so great that it is not easy to estimate the proportion which has finally settled in each of these regions; but the returns of the census may be expected soon to supply statistical details. Oregon has probably 25,000 inhabitants.

Two Baptist clergymen, with a party of emigrants of that denomination, were sent out as missionaries to Oregon, arriving there in 1846.

Rev. G. H. Atkinson and lady, under the auspices of the American Home Missionary Society, arrived by way of the Sandwich Islands, in June, 1848, and are stationed at Oregon City. Rev. Horace Lyman and lady arrived at Portland, where they are stationed, Nov. 1, 1849.

Missionary Intelligence.

OREGON.

Physical Particulars.

A letter from the mouth of the Columbia, (N. lat. 46°) dated Nov. 8th, 1850, speaks of the weather as mild and pleasant:

The air soft as Spring, and very invi-

gorating; the leaves of some thrifty apple trees, on Bakers' Bay, are not tinged with the frost. Probably there is not a more healthy, agreeable, and even temperature on the globe, than at the mouth of the Columbia—no extreme of heat or cold.

Rev. Horace Lyman, writing from Portland, on the Willamette, Nov. 11, 1850, says:

The climate is good. I think none in the world is better. The air is very bracing, even in summer; and that of the autumn, as it has been this season, is delightfully so.

Mr. Lyman also gives the following opinions of the country, in other respects:

Soil.—Some travellers and writers, who have spoken and written in the States, in reference to Oregon, have stated that there are small sections of this country of good soil—as the Willamette Valley, the Umpqua, &c.—but that, in general, the country is rough, barren, and worthless. Such is not the fact. In the eastern part of Oregon, between the Blue and the Rocky Mountains, there is much that is “rough, barren, and worthless;” though upon the north branch of the Columbia there is an extensive region, occupied chiefly by the Spokans, of fine soil and smooth surface, and well adapted to agriculture and grazing. But the country west of the Blue Mountains, (though there are sections rocky and mountainous,) is generally a country of fine fertile soil. Travellers from every direction, who have been “prospecting,” bring reports of large, fertile, open valleys, encompassed by smooth, round hills, fertile as the valleys, though not generally open, but in great part clothed with the finest timber the world anywhere produces. Rev. Mr. Parrish, now one of the sub-Indian agents for this territory, who, during the past summer, visited the country between the Cascade and Blue Mountains, somewhat extensively, states that the greatest portion visited by him, and particularly the Yokamaw Valley, is among the finest he ever set his eyes upon. This remark had reference to climate, soil, and scenery. Had I time, I might give particulars, showing the fertility of the soil by reference to crops raised.

Good crops of wheat are often taken from the same ground to the third year after sowing, without any intervening labor; and fine crops of potatoes are often raised with no other trouble than ploughing, dropping the seed in every third furrow; this statement has reference to the prairies. Forest land is no less fertile, but it requires great toil to subdue the forest; the hills are smooth, i. e., they are not rocky, to their very tops.

The Water is everywhere of fine quality for use; and the rivers, for navigation

and for manufacturing purposes can hardly be excelled. They also abound in fish.

Rising Towns.

A correspondent of the New York Tribune gives, in the following particulars, the latest account of the principal towns and settlements. Speaking of the Columbia, he says:

As you enter the mouth of the River, on a small peninsula formed by the expansion of the River, in the form of a half-moon into a large bay (Baker's), and the Pacific, on the north side is situated *Pacific City*—the embryo (as many think) of the Queen of the West. The city was commenced last March. The Bay on which it is located is spacious and safe, as though Nature intended it for the depot of the extensive lumber and agricultural regions of the Columbia valley.

Astoria, also on the opposite (south) side of the river from the Pacific City, is situated about fifteen miles higher up. At present it is the only port of Oregon, except one. The Custom house and the distributing Post office are here. Gen. Adair, the Port Collector, has moved the offices about one mile higher up, and commenced a new Astoria. Nature has not been so profuse of her advantages to this place as to Pacific City. No large and beautiful bay is spread out before her, and the prospect around is not so magnificent. Still, Astoria hopes to be first in importance, on account of her age. In point of population, the two places are nearly equal.

The claims near the mouth of the river are being fast taken up, and are estimated in value from two hundred to five thousand dollars—those near Pacific City being considered most valuable.

Proceeding up the river about sixty miles, you come to the mouth of the Cowlitz river. In its valley the French have a settlement; but the Anglo-Saxons are crowding into their possessions and establishing their claims. The banks of the river, on both sides, are high and precipitous, covered with a dense forest, the lofty tops of which shoot up, arrow-like, three hundred feet and more towards the heavens! As you leave this place, the general course of the river inclines a little to the south of east. On the same side of the river, fifteen miles from Cowlitz, we find another settlement, in a rich and beautiful valley.

As you proceed eastward you soon arrive at the mouth of the Willamette,

which enters the Columbia on the south side. In the basin of this river is located the principal portion of Oregon's population. This valley, consisting of rich and beautiful prairie, interspersed with patches of clean and magnificent timber land, is truly delightful. It is without doubt the best wheat country yet known. The climate, though mild, pleasant and remarkably even, is sufficiently warm to mature corn, except the yellow flint. The grass, with which the prairies are richly carpeted, unlike that east of the Rocky Mountains, is fine in quality and very nutritious. Cattle subsist on it and thrive during a whole year. It affords to the husbandman, without any culture, a perennial pasture-field.

Proceeding up the Willamette some fifteen or twenty miles, you arrive at *Portland*. This is the second port, and may be considered the head of ship navigation. An effort is making to make this the great port of Oregon, and, were it not for the application of steam, for a time this might be. Still, *Portland* without doubt is soon to be a place of importance, a mart of no inconsiderable trade.

Milwaukie, near the Falls of the Willamette, is the next point of importance. Here a steamboat is building, and is expected to be ready for business by Christmas. This boat is designed to ply between *Pacific City* and *Milwaukie*, ascending as high as *Oregon City*, when the stage of the river will permit.

The river at this point spreads out into a beautiful cove, making a convenient harbor for quite a number of vessels. Mr. Whitcomb, the proprietor of *Milwaukie*, is a liberal, enterprising man, and it does appear that Nature has decreed that his place shall be the head of ship navigation for all the extensive valley of the Willamette.

Some six or seven miles above *Milwaukie* we arrive at the Falls of the Willamette, and *Oregon City*, at present the capital of the Territory in point of population and advancement. The perpendicular fall of the water is sixty feet, presenting a grand and picturesque scene. The city numbers about 1500 inhabitants, and is most rapidly increasing. The most thickly settled portion of the Territory is still higher up the valley. Wheat is the great staple, forty bushels to the acre where the ground has been well prepared, an ordinary yield, and sixty bushels no extraordinary one. Many of the farmers have eight hundred or a thousand bushels garnered up.

In water-power and timber Oregon stands unrivalled. Her water-power

could supply the wants of the world. There are in the Territory some thirty or thirty-five saw-mills now in operation, and several more building, but not one good flouring mill.

Need of Missionaries.

The time has arrived when a reinforcement of our Oregon mission is urgently demanded.

The country is rapidly filling up with inhabitants. Every vessel and steamer is crowded with *heart-sick* Californians; many are sick in body, but very nearly the whole may properly be described as *heart-sick*. Some have abundant means; but most are nearly destitute. A large number of emigrants have also gone into the country across the plains. Some arrived in a suffering condition, but were relieved by the government, and the liberality of the citizens. Several thousands have been thus added to the population of the territory, the last year; and others will be added every week by arrivals from the sea.

The effect of the gold fever has doubtless been adverse to the religious interests of Oregon, breaking up the habits of the people as to regular and unsetting labor; and there is all the greater need that a ministry of enlarged views and intelligent zeal should be on the spot in sufficient numbers to give the right shape to the social mass, as it settles down into permanent organization. Mr. Atkinson writes:

It is true that we have not large and wealthy congregations to welcome ministers; but we have needy settlements, scattered through the valley, which bid fair to be permanent, and to become large and important in their influence upon the Territory. Some of these settlements are entirely neglected, others are visited by Methodists, Baptists, Campbellites, &c., who are all active and wise in their operations. Our Presbyterian and Congregational ministers can visit but very few places. We are laboring, and feel that we must continue to do so, at a few important points; and because this, according to our opinion, is the only feasible method for us. We feel more deeply the want of fellow laborers to occupy other points. Our distinctive influence as a body, is increasing and widening from the centres which we occupy, but not through the settlements as re-

pidly as that of the Methodist Church or the Baptist Church. We are relatively losing ground in the valley above this place, simply for want of men to labor there. Much land will be unpossessed if we are left longer alone. Light is again dawning, in faint glimmers, upon the former fields of labor of the missionaries to the Indians; and the dark cloud which has so long rested over their prospects, may soon disappear and give place to a glorious day. These brethren may then return to continue their work among the Indians of the distant interior.

You have, perhaps, supposed our ministerial corps stronger than it is. We have only three points well manned in the Territory, exclusive of Bro. Thompson's (Old School Presbyterian) field. Bro. Spaulding has accepted the Indian Agency, in order to facilitate his plans of good to the Indians; he is now in the Umpqua valley, and will preach there some this winter, and save one of us the necessity of going to explore that portion of the Territory. Next spring he expects to go on to the upper country, and then we shall be left with only three preachers.

We who are on the ground have all that we can do, and we are often so overburdened that we cannot honor our ministry by a careful study of the truth. We will not speak of being in a rapid process of wearing out in this work of laying the foundations, upon which will ultimately be built some of our best social fabrics, as we trust; but we may speak of frequent "weariness, and painfulness often."

Once more we say, that we depend upon you to send us more ministers, if you, or the churches through you, wish to save any important part of this Territory to their interests. If it be long neglected, the difficulty of implanting what we regard as sound principles will be greatly enhanced. We hope for a favorable reply, at an early day, to this application.

CALIFORNIA.

THE new era has fairly begun. The foundations of a new empire are laid on the Pacific shore, and henceforward a new direction is to be given to trade, new avenues of human intercourse are to be opened, and new facilities provided for the spread of the Gospel, and all attendant means of making the world better.

We say not these things are *to be*; they already exist. It is but two years since the

first steamship arrived at San Francisco, and what do we there behold? A large commercial city of from thirty to fifty thousand inhabitants, backed by towns and settlements, by a population and internal trade, as well as by a foreign commerce with the islands of the Pacific, Australia and China, and with all the nations bordering the Atlantic. But more wonderful than even this, is the degree of social advancement. Did ever before a people so new, possess so many schools, churches, and various institutions of permanent society? Were there ever elements so heterogeneous that coalesced so readily in laying the foundations of the state, and wrought with so little friction in the organization of religious denominations? Surely the hand of God is in this movement; its aspects are onwards towards the conquest of thousands of leagues of this apostate earth. For, since no power less than the divine could have set this train of events in operation, the ends to be accomplished must be proportionably worthy of the divine wisdom and grace.

The following intelligence from our brethren, laboring in California, has come to hand since our last publication.

Rev. Mr. Willey, of the Howard-st. Church, San Francisco, has recovered from his long illness, mentioned in the Home Missionary for February. He writes—

Before my sickness a church and society had been formed, and subscriptions commenced to build a church. When I was laid aside, these amounted to some \$2000. Regular preaching was had on every Sabbath during my illness, but for want of regular pastoral attention, the congregation diminished. When I took my place again, our plans had to be formed pretty much over again. But we have many energetic men in our enterprise, and affairs are assuming a prosperous aspect. We are contracting for the building of a church, 40 by 60 feet, and the grading of the lot is to begin in a few days. If Providence smile on us, we shall have a church ready to be occupied in March.

A New Year's Call.

As an illustration of the manner in which the materials of society of diverse origin and

associations, come together and combine in those new circumstances, the following account of a visit to the minister is in point:

On New Year's the gentlemen of my congregation called on me. In the evening, the ladies and gentlemen met at my house, by invitation, which I gave from the desk. Those who composed the company were together for the first time in their lives. They were from New York, New Jersey, Kentucky, Maine, Connecticut, Vermont, Missouri, England, and New South Wales. But it was not half an hour before they were in conversation all about the room as familiarly as if they had come from adjoining states. The evening was apparently a happy one to all present. The next Sabbath I appointed a social prayer meeting on Wednesday evening. I supposed a few would be there, but was surprised that our room was crowded.

You would be surprised to see how readily such various and dissimilar elements as compose society here coalesce, when brought together, where all have confidence in each other, as they are wont to have in their pastor's house.

This is the first step toward their joining unitedly in a religious organization. We have so large a proportion of families that our congregation seems some like a home assembly.

Private advices, received from Californians now visiting the East, increase the assurance that society is rapidly assuming a settled character.

A Catholic Bishop has arrived in California. He has been travelling to and fro in the state to look over his "See." Probably he will be the means of somewhat diminishing the sales of Bibles and Spanish books; as yet he has made very little indication of any public influence he may intend to exert. The Catholics have only one church in San Francisco, but a very large population in their connection—French, Spanish, Irish, and German. They are very still as yet, though they have priests enough to minister to a dozen congregations.

Church erected at San Jose.

Rev. Mr. Brayton says, under date of January 13th—

I am laboring here with a great deal of pleasure. I am beginning to find full occupation in a definite circle of minds. I

think we have been favored greatly; a neat chapel, one of the pleasantest in California, has been erected; it is small, only 25 feet broad by 40 long, surmounted by a neat cupola, in which swings a bell of 200 lbs.; its inviting tones now sounding out on the sweet air of these plains every Sabbath. The building is neatly and pleasantly finished within; a church clock, the gift of a friend, hangs on its wall. The pews have a history: they were taken down from the old first church in Brooklyn, and placed in Mr. Beecher's temporary Tabernacle; with the other parts of this building they were freighted round Cape Horn. I obtained a part of them—a number sufficient for our church—and also of the doors, and windows, and sash-blinds.

For three Sabbaths we have occupied the new church building. Within a month, we hope to have paid the last bill which has accrued in its erection; then we may dedicate it to God in glad and solemn service—not before; for I never could think it right to offer to the Lord a piece of encumbered property. I have noticed that Solomon's foreign service employed upon the Lord's temple was compensated (1 Kings, v.) before the dedication feast. We hope now to see our church here increasing her numbers and extending her influence. I believe he has praying hearts here, though few, and that he has some souls in this city to be brought into the life which he makes eternal.

Besides my two services of the Sabbath here, I preach also on Sabbath evenings at Santa Clara, riding over at evening through the beautiful Alameda—skirted with banks of the wild rose bush—a colonnade of trees set out by the early monks. I hope hereafter to preach more frequently than I have been able to do at San Jose mission, and at Alviso, the nearest town, and the landing place on the head of the bay. I find every encouragement to preach the Gospel faithfully and simply—I should find none if I sought to preach it otherwise. Men here deal in realities; they want religion to be made a *great reality* to them, or they have nothing to do with it. Life is real here; it is not a floating along on customs, men scarce inquiring why they do this or that.

There is often a startling reality in the events of death among us. Not long since I attended the funeral of two young men, whose bodies were borne together on one wagon to the grave. They died nearly at the same hour. They came strangers to the inn; they rode to the

grave, side by side, in friendly nearness. At the next funeral, the dead came three abreast. Three men, two of them again young men, had been murdered at a house about two miles from town. The building had been burned over them, and we buried, in three coffins, the crisped and charred remains. It was on this occasion that our church building was first publicly used. We arrested, for a few hours, the workman's hammer, and dedicated the building first of all to the service of the dead.

Rev. J. W. Douglas, in the prosecution of his exploring mission in the Southern section of California, has been spending considerable time at Los Angeles. This has been in many respects a *foreign mission*, inasmuch as it required him to pass months isolated from such society as an American minister would find agreeable, and even from easy communication with his friends, and where few, if any, will so far appreciate his errand as to sympathise with him in his trials and successes.

Pray for the Missionaries.

Although there is so much of hope and promise in the history of the Pacific Missions, yet the work to be done there, like all the work which the Lord permits his people to do, involves sacrifices. These are cheerfully made; but still they are sacrifices, and there are moments when the missionary feels them to be such. One writes—

The only thing that ever makes me feel a rising wish for home in any other state, is the absence of the society of an experienced, able, and learned ministry, with whom to mingle, and from whom to learn. I often think of the privilege many of my classmates enjoy, within the influence of men of ripe learning, deep piety, and enlarged views. But *here* we are all young, having almost everything to learn, and no school but experience to learn in, [one of the best, and in which progress is made most rapidly] and no level of attainment above our own.

Another missionary remarks—

No single human sentence has had more influence lately upon my mind, than one which I have read in a report of the last meeting of the Synod of New York and New Jersey, where reference was

briefly made to the ministers in their connection in California. The simple thought was, that *we have a connection of interest* and responsibility with those whom our hearts respect, and whose approbation, if it might be possible to win it, we should prize for the same reason that we would prize the "well done" of our Master.

MINNESOTA.

From Rev. E. D. Neill, St. Paul.

"The Church-going bell."

Since my last report I have commenced preaching in the new brick church edifice, which has been erected in the place of the building that was destroyed by fire last May. About noon, on the Saturday before we began to worship there, a bell for the use of the church arrived in a steamboat. By dint of labor, and pressing blacksmiths and ropes into the service, it was, after a few hours, swung in the unfinished belfry, and at nine o'clock that night its "great iron heart began to throb." Its solemn pulsations, heard at times at Fort Snelling, five or six miles up the Mississippi, were joyous to every man, woman, and child in St. Paul; but productive of trembling astonishment to the painted Dacotas, encamped on the opposite bank of the river. Many that still, moonlight night, and on the bright and glorious, and mild Sabbath morn which succeeded, wished what Schiller has so well expressed in the "Lay of the Bell:"

"Let it be a voice from Heaven,
 Joined with the starry hosts afar,
 By which high praise to God is given,
 And which leads on the crowned year.
 And be its metal mouth devoted
 Only to grave and solemn things.
 It feels for none, yet shall it swinging,
 Accompany life's changeful play,
 And as away its music fadeth,
 That strikes so grandly on the ear,
 So may it teach, that nought abideth,
 That all things earthly disappear."

The captain of the steamboat who brought the bell, was a member of the Second Presbyterian Church of Galena, and on Sunday morning his boat was seen (an unusual sight) safely moored at the landing, no longer belching forth vapor, and red hot sparks, and black sulphurous smoke, but resting and remembering the day; quietly reclining upon

the waves, which whispered soft and gentle music as they laved her sides. The church that day was unusually full, in consequence of many of the boat's crew and passengers being present. Every Sunday since that time the congregation has steadily increased, and now all our present accommodations for hearers are occupied. The ladies of the congregation have just raised \$125 to enlarge the accommodations.

The Sabbath school and Bible class increase in numbers and interest. On the first Sunday of the year the Lord's Supper was celebrated, and five added to the church.

Eighteen months ago there was not a member of my church here, and scarcely one of my congregation. Had it not been for the fostering care of your Society, most of those who now listen to the preaching of your missionary would not have entered a house of worship, but have passed the Sabbath in lounging, or visiting, or in dissipation.

IOWA.

*From Rev. E. B. Turner, Colesburg,
Delaware Co.*

Church Formed—Variety of Materials.

At Bankston Settlement, which is about seventeen miles from this place towards Dubuque, I found several families of Presbyterians and Congregationalists; three weeks since they took steps to organize a church, and last Sabbath the organization was completed. Ten persons united in the organization, one half of them being males. It was an occasion of uncommon interest when they mutually covenanted together, and with God, and gathered around the emblems of the Saviour's broken body and shed blood. Some of them had crossed the ocean, some had come from the north of New England, one or two had come from the Middle States, and others were born west of the Alleghanies. Various, and in some instances peculiar, had been the dangers through which they had passed in their progress to this place. Some had resided in the wilds of Texas; others had experienced the terrors of the yellow fever of the South; and another had seen the destroying angel make rapid inroads into his family—his own life also being in great jeopardy

—while residing in a sickly portion of the West. Diversified had been their education and habits; their modes of thinking were various, and their theological views in some minor respects dissimilar. But God, in his mysterious providence, had thrown them together in this new country; they felt it a precious privilege to waive their individual peculiarities, that they might unite in the holy bonds of Christian fellowship, and sit together in heavenly places in Christ Jesus. I was happy to see that these brethren realized in some degree the importance of the step they were taking; they felt that they were "laying the foundations for many generations." It was, therefore, a solemn as well as a joyful occasion to them. I trust that God was there, and planted this vine with his own right hand.

The settlement in which this church is located is quite numerous, and is rapidly increasing. There is no other organized denomination there except the Methodists. The church are already beginning to agitate the question of erecting a house of worship. This would be an excellent point for a devoted missionary; he could preach half of the time to that church, and half of the time to the church at Durango, eight or ten miles distant.

Working the Out-lets.

This community is very much divided into sects, and that is a great hindrance to the Gospel, but I am encouraged to think there are indications of greater harmony and union. They have but recently come together from all parts of the country, with strong sectional feelings and different religious training; but gradually the different denominations combine; constant intercourse wears out prejudice.

Our house of worship is quite too small for us. No doubt our congregations would be much larger had we a larger house.

At my place of preaching, eight miles from town, I have a very good congregation in a school house; most of those who attend are young men, and very few of them profess religion. They are attentive, and sometimes there seems to be a solemn interest. Every Monday evening I am now holding meetings in a school house, four miles east of town; thus far the attendance has been good. The field is large and the laborers are few. There is a *great work* to be done here. I often, in view of my own weak-

ness, exclaim, "Who is sufficient for these things?" but in the promises of God I always find encouragement. I have many discouragements of which I will not speak now; but God is great and good, "A strong hold in the day of trouble, and he knoweth them that trust in him." I feel happy in my labors, because I feel that it is His work, and that He will prosper it. The ministry is a blessed work, which one may well covet.

From Rev. R. Gaylord, Danville, Des Moines Co.

I think we have evidence that the Lord is on our side. The trials and opposition which we, as a church, have encountered during the last year, have had a strong tendency to unite God's people, and to lead them to cast themselves directly upon him. We have maintained the regular ministrations of the word and the ordinary means of grace as far as practicable.

Writing of a protracted meeting in a neighboring church, Mr. G. remarks—

They were feeble—but nine in all. There had been also strong opposition from without. The meeting commenced with preparatory lecture, and communion on Sabbath. We held meetings for preaching in the evening, and prayer meeting in the afternoon. The Lord was very sensibly present. A few came out on the Lord's side, and others were deeply interested when the meeting closed. The church was revived, strengthened, and greatly encouraged. The hands of God's ministering servant there were very much strengthened. We all felt that it was a profitable meeting.

I think I feel more fully determined than ever to devote myself more entirely to the great work to which I trust I have been called.

WISCONSIN.

Rejoicing in Trials.

From an afflicted Missionary.

The following is the outpouring of a heart made tender and grateful by the combined operation of deep afflictions and favors from sympathizing Christian friends, and in view of spiritual mercies descending all around.

I am now able to be up most of the time, and to ride out; and for about four weeks have been able to resume my appointments; but have not, as formerly, been able to preach three times on the Sabbath. Having been favored with unusually large congregations, I have been induced to labor beyond my ability.

God, in his righteous providence, has indeed visited me with the rod of his affliction. Since the first of July last, we have had nine cases of Typhoid fever and Typhoid Pneumonia in our family; and last of all, came my own turn. One entire month, I lay most of the time insensible, and on the very borders of the grave. As soon as I was able, I began to resume my appointments, and was taken down a second time; and my last sickness has been longer and more severe than the first; but God has comforted me and given me some happy days. My soul has been drawn out after this people, and in longing to see the glory of God beyond my common experience. After having wet my pillow with my tears, and poured them over my dear brethren in the church, I have been blessed to see once more the spirit of prayer revived, even to holy wrestling with the Angel of the Covenant, and our prayer meetings crowded to overflowing with attentive and anxious listeners. With this state of things existing, I ventured to begin to preach every evening in one of our school districts, and have kept this up for three weeks. During this effort I have fainted four times on my way to my meetings; but I have reason to rejoice. I have seen my dear children, just spared from the grave, asking for prayer, and I cannot but hope, submitting to God. From night to night I have seen scores of anxious inquirers. I have heard in seven or eight instances, of all classes and ages, the evidence of regeneration; and still the work is in progress. For two days I have been resting; to-morrow evening I begin again, by divine permission.

In addition to all the foregoing evidence of the Divine presence, is the following. For several days there have been messengers after me from feeble and destitute churches in this region, bearing the cheering intelligence of the presence and work of the Holy Spirit, and asking for help. I have received numerous letters from ministering brethren, bearing similar intelligence and seeking for aid. One of these messengers has just left my house, weeping as he went. It pained my heart that I was unable to comply with these numerous and pressing petitions; but how cheering is the

intelligence! Dear brethren, pray. Yes, PRAY; for the battle between the missionary churches and the devil is now commenced and will soon be fully waged. Pray, for we hear the clash of armor and shout to the onset. The contest is fearful, but there is the shout of a mighty king in the camp, and the victory is ours!

To day I have received a note from the Ladies' Home Missionary Society, (be-

longing to the charge of Brother C.) containing a draft for \$30. Present my sincere thanks to them and to those benevolent ladies who sent me a box. They make me more than ever resolved on faithfulness in the cause of our common Lord. All have ten thousand blessings on their heads. I am unable to write to these benefactors until I can have a little rest. They shall hear from me in a few days.

Miscellaneous.

Home Missions appreciated.

Too many of our countrymen are so engrossed by secular cares that they rarely pause to know how the institutions of benevolence are succeeding. In the general, they wish well to such institutions—that is, they have an indefinite impression of the importance of their aim and influence; but beyond this they take no interest. They trust *somebody* will see to it that all the needful good is done; but *how*, by whom, and at whose expense, they seem not to care; nor even to ask whether the country, fifty years hence, will be fit for their own children to live in, or will bear its part in enlightening and saving other nations.

But there are many—and the number is rapidly increasing—who sympathise deeply with the great benevolent agencies; who believe in their fitness to their end, and in their power to promote it; who are ready not only to utter a cheering word, but also to lend a helping hand. Their voices of encouraging appreciation are most grateful to those who labor in the details of benevolent enterprise, operating as a cordial and as a stimulus to renewed exertion. Such a generous utterance of sympathy in the Home Missionary cause is the following, which we find in a late number of the Independent.

It is exceedingly gratifying to trace the progress of that magnificent enterprise which aims to supply with the church and the preacher the remote or impoverished parts of our country; to carry out the institutions of worship, and the tidings of Redemption, to the frontiers of civilization, wherever the pioneer levels the forest or bridges the stream. We are not insensible to the grandeur of the scheme

which would carry abroad the Gospel over the earth, and convert the Hindu, the Islander of the Pacific, the Persian, the Chinaman and the Arab, to the allegiance of Christ. We are not unaware of the many and great claims on the regard of Christians, which are lodged in the Tract, the Sunday School, and the Bible Societies; especially the latter, in the simplicity and unity of its design, and the almost universality of its system of distribution. But there is not one of these all, that surpasses, if it equals, in true sublimity and importance, the Home Missionary work.

The aim of this, how grand it is!—to subdue this country to the blessed reign of Truth and of Christ; to fill this land, especially at the West, with the life and the power of christian belief; to make it a Mountain of Holiness, and of divine knowledge. Its method, too, is a noble one. It aims to do this by establishing the ministers of the Gospel, able and diligent men, prepared to preach in the love and the power of Him whom they serve, at every destitute and prominent point; that they may organize churches there, may gather Sunday schools, may sustain the institutions of public worship, may be active in every good work of philanthropy, and may distribute and accompany by their personal ministrations the bibles and the tracts that shall be furnished from the East. It plants institutions, and does not merely scatter publications—however valuable in its place that may be. It fixes the nucleus around which may be gathered, and to which may be united, all elements of good. It drives down the *piles*, upon which may be built the institutions of christian society, and by which may be stayed the rushing streams of immorality and error. It puts Men—*live* ones, too, the most of them are, who know what the Gospel is, and what the world wants of them—at a thousand different points throughout the

land; to speak for Christ, and the welfare of the soul. If Romanism is to be subdued and transformed, or to be effectually resisted in this country, as it certainly is to be, it must be by this agency. If Religion, and Freedom, and social and civil Happiness, are to be preserved and established here, it must be by this agency. It is just the work of Christ, when he sent out his seventy, done over and over with every year, on the broadest scale, and on the noblest and most important theatre the world as yet has ever seen. These missionaries build churches; build school-houses; build finally colleges, and theological schools. They are covering the West with a christian civilization. They will redeem it—as surely as time to do it is given them—to God and to his truth and to his work of evangelizing and saving the world. And on the accomplishment of that work, rest, humanly speaking, the hopes of the world. The very point and crisis of the struggle, between Sin and Holiness, between Truth and Error, between Christ and the Powers of Darkness and Evil, that has been going on from the first on the arena of the earth, is now progressing at the West. And when we reach a point, under the shadow of the Throne, amid the counsels of God most High, whence we can see his Providence unfolded, his plans of guidance concerning this world opened in fulness beneath our eye—we shall see this to have been so.

We are rejoiced, therefore, that the churches at the East are so well aware of the truth of these suggestions that they hardly need to be made. Yet it is well to recur to them, occasionally; that our activity may be constantly increased and renewed. The income of the Home Missionary Society is large already. It has doubled within ten years, if we rightly remember. It is constantly accumulating from the churches that it has itself helped to foster and sustain; who return to it naturally, as they grow to maturity, the honor and the aid which children should give to the parent who has sustained them. It needs and can use, however, far more than it has; and though never allowed by its most judicious managers to become involved in debt, by a too large expenditure, its agencies would be at once and greatly expanded if its income were increased. The Church of the Pilgrims in Brooklyn gave to this noble charity last Sunday, at its annual collection, more than \$1,400; and this sum will be further increased, probably, by the contributions of absentees to \$1,600. We would that it were thrice

as much, but are glad it is so large. It is an advance upon the last year's collection, and we trust will be but the harbinger of still greater advances in time to come; and the token of an advance very general among the churches. The more we know of this Society, the more affectionately do we love, the more deeply do we honor it. All differences of sect, of church organization, of specific views of Reform, sink out of sight in the comparison of the one grand object of spreading the truth and the institutions of the Gospel, as rapidly as may be, to all parts of the land which the Pilgrims loved, and baptized unto God! S.

**“The Good Seed are the Children
of the Kingdom.”**

Like the farmer who has but little seed to sow in his furrowed fields, the church must scatter the word of life by sending her ministers and laity over large fields; near enough to each other, indeed, that they may enlighten the distance between them; and enough in each field to render their efforts productive. It seems to me that the mode has been entered into, but not practically carried out to its fullest extent. Do mechanics all flock to one place? Their policy is to move where there are no mechanics, that the hope of their calling may be known and felt. Disciples are called Christians; should they not in changing locations seek for one where there are none, or only a few disciples, that their high calling may be more known and felt? What are the inquiries which they make concerning the place of residence to be chosen? Will my worldly business be more successful? Is there a flourishing church and a good state of society? Should they not inquire, Am I needed there as a Christian?—Where is the place in which I can do the most good? If I can do more good in a destitute region, in a church of few members and of feeble strength, is it not my duty to leave this flourishing church and go to their rescue, sacrificing worldly interest and comfort? When to do good, to endure hardness, instead of enjoying even good religious privileges, shall enter more fully into the hearts of the people of God, their dross will be purged away, a dead faith exploded, deceived souls undeceived, and sin mortally wounded. A small addition of such emigrant Christians to scores of feeble churches scattered over the land would raise them to prosperity and permanency.

It is men that we want, the laity as well as ministers. Heaven directs, and the destitute join in the cry, "Pray ye the Lord of the harvest to send forth laborers into the harvest?" Send them from the churches; scatter the churches over the world.—[*Zion's Adv.*]

The Midnight Call.

In November there came a little snow—fine for tracking deer. A landlord in one of our hotels, a famous hunter and a well-known old settler, retired early to bed on Saturday night, to be in readiness to take an early start hunting on the Sabbath. "At midnight" he awoke; made some complaint of illness—coughed and fell back insensible. His wife, alarmed, hastened to call assistance from another department of the house. She returned; the husband was still insensible, and in a few minutes a corpse.

He had been a notorious Sabbath breaker, and was regarded as an infidel. He was formerly a member of the Baptist Church in the Eastern States. His influence was very injurious to souls.

On the subsequent Sabbath I preached from Proverbs xxix, 1: "He that being often reproved," &c.

Such instances are very common at the West. I have witnessed more such sudden, striking, alarming providences here in three years, than in all my life before. But the community is not moved by them.

Emigration.

Of the 212,796 emigrants who arrived at the port of New York, during the year 1850, no less than 116,532 were Irish; of the remainder, 45,402 were Germans. The emigration from the Continent, it is expected will diminish somewhat; but the causes which have set the people of unhappy Ireland in motion are driving them away in increasing numbers.

For the Home Missionary.

Aid for Home Missionaries.

Messrs. Editors,

THE HOME MISSIONARY SOCIETY I regard as the Society above all others, that should be sustained by the charities of the churches, for promoting the spread of truth in our land. The work you do is permanent work. Whenever a missionary is planted, there we expect Sabbath schools, and every other good object will flourish. Scores and hundreds of Sabbath schools, as you well know, are annually established by your missionaries, and thousands of children and youth, that would otherwise have been left to grow up in ignorance and sin, are gathered under religious instruction. The only charitable aid your missionaries wish for in this work, we understand, is, that of libraries. And the object of this article is, to notify these missionaries that the MASS. S. S. SOCIETY is still ready to furnish this aid, so far as it may be needed.

As we have no agents abroad to ascertain where libraries are needed, we depend upon applications from the missionaries and churches. We should be glad to assist, by means of libraries, every missionary and church—where such assistance is necessary—in establishing new schools, the coming Spring, as they may be able to sustain, or in reviving and encouraging those already existing.

Applications for libraries, or for copies of the Society's weekly periodical, "The West-Spring," to aid in this work, should be made, as early as possible, to the subscriber.

ASA BULLARD,

Secretary of Mass. S. S. Society,
No. 13, Cornhill, Boston.

Appointments by the Executive Committee of the A. H. M. S., during the month of February, 1851.

Not in Commission last year.

Rev. Thos. H. Rood, Sheboygan, Wis.
Rev. A. Alvord, East Dupage, Ill.
Rev. Calvin Porter, Orangeville, Ill.
Rev. James Hildreth, Savanna, Ill.
Rev. Joseph S. Rounce, Hadley, Ill.
Rev. J. M. Bishop, Destitutions in S. Indiana.

Re-appointed.

Rev. G. H. Atkinson, Oregon City, Or.
VOL. XXIII.

Rev. H. Lyman, Portland, Or.
Rev. J. H. Shields, Appanoose Co., Iowa.
Rev. Williston Jones, Cedar Rapids, Iowa.
Rev. Robert Stuart, Cascade, Iowa.
Rev. S. N. Grout, Edina, Mo.
Rev. T. Hill, St. Charles, Mo.
Rev. G. S. Woodward, Parkville, Mo.
Rev. John Stuart, Lafayette Co., Mo.
Rev. G. A. M. Renshaw, Bowdark, Mo.
Rev. Henry Grote, Germans, St. John's Cr., Mo.
Rev. Wm. Porter, Alexandria, Mo.

Rev. C. W. Camp, Geneseo, Wis.
 Rev. H. H. Benson, Geneva, Wis.
 Rev. Chas. Morgan, East Troy, Wis.
 Rev. Richard Morris, Welsh Chhs., Delafield and Emmet, Wis.
 Rev. J. D. Stevens, Monroe, Wis.
 Rev. J. Mülhauser, Germans, Milwaukee, Wis.
 Rev. Enoch Kingsbury, Destitutions in E. Ill.
 Rev. T. B. Hurlbut, Upper Alton, Ill.
 Rev. L. C. Gilbert, Thorn Grove and Beebe's Grove, Ill.
 Rev. A. Johnston, Washington, Ill.
 Rev. B. B. Drake, Elk Grove, Ill.
 Rev. Wm. B. Dodge, Milburne, Ill.
 Rev. H. Bergen, Little Rock, Shabbery, &c., Ill.
 Rev. Nahum Gould, Northville, Ill.
 Rev. C. A. Williams, South Ottawa, Ill.

Rev. James Loughead, Grafton and Nettle Creek, Ill.
 Rev. H. G. Pendleton, Milo, &c., Ill.
 Rev. R. M. Pearson, Byron, Ill.
 Rev. Silas Jessup, Elkhorn Grove, Ill.
 Rev. C. S. Cady, Barry, Ill.
 Rev. D. S. Dickinson, Peru, Ill.
 Rev. W. Fuller, Van Buren, Ind.
 Rev. J. A. Carnahan, Oxford, Ind.
 Rev. E. Evans, Southfield, Mich.
 Rev. H. Root, Portland, Lyons, &c., Mich.
 Rev. Sylvester Cary, Kenansing, Mich.
 Rev. E. T. Branch, Geneseo, Mich.
 Rev. Robert Gray, Franklin Co., Va.
 Rev. B. Mills, Woodford Co., Ky.
 Rev. C. H. Siebke, Rondout, N. Y.
 Rev. F. Kyte, Lumberland and Barryville, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of February, 1851.

MAINE—			
Bethel, P. Twitchell,		50	
NEW HAMPSHIRE—			
Missionary Society, by Rev. B. P. Stone,		33	
Antrim, legacy of Mrs. Susannah Spaulding, by Rev. B. P. Stone,		275 00	
Hanover, Dartmouth College Cong. Ch., by Rev. B. P. Stone,		3 67	
North Conway, a Friend, by B. Perkins,		5 00	
VERMONT—			
Marlborough, Rev. Abel Patton,		5 00	
Thetford, T. P. Bartholomew, by T. F. Clary,		20 00	
Woodstock, N. Cushing,		5 00	
MASSACHUSETTS—			
Home Missionary Society, by B. Perkins,		2,000 00	
Andover, Old South Ch., a Friend, \$3; Mon. Con. Coll., \$40 53; by Rev. J. L. Taylor,		43 53	
Cambridge, Mass., in part of legacy of Charles Valentine, by H. M. Chamberlain, Ex'r.,		200 00	
Granby, legacy of Mrs. Clarissa Smith, by Alvin Smith,		500 00	
Lenox, Eldad Post,		10 00	
Springfield, a Friend, to const. Nathan Mosman, of Springfield, a L. M.,		30 00	
West Hampton, Circle of Industry, to const. Rev. Luther Clapp, of Watutosa, Wis., a L. M., by T. S. Clark,		30 00	
CONNECTICUT—			
Bozrah, H. M. S., by G. Hough,		15 50	
Bridgeport, Mrs. Dianthe Bunnell, L. M., Cheshire, Cong. Ch. and Soc., \$57; Ladies' Assoc., \$10; do. of Tranquil Valley, \$2, to const. Rev. David S. Rodman and Rev. Edward Bull, Life Members,		69 00	
Danbury, Sab. Sch. Aux., by F. Beard,		100 00	
Ellington, Edward Hall, to const. Mrs. Mary D. Hall, a L. M.,		30 00	
Greenwich, Rev. Mark Mead,		5 00	
Hitchcockville, Abigail Say,		5 00	
Kent, Mrs. Mary C. Mills,		3 00	
New Britain, "Arcturus," by Rev. S. Rockwell,		10 00	
New Haven, viz.:			
Officers of Yale College, of which \$30 is to const. Mrs. Wm. H. Goodrich, of Bristol, a L. M.; by Prof. Goodrich,		275 00	
Center Ch., Prof. E. E. Salisbury,		200 00	
North Ch., Miss Rebecca Prescott, by A. H. Maltby,		5 00	
G. H. Schaeffer, by L. K. Dow, \$1; a Friend, to const. Ernest Robinson a L. M., \$30,		21 00	
Sherman, Cong. Ch. and Soc., in full, to const. Mrs. Philomela Giddings a L. M., by Rev. J. B. Stoddard,		26 00	
North Branford, a Friend, by A. H. Maltby,		50 00	
Plainville, Wm. Cowles, to const. Rev. Wm. Wright, a L. M.,		30 00	
Waterbury, Mrs. Ruth W. Carter, L. M., by her daughter,		30 00	
NEW YORK—			
Auburn, Theological Seminary, by R. R. Booth,		10 00	
Brooklyn, viz.:			
A Friend, to const. Rev. Timothy Atkinson a L. D.,		150 00	
Second Presb. Ch., Ladies, by Mrs. S. R. Hubbard,		69 00	
South Presb. Ch., Coll., \$153 21; Mon. Con. Coll., \$121 75, by H. R. Dwight;			
W. W. Pinneo, \$100; E. C. Hamilton, to const. Mrs. Elizabeth Hamilton a L. M., \$30; J. Robinson, \$10; F. T. Mygatt, \$10; others, \$15,		439 96	
Catskill, Mrs. Mary B. Day,		40 00	
Circleville, Presb. Ch., by Rev. A. O. Peloubet,		15 00	
Florida, Dist. No. 9, to const. Mrs. E. Taylor a L. M., by Rev. J. P. Fisher,		30 00	
Franklinville, L. L., Presb. Ch., by L. Terry,		17 00	
Gilbertville, Presb. Ch., by J. T. Gilbert,		38 16	
Groton, Cong. Ch. by Rev. C. Kidder,		13 00	
Harlem, Presb. Ch. by E. Ketchum,		10 00	
Haverstraw, First Presb. Ch., by Rev. J. H. Trowbridge,		28 00	
Hudson, First Presb. Ch., by C. Paul, \$121; J. Benton, \$5,		126 00	
Malden, Presb. Ch. by Rev. J. Leonard,		5 00	
Middletown, Mrs. R. Pierson, by Rev. D. T. Wood,		20 00	
Milton, Presb. Ch. Mon. Con. Coll., by S. Colman,		3 63	
New-York City, viz.:			
A Friend, \$66; Mrs. Parker, \$50; John McComb, to const. Joseph B. McComb a L. M., \$30; Rev. John Spaulding, \$20; a Friend, \$10; Mr. Blain, \$5; Two little boys, \$3; a Friend, in full, to const. Oliver B. Green a L. M., by L. Jackson, \$13,		197 00	
Blescher St. Ch., Ladies, by Mrs. F. A. Conkling, \$132 50; G. N. Talbot, \$100; Charles Gould, to const. James Reeve Gould and Charles Wm. Gould, Life Members, \$60; G. S. R., \$25; R. H. N., \$30; W. A. Wheeler, \$15; A. Lamb, \$10; others, \$12,		404 50	
Cornwall St. Ch., Sab. Sch. H. M. Assoc., by A. Boynton,		54 50	

Brighton, Cong. Ch. Coll., \$23 44; Sab. Sch., \$12 56, to const. Rev. J. B. Hoyt a L. M.,	36 00
Brockport, to const. Mrs. Lewis Pond and three others, Life Members,	130 37
Byron, by Wm. Dewey,	15 00
Candor, Young Peoples' Miss Soc., \$9 73; Coll., \$24 60; Abel Hart, to const. Rev. Wm. U. Benedict, of Vermontville, Mich., a L. M., \$50,	84 32
Caton, by Rev. E. D. Wolla,	8 75
Cayuga, Watson Whittlesey, to const. Mrs. Philomela Whittlesey a L. M., \$30; A. A. Staats, \$10; O. Bidwell, \$5; Miss L. Fowis, \$5 50; Mrs. S. Oliver, \$2; Miss B. McIntosh, \$2; W. Messereau, \$0 50,	55 00
Gates, by Wm. Alling,	25 00
Geneva, C. A. Clark, \$25; John S. King, \$20; Rev. J. R. Boyd, \$10; Mrs. Hopkins, \$5; I. Swift, \$5; D. L. Lum, \$10; Mrs. Alban Rose, \$5; Coll. in part, \$49 12,	129 12
Glenwood, by Rev. C. Crocker,	10 00
Griffins' Mills, Cong. Ch., by Rev. R. M. Sandford,	8 00
Havanna, by Rev. M. Huggins,	32 21
Hector, by Rev. M. Richards,	9 00
Honeoye Falls, to const. Mrs. Martha Allen a L. M., by W. Alling,	30 00
Hopewell, by Rev. F. V. Warren,	8 00
Howard, by Rev. L. Rose,	11 00
Jefferson, by Rev. S. B. Shearer,	25 00
Livonia, J. S. Clark, \$10; Mrs. A. E. Pierce, \$8; Mrs. S. Fowler, \$10; others, \$15, by Rev. B. G. Riley,	43 00
Lockport, Pr. Ch., Rev. W. C. Wisner, \$5; T. T. Flagler, \$15; Wm. Keep, \$10; others, \$47 40,	77 40
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Marion, a Friend,	5 00
Mead's Creek, by Rev. D. A. Abbey,	25 00
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Newstead, by Rev. A. Blanchard, D. D.,	25 00
Niagara Falls, Presb. Ch., by Rev. A. T. Chester, D. D.,	22 50
North Bergen, by D. Fancher,	5 00
Owego, Presb. Ch., Wm. Platt, \$15; Wm. Pumpelly, \$15; George Pumpelly, \$5; Dr. Allen, \$5; Rev. Dr. Hay, \$3; others, \$26 43; Mon. Con. Coll. 36 90,	106 23
Cong. Ch.,	4 91
Painted Post, by Rev. J. R. Young,	16 25
Prattsburgh, I. H. Hotchkiss, \$10; others, \$37 11,	47 11
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Silver Creek, by Rev. Wm. Walth,	10 00
Springbrook, by Rev. N. M. Cobb,	1 56
Union Springs, by Rev. E. Barber,	8 00
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	\$1,100 23

Rev. CALVIN CLARK, acknowledges the receipt of the following sums in Michigan:

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Battle Creek, Presb. and Cong. Ch.,	38 25
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Clinton, Cong. Ch., \$9 25; Presb. Ch., \$4 62,	13 87
Detroit, J. F. Joy, \$25; J. W. Tilman, to const. Mrs. J. F. Tilman a L. M., \$30;	55 50
D. M. Cooper for H. M., \$0 50	2 44
Farmer's Creek, Cong. Ch.,	5 00
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The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of January, 1850. BENJAMIN PERKINS, Treasurer.

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West Newbury, Rev. Mr. Edgell's Soc.,	11 85
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THE
HOME MISSIONARY;

PUBLISHED BY THE
EXECUTIVE COMMITTEE OF THE AMERICAN HOME MISSIONARY SOCIETY.

Go, PREACH THE GOSPEL.—*Mark* xvi. 15.
How shall they PREACH, except they be sent?—*Rom.* x. 15.

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THE HOME MISSIONARY.

Go, PREACH the GOSPEL *Mark* xvi. 15.
How shall they preach except they be SENT? *Rom.* x. 15.

Vol. XXIV.

MAY, 1851.

No. 1.

“My Spirit remaineth with you, fear ye not.”

SUCH was the inspiring language with which Jehovah roused his people, in a time of general discouragement, to a courageous prosecution of religious enterprise. Whoever might be against them, God was for them; and that was enough. However dilapidated their temple and imperfect its observances; however humble, in comparison with the former glory, were the sanctuary and the vessels and instruments of sacrifice, yet the power of the world to come was in the worship. God's Spirit kindled a holy fire on the altar of the heart; and this alone was a guaranty for the bestowment of all other blessings, and for the preparation of their hearts to receive them.

The friends of HOME MISSIONS have a similar ground of encouragement with reference to their work. The Spirit of God is in it; he is moving on the hearts of his people, and stirring up their zeal for the propagation of the Gospel throughout our expanding borders. He descends in reviving showers on the missionary fields; and multitudes, who before were cumberers of the ground, become fruitful trees in the garden of God. Let us welcome this presence of the Holy Spirit as a gracious pledge that our enterprise is accepted of Heaven, and a virtual command to press forward to attempt and to expect still greater things hereafter.

There are many things in the condition of our country which may well discourage us, if we walk by sight and do not look up in faith to the throne of God. The very *immensity* of the Home Missionary work is appalling. So many hundred thousand miles of territory which we have but just touched with our missions; and so many more upon which the messengers of peace have not yet even set their feet! so many immigrants crowding in, and so degraded, unapproachable and indocile! And then, the piety, intelligence and public spirit which have made the East what it is—and on which we mainly rely for leavening the growing masses of the remoter sections—become too widely diffused when sent out into those interminable fields. Will our evangelism, then, be able to overcome those antagonist influences, and to do at the West, under so many disadvantages, what it did when concentrated at home, in building schools and churches and founding all other wholesome social institutions? If in answering this question we must proceed on merely human principles, we shall be obliged to give a disheartening reply. But we are not abandoned to such a conclusion. “MY SPIRIT,” saith the Lord, “REMAINETH WITH YOU, FEAR YE NOT.” We look abroad over fields, which, ten years ago, seemed as for-

bidding as any that now remain—as rife with error, as beset with repulsive circumstances—but now evidently subjugated to intelligence, temperance and order by the preached Gospel, made effective by the silent and pervading influence of the Holy Spirit. And the renewal of revival influences, from year to year, assures us that thus it shall be in still more copious and powerful measures in time to come.

Again—many hearts are filled with apprehension by the changes which the increasing facilities of intercourse and the expansion of trade are producing. These multiply temptations and intensify their power. Success in business formerly depended mainly on industry and integrity; now, on enterprise and keen attention, and of course is attended with great excitement. Men will not now pause on the great thoroughfares to keep God's holy day, when the car or the steamboat promises to place them two or three hundred miles further on their journey by Monday morning. A larger number of the people than formerly are away from home—rolling on wheels or floating by steam; they are less under domestic restraint, and more beset by the thousand allurements spread for the traveler. Fireside regularity and sweet family influences, the watchful eyes of neighbors, the church, the prayer meeting, the communion table—are things that do not travel; but every ministry of sin and death—the baits of intemperance, the temptations of the gambler, the nameless dissipations of large towns, thoroughfares and taverns, the corrupting intercourse of godless associates—these are all abroad; their malign effects are felt in every conveyance and at every station and landing place. Will our increasing thousands of migratory population be able to bear such an ordeal without injury? Will there not by their means be a rapid deterioration of morals even in the more retired towns and hamlets of the land? Here, again, our apprehensions are met by the same confidence, that an overruling God can make these very agencies of intercourse and enterprise bear with them the antidote to their own evil. It is probable that moral influences have advanced more rapidly and triumphantly along the rail roads and rivers of our land than in any other portions; and that, although as a first effect many things may change for the worse, in consequence of increasing intercourse, those sections are on the whole in a more hopeful moral condition than they otherwise would have been. And the reason is, the God of the Gospel is also the God of providence. HE builds those national highways, and bridges our lakes, and binds the East and the West together with bands of iron; and we may depend upon it, that he has his own ends in view—ends which shall not fail of accomplishment for want of power. And when, on these railways and steamers, many are running to and fro, and knowledge is rapidly increased; and when, also, hundreds of temples are annually rising to his praise, and revivals are multiplied all over the country, we cannot but hear in these results the animating word, “MY SPIRIT REMAINETH WITH YOU, FEAR YE NOT.”

But there are other sources of discouragement within the church herself, which are more afflictive to the people of God than any external circumstances. Evils, sanctioned by time and defended by law, lie in the way of the world's conversion. Divisions seem to grow wider; questions of reform are discussed with increasing conviction to all parties that they are severally right, and the others wickedly wrong. A difference in the measures to attain an end is treated as if it were hostility to the end itself. Sectarianism is honeyed over with the name of a proper denominationalism; and the talent and energy that should be spent by the subdivisions of the Lord's host upon the great common enemy of Christ and souls, is worse than wasted upon each other. This, above all things, is adapted to cause the heart of the Christian to fail him, for fear that the Spirit will be grieved away.

Doubtless, he is grieved—not at the imperfection of men's judgments, by which they fail to hold the same views of truth and duty; but by their exclusiveness and want of holy charity. But here, again, he does not deal with us after our sins, nor reward us according to our iniquities; for as the heaven is high above the earth, so far do God's patience and mercy transcend what we might expect. The blessing descends, in a greater or less degree, upon these various tribes of Israel. Notwithstanding their strife with each other, they follow the same pillar of cloud, and the heavenly manna is sent down to them all. Bad as are the internal evils of the church, they might be worse. God does not forsake her; therefore, let us not fear. Instead of being disheartened, because there are diversities of operations, let us be animated by the abundant evidence that there is still one Spirit—the Spirit which is able and has undertaken to work out a victory of truth and love over darkness and sin.

Such cheering conclusions find confirmation in the notices which we group on the following pages, gathered from reports which come to us from different parts of the missionary field. These tokens of God's remembrance sent down from heaven, assure us that the work of evangelization is not ours alone, but eminently his—dear to his heart, guaranteed by his promises and sustained by his power. In this we rejoice, yea, and we will rejoice. Not all the greatness and difficulties of the work, nor the unfitness of the instruments, shall impair our confidence in its accomplishment, so long as, high and clear above the dust of worldly activity and the din of controversy, we can hear the inspiring note, "MY SPIRIT REMAINETH WITH YOU, FEAR YE NOT!"

Revivals of Religion.

IOWA.

From Rev. Williston Jones, Cedar Rapids, Linn Co.

We have enjoyed three seasons of refreshing from the presence of the Lord; one, last spring, in a neighborhood a few miles from our village; another, commencing the last of November in another neighborhood; and the third in this place, commencing with the dedication of our house of worship, at which time we began a series of meetings that continued for two weeks. These resulted in the hopeful conversion of about 30 souls; the other two seasons of interest were attended by the hopeful change of some 35 or 40.

Three young men, connected with our church, have the ministry in view. One of them is a German, not yet two years from his fatherland.

During this winter there has been a revival among the Germans in this vicinity, which has resulted in the hopeful conversion of some 10 or 15. It appears to be a genuine work.

Twenty family altars have been erected the past year, in connection with the labors of your missionary, and more than thirty in the field which he occupies.

Our house of worship is completed in the midst of deep poverty and great discouragements. We have fought and won a great battle in respect to *temperance*; and liquor is now retailed only by stealth.

What a prodigious alteration must ensue, and what advantages must follow to the community in which sixty or seventy souls, in the judgment of charity, are born anew from above, thirty new family altars set up, the house of God erected, and the life-blood of intemperance no more allowed free circulation! Surely, such results ought to make the year in which they have been granted, a *jubilee* in the grateful recollections of that people; for, without doubt, in these events is involved the eternal destiny of multitudes, not of the present generation alone, but of those who shall come after, and who will thus receive a training in the right ways of the Lord.

From Rev. Alfred Wright, Anamosa,
Jones Co.

Meetings continued for several days were held by the Methodists and the United Brethren; after which, Mr. W. informs us,—

Our own church followed up this effort by a protracted meeting of one week, in which there were several marked conversions. We then united with the Methodists and continued our meetings two weeks longer. During this time, there have been, as we suppose, thirty conversions. Eleven of these have offered themselves to this church. Fourteen have offered themselves to the Methodists. Others are undecided as to their church relations. The United Brethren and the Baptists will doubtless share in the fruits of this work.

From Rev. S. J. Francis, Lyons,
Clinton Co.

Speaking of the religious efforts made in this congregation in February last, Mr. F. writes,—

It is with feelings of love and thankfulness to God, and of gratitude to you and the patrons of the Society who have sustained us here to the present time, that I now sit down to communicate the results of our efforts here.

On the 17th of February last we commenced holding daily meetings. We visited through the day till 2½ P. M., at which time we had meetings for conference and prayer, and meetings in the evening for prayer and preaching. Our house was crowded with anxious hearers. The meetings continued thirteen days, and then the cold weather compelled us to stop. We may say that it was the best meeting that has ever been held in Lyons.

Of the results, the following particulars are given:—

The church was greatly quickened. The members prayed, and felt, as they never did before, the power of truth. The Spirit of God went through the community to such a degree that sinners wept, and passed sleepless nights, and, as we trust, gave their hearts to the Saviour. Dead professors were revived. Hardened and bitter enemies quarrelled with

themselves, with those conducting the meeting, and with God; and were ill at ease. People generally felt that God was here. There will be fifteen or twenty brought into the churches. Heads of families are learning to pray. One intelligent husband and father told me, when he was rejoicing in the Saviour's love, that had it not been for the disgrace upon his family, he would, with his own hand, have put an end to his life; he felt so miserable.

It was good to be here, and so thought the members of the church, and those brethren who were with us, and preached for us. We think that the people in Lyons will not soon forget that meeting. It has given us vantage ground, and we can now prosecute our work with stronger hope of success.

Conversion of a Lady and her Daughter.

The following cases of unusual interest are mentioned in the report of a revival in this state:

Mrs. — is a woman of more than ordinary abilities. Peculiarly German in her habits of thought, from a German family in Pennsylvania. Owing to the difficulty of getting board, I applied to her family for a home. They had no wish to take a boarder, but to accommodate me they generously offered me a home for a time. Thus, by a kind of particular providence, which neither they nor I shall ever forget, I was introduced into a family where prayer was never offered upon a family altar, whose head and heaven-appointed priest never prayed, or mentioned the name of God to his children; whose mother had never heard a prayer except a *public* one, till she was thirty years of age. Yet her mind was by no means at rest. She told me that the first moment she saw me, she had a kind of strange, secret impression that I was to be the instrument of a blessing to her soul—that she was the more anxious that I should come to her house to live, that I might exert a greater and more direct influence upon her religious nature.

She had, for a long time, and even always, more or less, a deep inward longing for something she did not possess. Having about her the evidences of a disease which generally terminates in a very sudden death, she felt fearful. In the night she thought of her situation, and would say to her husband, "Oh, I wish I could pray; but I cannot pray.

The words sink back into my soul. God does not hear me." He would coldly turn her off by saying that "it was all nonsense—that she was under hysterical excitement;" and with such like talk.

She told me freely her feelings while tears flowed down her cheeks. She had been a neglecter of religion; had for months stayed away from the house of God; had been a great novel reader; also had read many infidel works. Now she regretted, with bitter tears, what she had read. She would not have her daughter read the same for all the world. They had never satisfied her mind, but only filled it with gloomy and ever-intruding doubts. She admired the simplicity of the Christian's faith; she wished she could believe, but could not. This was the state of her mind and she wished to be rid of these doubts and fears. She had with such confidence committed these religious feelings to me, and also her hopes that I should do her some good, that I felt for a long time a deepening anxiety for her soul. At length I became burdened with a longing for her salvation. Had God committed this soul to me for naught? Will not God hear my prayer and convert her? I fasted and prayed; my bed held me awake. At length she perceived that I was much cast down, and inquired the cause. I frankly told her that it was anxiety for her soul. She seemed much affected. I urged her to give her heart to God at once; told her she must give up all; asked her what held her back. She referred to the opposition she should receive from her husband; told her she must be willing to encounter that and everything else. Her anxieties deepened to a heavy burden. Finally, while reading a sermon on faith, which a kind friend had loaned her, light broke in upon her mind. It was the precious light of Jesus discovered by faith and love.

The opposition and ridicule she had anticipated from her husband was all realized. He persecuted her as much as his own sense of decency and the light of the nineteenth century would allow him. He said it was all priestcraft and morbid excitement; he cursed the day I ever entered his house, and would have gladly turned me away. He said I had spoiled his home.

The daughter (the only one at home) at first felt the same opposition. They both walked as if they were "kicking against the pricks." Their eyes threw daggers at me. At length her mother told the daughter all her experience. It

melted her. Yet she said, "If I do become good, Mr. — shall not know it." But she became deeply convicted; her conduct in opposing her mother oppressed her conscience. "What shall I do? Cannot Mr. — come and talk and pray for me?" He did so, and soon had the pleasure of sharing with her the joys of one who has found the Saviour. Her love is as great as was her hatred before.

The Lord preserve them and make them instruments in the salvation of others! The joy I have shared with these in their fresh and glowing love to Christ, would more than pay me for many journeys to the West.

From Rev. D. Lane, Keosauqua, Van Buren Co.

There is now an interesting work of grace in this town. Three individuals, two of whom have been noted for their unbelief, have renounced all their former erroneous views, and have publicly expressed their belief in the great doctrines of Christianity.

Numbers of our citizens are awakened to the great interests of religion; some are enquiring what they must do to be saved,—I do not know how many.

From Rev. B. Roberts, Marion, Linn Co., we learn that some forty or fifty cases of hopeful renewing have taken place there. Fourteen have been added to the church, and others were expected at the next communion. The Methodists, Baptists, and Old School Presbyterians likewise shared in the results of the work.

Revival in Keokuk.

Rev. T. Lyman writes from *Fort Madison* as follows:

I have been absent for more than two weeks in Keokuk, where I have been assisting Rev. Mr. Williams in a very interesting revival in that place. You will be glad to learn that that church of your patronage is thus blessed.

The work goes on, like all the other great works of God, with little noise. Still, silent, deep conviction, with little or no excitement, but such as is consonant with such conviction, is the characteristic of the work. Many old back-

sliders are reclaimed; some are converted from the world. Especially, a feeling of love and confidence is established among church members. This last mentioned is one of the best fruits of a revival in the West. It is so everywhere, but in a peculiar sense in the West, where all come together as strangers, and no one knows the historical character of his brother. These protracted meetings have a very good tendency to unite these stranger elements together.

MISSOURI.

*From Rev. H. H. Hayes, Houston,
Marion Co.*

To the church in Newark 15 have been added on profession of faith. At a protracted meeting held there in September, the Spirit of God was manifest, and deep feeling in saints and sinners gave such solemnity to the meeting, as had not been experienced there for years. We worship in a log school-house that will seat 100; but for the sake of more room we moved to a carpenter's shop. On the Sabbath this did not hold more than half the people. Twenty professed hope in Christ. A few of these joined the Baptist and some the Methodist Societies. Newark is an important point. The country about there is filling up, and people come in to church for ten miles around. After our meeting, an effort was made to build a church. Bricks were burnt and the foundation laid, but cold weather set in and stopped the work. It will go on in the spring.

A Sunday School in the Woods.

There has never been a school at Newark till last summer. The good people thought they were too much scattered. An effort was made and \$25 raised at once for a library, and to the astonishment of everybody, between 80 and 90 scholars came forward to join the classes. Our house would not hold them and leave room for teachers to move about. So the boys *took to the woods*. Each teacher went to a fallen tree and arranged his class upon it. These classes were scattered about out of sight of each other. I have never seen a more interesting school, and what makes it so is, that teachers and scholars take so much interest in it. Some come six or seven miles.

*From Rev. W. H. Smith, Cross Timbers,
Hickory Co.*

Speaking of the results of the last year, our missionary says—

God has poured out his Spirit. His people here have been refreshed, sinners have been converted; and great good has been done, whereof we are glad. Christ has been made to several the "wisdom of God and the power of God unto salvation." This has given me renewed zeal in the cause of my Master. Some are yet serious, and I hope rich blessings are in store for them.

WISCONSIN.

*From Rev. Chas. Morgan, East Troy,
Walworth Co.*

Near the last of January, the church began to feel, and expressed the desire for special and protracted efforts for the salvation of souls. We resolved to commence by several successive meetings for prayer and humiliation before God, and family visitation.

On our coming together, it was manifest that God was with us. The hearts of Christians were broken in view of their unfaithfulness; and for days their earnest prayers went up for the pouring forth of the Spirit upon the multitude of impenitent around us. In view of my poor health, and the increasing desire for preaching, it was thought best, if possible, to procure aid from abroad. A neighboring pastor, Rev. L. Foote, of Delavan, labored with us for several weeks with great acceptance and success. There soon appeared to prevail a general seriousness and disposition to investigate the subject of religion; and several prominent individuals, hitherto exceedingly sceptical, were brought to the knowledge of the truth. Now was heard, on every side, the anxious inquiry, "What must I do to be saved?" and many rejoicing in the hope of life. Never before, it is said, has East Troy enjoyed such a work of grace—so sweet and precious—so marked, as conceded by all, as the work of the Holy Spirit, with little excitement, and scarcely any opposition.

A peculiar and most interesting feature of this work is, that it has taken hold of quite a number of the most influential men in this community—men well known as Sceptics and Deists, and averse to religion. One of this number, when sit-

ting at the feet of Jesus, clothed and in his right mind, said, "I have been for twenty years on board of the piratical ship of Deism, and my prayer to God now is, that I may do as much for Christ and his cause, as I have done to oppose him." Another infidel of talent and respectability, under the power of the truth, bowed upon his knees, and cried in agony: "*God of my mother*, have mercy on me!" His mother is a devoted Christian in the state of New York.

"God of my Mother!" How much is revealed in that single exclamation; how conclusively it proves that this man had a mother, whose faithfulness left its impress on his soul too deep to be obliterated by time and sin; and how eloquently it pleads with other christian mothers to be diligent in inculcating the religion of Jesus, and encourages them to expect the quickening of the seed which they sow, though it lie buried long.

Of those indulging hope and giving, so far as we can judge, good evidence, there are between forty and forty-five. Of these about twenty-five are *heads of families*, many of whom have already erected an altar to God in their households, from which ascends the morning and evening sacrifice. The work seems mostly to be confined to our society and congregation. The interest continues, and there are numbers deeply anxious for the salvation of their souls.

This revival will change the face of things very much in this community; and I trust will add somewhat to the strength and moral influence of our little church.

From Rev. M. P. Kinney, Whitewater.

An Extensive and Precious Revival.

The last quarter of my missionary year has been a season of labor, exhausting to my physical energies, but refreshing to my soul. I have found it sweet, indeed, to be called upon to answer the most important question ever propounded by human lips—to feel that souls, immortal in their destiny, were earnestly inquiring after the way of salvation.

How the Work was begun.

The revival commenced with the church of which I am pastor, and I may say with the pastor himself. My own

unworthiness, and a sense of the responsibility resting upon me as a watchman on Zion's walls, came home to my heart with crushing weight. I sought relief in communion with my Saviour, and tried to cast the burden upon his willing hands. The ear of God seemed open to my earnest, importunate prayer, and I renewed my consecration to him, and labored with the expectation of meeting a happy result. The brethren and sisters began to feel their responsibility, and to come up to the help of the Lord. Sinners were pricked in their hearts, and cried for mercy. Other christian denominations joined us, and the work moved steadily forward. I cannot, as yet, state the result with any degree of accuracy. Many are still serious. Twenty-five have united with us, and others are expecting to at the next communion season, fifteen with the Methodists, and some thirty with the Baptists. I think at least one hundred have passed from death unto life.

We took possession of our new church edifice last spring, and during this winter God has been pleased to make it the birth place of many souls. We have enjoyed a most precious refreshing from the presence of the Lord. Never has this place and surrounding country been so thoroughly moved by the Spirit of God. The ordinary means of grace were used, and multiplied to meet the demand. Stillness, thoughtfulness and solemnity characterized our meetings, while sinners trembled before the truth and submitted unto God. The middle aged and the youth together wept over their sins, and sought and trusted in the Saviour. Zion here has been made to rejoice at the triumphs of the Redeemer's cross. I can say truly "*My soul doth magnify the Lord.*"

As a consequence of the spiritual strength thus received, it is expected that

Further Aid will not be needed.

This quarter closes my engagement with the American Home Missionary Society. It is my conviction that this church and society should now support their own pastor; and I shall try to urge them to bear the burden. I shall, therefore, take leave of you, expressing for myself, and in behalf of the church, our grateful acknowledgments for the aid which we have received from the churches through your hands. I trust it will appear in the judgment, that the means thus given have done much good.

*From Rev. S. W. Eaton, Lancaster,
Grant Co.*

The Congregational and Methodist churches of this place were simultaneously visited with an increase of spiritual influences, the results of which were about equally shared by the two denominations.

I co-operated with the Methodists as far as I could, and also held separate meetings for prayer and inquiry, some of which were intensely interesting. In one instance, when many both of Christians and the impenitent were assembled, the Spirit was so manifestly present, and with such power, as to make it a truly memorable occasion. The supernatural influence was felt by every one, and all seemed equally overpowered by it. Strong men, whose eyes were unused to tears, bowed and wept like children.

The result of the whole effort is, that about forty persons give evidence of having been converted. Some of them are to be received as members of the Congregational church next Sabbath.

*From Rev. Dana Lamb, Alto, Fond du
Lac Co.*

Mr. Lamb preaches also at Springvale, where he resides. Of the work at Alto, he says:

A revival prevailed, principally among heads of families. Some fourteen family altars have been established, either for the first time, or where they had been discontinued. Of those who had relinquished their hope, or were hopefully converted, there are about twenty. We feel that we have great cause of gratitude for what the Lord has done for us the year past.

*From Rev. John Lewis, Platteville,
Grant Co.*

I noticed in my pastoral visits, during the last of the fall and the first of the winter, a special sense of spiritual desolation. Complaints of unwonted darkness were frequent in our social meetings. These were not cold, heartless, self-satisfying complaints, uttered as a matter of course. There was manifestly a growing feeling of dissatisfaction in view of it. The feeling of many hearts was—"We cannot have it so—Oh that it

were with us as in months past." I could not but regard this as an encouraging symptom, and began to multiply our social meetings. These increased in interest, and at length preaching every evening was commenced. These meetings, together with meetings in the afternoon, were continued for four or five weeks. The Lord was manifestly present, and made the truth powerful in the reviving of his people, the reclaiming of backsliders, and the conversion of the impenitent. None have yet been admitted to the church, but 60 or 70 are indulging hope that they have passed from death into life. Among them there are some of all ages, from twelve years old up to threescore years and ten. Romanists, Universalists, Moralists, have turned away from their refuges of lies to trust alone in the merits of a sin atoning Saviour. Lips, once profane, now utter the praises of God; and families, once prayerless, have now an altar where God is daily worshipped. I cannot but believe that the standard of piety has been permanently elevated, and that the graces, as well as the numbers of this church will be increased. A tribute of thanks is especially due to brethren who gave us their faithful labors and assistance.

There are still indications of the special presence of the Spirit, and I find myself entirely unable to do all that needs to be done. I am now preaching at one of my outposts, where there are cheering indications. This, together with lectures to young converts, compels me to preach at least once a day on an average. I hope ere long to be able to tell you that the Lord is doing a good work all over this mining region.

ILLINOIS.

*From Rev. D. R. Miller, Aurora,
Kane Co.*

Incidents in a Revival.

During the past year we have enjoyed a precious revival of religion. Its influence, to some extent, has been felt on the community generally, although many are not converted. Still they are led to respect religion and religious people.

There were, during this season of interest, some very signal answers to prayer.

There were several members of the church who had impenitent companions, some of whom had not been present at any of our meetings. The minds of the

church seemed one day led out in prayer for them in an unusual manner, and the same day two or three, although not present, and knowing nothing of the fact, hopefully submitted their hearts to Christ; one of them six miles away, and, as near as we could learn, the same hour the church were praying for her.

A woman who was impenitent, and had been brought up in an irreligious family, became dissatisfied because her husband spent so much time in serving God, and told him she should leave and go to her father's, five miles off. She had made all the arrangements; the time was set when the carriage should come for her; and no reasoning could lead her to change her purpose. He asked his pastor what he should do, and was advised to request the church to pray for her, without telling any one the facts. The result was, she was in deep agony, crying out, "What must I do to be saved?" and soon found peace in believing.

Another interesting case—a family of eleven children.

We were holding evening meetings in different families. Said a little girl, (whose parents were brought up Universalists, and open Sabbath breakers,) "Pa, why can't we have a meeting here; may I ask Mr. — to appoint one?" Without thinking, he said, "Yes." He left home to be absent a few days; when he came back, the little girl said to him, "We are going to have a meeting here to-morrow night." He was much opposed, found fault with his wife, charged it upon her; (he had forgotten his promise to his child.) His wife remarked they could send word to the minister not to come. He was unwilling, for that might disgrace him.

Sleep that night departed from them. The next morning he went into the woods and there remained, thinking of his guilt and his prospects, until near night, when he bowed his will, and sank sweetly into the arms of the Saviour; and as the brethren and sisters came in to pray, he met them joyfully, saying, "How different you look; how I love you!" And as we knelt, he, for the first time before any human being, bowed his knees and breathed his soul out in prayer for his wife; and she too was soon led to hope in the mercy of God. From that time on, they, with others who united with the people of God, have led consistent and devoted lives, greatly encouraging the hearts of Christians.

It is pleasant to see large families, where there has been no prayer or praise,

gathered morning and evening around the family altar, to hear of God and heaven; and to see the children gathered into the Sabbath school. Some ten or twelve family altars have been erected in this place within the last year.

Thirty have united with the church since I have been here; twenty the last year.

*From Rev. A. M. Dixon, Carlinville,
Macoupin Co.*

Protracted Meeting.

I have preached regularly twice or thrice every Sabbath since my last, and about forty week evenings. As the result, quite a number have been awakened, and there are some twenty or more hopeful conversions.

I have just closed a series of evening meetings. Some thirty or forty came to the anxious room; thirteen have connected themselves with our church; and four or five stand ready to join. Some will join other societies. We feel quickened and encouraged. One young man, who, it is said, was a Catholic by education and a sailor, was a subject of the work, has joined our church, and I think will study for the ministry. One other of the young converts will study for the ministry, if he can get the means.

*From Rev. L. E. Sikes, Lamoille,
Bureau Co.*

Prospects of Good.

In reviewing the last three months, I can say, that the kingdom of our Lord is gaining ground in this place. Laborers in different forms have increased on this field, and we believe the whole has been for the advancement of the Gospel. We trust that much will be accomplished by a recent distribution of bibles and religious books. The work of the Lord is evidently revived in the community.

The state of religion has been low in this vicinity for several years, till a few weeks past, when much seriousness began to be felt by many. In December, the Baptist denomination commenced a protracted meeting, which is in progress at this time, and there are quite a number who profess to have passed from death unto life.

Religious Interest among the Germans.

The German population are much interested. They have a meeting by themselves about four miles distant. The awakening is represented to be quite general among them. All denominations of Christians are much revived, and the word of the Lord is attended by the Holy Ghost sent down from heaven.

From Rev. P. Anderson, Chicago.

Revival among the Norwegians.

The Scandinavian Church, as this is called, consists of 150 members, organized on the principle of requiring evidence of conversion preparatory to admission. Last year it lost thirty-five by death and removals to the interior; but the addition of sixty others, mostly new converts, have given it a net increase of twenty-five.

I am happy to say that God's Spirit has evidently been with us, and is with us now; the old foundation of many, and their delusive hopes, such as baptismal regeneration, salvation secured by membership in the church according to a civil code, &c. &c., are vanishing as the morning clouds are carried off by the gentle breeze; and a few are asking seriously what they shall do that they may have eternal life. I expect a goodly number to unite with us at our next communion.

From Rev. W. A. Thompson, Port Byron.

It gives me pleasure to be able to report that the Holy Spirit has come down in his power, and many stout hearts have been bowed. Many family altars are being erected. Some of our prominent citizens are coming out on the side of Christ; many young men and young women are giving themselves to the Lord; and most of the youth in our village are among the inquirers. Eleven have already been examined for church membership. Our Methodist and Baptist brethren enter into the work, and their families are blessed.

A neighboring pastor writing at a later date, gives the following additional statement:

Salvation is flowing up and down this great valley, and all the churches are sharing the blessing. I have just returned from Port Byron, where I have been laboring in the spiritual harvest. The Lord is pouring out his Holy Spirit upon that place in great power and glory. It is hoped that from thirty to forty in that town and vicinity have come to Jesus. This refreshing from on high commenced in a school house, about four miles back from the river in the country, and is now going on in town gloriously.

From Rev. A. B. Campbell, Rushville, Schuyler Co.

Death of Pastors.

R. was one of the early stations of this Society. Within a short period, two missionaries, Rev. Messrs. Haswell and Kimball have rested from their labors at this place. The testimony of their successor to their worth and influence is gratifying and instructive.

The preaching of the Gospel here has brought forth good fruit. The place was formerly notorious for its wickedness. Now, a healthy public sentiment exists in regard to temperance, education and religion. The leading business men of the place are either members of churches or regular attendants on the ministrations of the sanctuary. The Sabbath outwardly appears to be well observed. After encountering many difficulties the citizens have erected a good academy, which is under the charge of well qualified teachers and has an attendance of more than 100 pupils. The influence of the school has been very salutary thus far, and it promises to be a rich blessing to this community and to the Church of Christ.

The influence of brother Haswell, a former missionary of your society, is still felt here. Though permitted to labor but a short time in this portion of the Lord's vineyard, his labor was not in vain.

Last Days of Rev. L. P. Kimball.

Brother Kimball, his successor, died on the 29th of Jan., 1851. When I arrived, I found him confined to his room afflicted with a painful spinal affection. His influence here has been most salutary. He had an intuitive perception of men, and he moved among all classes without

encountering their prejudices, and made them his friends. Even the impenitent and ungodly always spoke in his praise. He was a "living epistle, known and read of all men." Many visited him during his protracted illness, and I trust were impressed with the power that religion has to sustain and comfort in time of affliction and in prospect of death. He manifested so much patience and such christian resignation that all felt that "the chamber where the good man meets his fate is privileged beyond the common walks of virtuous life, quite on the verge of heaven." Till the day of his death he felt a deep interest in missions, and the Home Missionary was usually upon his table. His last hours were his happiest ones. After he was unable to speak he wrote the following—this was 2 or 3 hours before his death—"I am very happy." To one standing at his bedside he said: "I rejoice, rejoice with me." When asked if he suffered much, he wrote: "Suffer but little; am in great joy." "O the brightness of Christ." "How I feel in view of heaven, only a few hours from glory." He has gone from us to reap his reward. He will long live in the affections of this people.

Recent Awakening.

A general desire for a refreshing from on high led the Pastor to take measures for pressing the interests of the soul upon the immediate attention of his flock.

There were about 45 inquirers during the revival, most of whom are now indulging a hope in Christ. Some were deeply convicted and brought almost to the borders of despair. I never saw a more interesting class of inquirers. They were mostly young, between the ages of fifteen and twenty-five. They are of a class that promise to be useful to the cause of Christ. Quite a number of the converts are members of the academy and I hope some of them will yet preach Christ to their fellow men. An unusual degree of harmony prevailed among the members of the church. I had no obstructions thrown in the way by professors of religion. This work has been a great blessing to the church; it has not only added to its numbers, but it has increased the graces of those who formerly belonged to our Zion.

On the 9th of February we had our communion. Twenty-nine persons united on profession of their faith. There are several others who will probably unite at

some future time. Thus far the converts appear to be bringing forth the fruits of righteousness. I had organized a Bible class of about 12 members, all young men, previous to the revival. Every one of that bible class, I trust, are members of the invisible as they are of the visible church. The church has never since its organization received so large an accession.

From Rev. E. G. Smith, Dover,
Bureau Co.

Springs in the Desert.

At this place much faithful labor has been expended and much seed sown; but the husbandmen have one after another passed away and seen no harvest. But God has remembered Zion.

The present state of things will furnish occasion to those who have been interested in our behalf, and to all who love Zion, to rejoice that after so many years of declension and in the midst of deserved wrath, God has made bare his arm to save souls from death and his people from their sins.

The first appearance of special interest was about the first week in January. The church came together preparatory to the communion. The Spirit of the Lord was manifestly present, and his people were humbled. "Was it possible," they inquired, "that we can see a revival?" Sinners were apparently Gospel hardened, and the people of God engrossed in the world. The intelligence of a revival in a neighboring town seemed to strengthen the hope that the Lord was near to bless.

The interest deepened until about the last week in January; it seemed manifestly the duty of the church to devote more time to meetings. There were some that were ready to come out on the Lord's side at once. The church became more deeply interested. The meetings were solemn and delightful, and were devoted to prayer and conference. The young converts were encouraged to take an active part, and they did so with the best results.

For some weeks the pastor was aided by the judicious and indefatigable labors of a

neighboring minister, and a powerful revival was enjoyed. It was characterized by a deep feeling and a solemn stillness that were quite remarkable.

It has not been the earthquake, nor the fire, but the still, small voice, that has found its way to almost every dwelling in our community.

The aspect of things has very much changed among us. Before, almost all of our youth were in the broad road, with only here and there one in the straight and narrow way; and now we trust that only now and then one is left in the broad way of death.

The young have shared very largely in this blessed work. The Sabbath school has been signally blessed—the first subjects were from its members. The attendance has nearly or quite doubled since the revival commenced.

Many heads of families have been subjects of this work, and they have set up the altar at home; and many altars that had been undermined by the tide of worldliness, or overwhelmed by floods of ungodliness that sweep through these valleys and over these plains, have been rebuilt, we trust, on broader and deeper foundations. Several of the converts are men of influence.

Some who had long been regarded as hopeless have been brought in, and are sitting at the feet of Jesus, clothed and in their right minds—miracles of mercy—an astonishment to others and a wonder to themselves. May the Lord keep them by his mighty power through faith unto salvation.

It is quite difficult to speak with accuracy as to the whole number of conversions. With those who have been reclaimed from a course of life that seemed to amount to almost if not quite hopeless apostasy from Christ, we have reason to believe there are not less than 60. Still, some of them are quite young, and we hope with trembling. The whole course of instruction has tended to keep down animal excitement, and to bring the great truths of the Bible before the mind, and let them have their legitimate influence, without the aid of artificial stimulants.

Now is the time to work.

The West, as a field of missionary effort, never presented a more hopeful aspect than at the present. True, the spirit of enterprise is stirring up the

depths of Western society. But we have reason to hope that the Spirit of God is moving upon the face of the waters—the hitherto and still troubled waters. We hear pleasing intelligence in numerous places, that God is bringing many to a knowledge of the truth.

In this work of grace, two resident ministers, who formerly had charge of the congregation, were greatly useful by their counsels and personal labors in promoting the salvation of souls.

From Rev. J. H. Baldwin, Waltham, LaSalle Co.

Mr. B. labors in two places, Waltham and Prairie Home. In the former, a protracted meeting, held in connection with the Baptists, resulted in increasing the number of believers some twenty-five or thirty. Twelve have united with the Presbyterian Church, and others are expected to make a public profession in a short time.

At Prairie Home the church was in a low state; difficulties among professing Christians, of different denominations, existed in the neighborhood; which discouraged all effort and injured the cause of religion. A day of fasting was appointed. All came together; it was a melting time. There were mutual confessions, and finally a solemn covenant was entered into to bury the past—all that had interrupted their christian fellowship and dishonored religion; never more to give them a resurrection in any particular, unless for further confession. The Spirit of God settled down upon the congregation; the attention of the community was arrested, and some fifteen or twenty were hopefully converted or reclaimed. The work is growing deeper in the hearts of Christians, and the present indications promise much for the future prosperity of Zion.

From Rev. John Ballard, Perry, Pike Co.

In Maysville church (formerly Salem) there has been a revival of religion. The church has been much quickened, the languishing prayer meeting has been revived and a more general interest in the subject of religion is now felt. Though

the work has not been as extensive as we hoped it would be, yet much good has been done, and eight or ten have given evidence of a change of heart.

We are now engaged in family visiting, with the ministers of the Baptist and Methodist churches. These visits have a happy influence on our own feelings, and we think they will produce a more friendly and a better state of feeling between the members of the different churches. If God favors the design, we expect to commence a protracted meeting at the close of these visits. We think that He approves of this course and will crown our efforts with his blessing.

Church edifice Completed and Paid for.

Our church is very neat and comfortable. All are well satisfied and pleased. Although not the largest, yet it is the best house in the county. It has been a great effort for us to build it, and in some instances it has cost *real* self-denial. But it is done; and what is better, it is *paid for*, and paid for without any *foreign* aid. Friends in the neighborhood, not connected with our church, have afforded some assistance, for which we feel very grateful.

Those who have been more favorably situated while they were building a house of worship cannot fully sympathize with this church in her present joy. We have been dependent for many years—we have had no comfortable place for worship—we have been exposed to frequent interruptions and were cramped in all our energies. There has been a happy change in all these respects. We now feel at home. Our singing is much improved by the accommodations of an orchestra and a choir is beginning to form. We have a fine melodeon, whose sweet and powerful tones combined with other circumstances to increase the interest of the *first Sabbath* in our own house. Some were carried back in their feelings to their former places of worship in the East, and enjoyed over again *with much deeper interest*, happy days which had, long since, gone by.

Can there be any doubt that the moral value of that house of worship is manifold greater than it would have been, if the expense had been supplied from abroad? Have not the sacrifices and struggles of the church for this object gathered around it an amount of personal attachment, of inestimable worth for the upbuilding of the spiritual edifice.

OHIO.

From Rev. I. N. Ford, Jackson C. H.

Special Meetings.

During the past quarter, in addition to my regular appointments, I have held three protracted meetings. Two were in the country, and the other in town. The two in the country were interesting, and seemed to be a blessing, particularly to the members of the church, but not very decisive in their influence upon the unconverted. Some few, however, were awakened.

The meeting in the town was more decided in its effects. There were some twelve or thirteen inquirers, some of whom are now indulging in a hope. The members of the church were quickened in their duties. The interest still continues. Although the number of those awakened is small, yet it is very cheering, when we consider the difficulties which surround us.

From Rev. R. Tenney, Amesville,
Athens Co.

Revival.

I found the church in a very low state. They were few in number and divided. Our prayer meeting was attended by only four or five, and sometimes by only two or three, and sometimes by none but myself; and at the close of my first year I could report not a single conversion by my labors, and not one addition to the church. During the busy season of harvest, because none would attend, we were obliged to suspend our prayer meeting for a few weeks.

In the fall I made an appointment for a protracted meeting, to commence on the 10th day of October. At first our faith was tried by unfavorable weather, and the smallness of the number that attended; but soon the weather became fair, and the number of attendants increased. On Saturday evening we saw the first indications of good. On the Sabbath, our house was crowded, and under the morning sermon there were indications that the Spirit of God was exciting the minds of the congregation to the most solemn and earnest attention. It was our communion Sabbath. In the evening I preached again to a crowded house, which gave good attention. I felt

that a crisis had come, which would affect, favorably or unfavorably, the cause of Christ amongst us. It was with feelings of the deepest solicitude for the result, that I descended from the pulpit and invited those who felt their need of a Saviour to come forward and occupy the front seats in the house. Five responded to the invitation. On Monday evening, after sermon, thirteen came forward; and thus we went on during the week. Some were entertaining hopes that they had found the Saviour, and new cases of awakening occurred. At one time there were as many as twenty-two that expressed their interest. Thus we went on till the last day of October; some new cases of awakening or conversion occurring under almost every sermon preached.

As the result of our meeting we have received *twenty-eight* persons into our church, and a few more hope they have passed from death unto life, and have expressed a desire to connect themselves with us. I hope the work of the Lord will not stop till multitudes more shall embrace the Saviour. I could get no assistance; I was alone and single handed. I preached all but one sermon, though it was trying at the time; for I felt that with rather feeble health, I might not live through the effort. I thought, however, if I died in the midst of a revival of religion, it would be a blessed time to die; but I feel stronger and better in health than when I began.

Rev. W. Van Vleck, Fulton, Hamilton Co.,

Writes respecting his charge—

In answer to prayer and personal efforts, the Lord has been pleased to pour out his Spirit, and revive his work among us.

Church built—Revival.

Some fourteen members of the church in Fulton, reside in Jamestown, Ky. One family, rich, not in this world's goods, but in faith and good works, resolved to build a house for the worship of God and for the good of the community in which they dwell. By their generous contributions and persevering exertions, and by the cooperation of several benevolent persons, who always love to take stock in any enterprise where the Lord is

pledged for security, the house was completed in four months from the day it was commenced. It is a substantial brick building, capable of seating 300 people, finished in a plain, neat style, and furnished in a simple, tasteful manner, at a cost of \$1000.

The week after it was dedicated we commenced a protracted meeting in it, and a most precious season of divine grace was enjoyed, pervading, more or less, the whole community. Some thirty persons gave evidence that they had passed from death unto life. A church has since been organized of over thirty members, and its future prospects are bright.

*From Rev. L. L. Fay, Lawrence,
Washington Co.*

A great change in eight Years.

In my church, in Lawrence, there is now a glorious revival of religion in progress. Twenty-six are now hoping in Christ, nine of whom are heads of families. The majority of those who have found Jesus precious to their souls are young men and women, some of whom were eminent in sin. The altars of Baal have been broken down; the ball room and the frolic are now changed for the house of God and the prayer meeting. The dark deeds of iniquity, such as Sabbath breaking, profanity, intemperance, &c., are disappearing before the light of Gospel truth. From many of the log dwellings scattered among these wooded hills and valleys, you now can hear the voice of prayer and praise. This part of Christ's vineyard that eight years ago was a moral wilderness, is now, by the aid of the American Home Missionary Society, made to bud and blossom as the rose. During this time *how great the change!* A meeting house *built and paid for*, a pastor settled for the *first time*, and all the institutions of the Gospel which the Puritan Christian loves and esteems are in progress. My people are poor, and nothing can be more true, than that I was sent by your Society "to preach the Gospel to the poor." This enterprise God has blessed, and I trust that more than a hundred souls already have their names written in the Lamb's book of life, and who will give praise through all eternity for what the American Home Missionary Society has done for their salvation.

MICHIGAN.

From Rev. W. W. Atterbury, Lansing.

Our weekly prayer meeting occurred on the evening of the first day of the year. I had anticipated the meeting with a good deal of interest, and I believe that from more than one heart the prayer had ascended, that God would mark the commencement of the new year with the display of his grace. The meeting was attended by more than the usual number, and we felt that God himself was there. There had been like cheering indications at the Methodist prayer meeting the previous evening; and we therefore felt encouraged to appoint meetings for prayer and preaching, the remaining evenings of the week. By the Sabbath, a number were inquiring what they should do to be saved. Led, as we trust, by the Spirit and providence of God, we continued our meetings from time to time for some weeks. The Methodist minister and myself preached alternately each evening; and we had occasional meetings for conference in the day time. The latter meetings were eminently blessed to many of God's people. Christians of different denominations labored together with the utmost harmony, and "roots of bitterness" were removed. Between thirty and forty have been hopefully converted. Among these are some of much influence in the community, who we trust will now become strong pillars of the Church of Christ.

The Path of Obedience, the Path of Hope.

There was one, an intelligent man of middle age, who, though under religious influences in early childhood in New England, has for a number of years been a disbeliever in experimental religion, and part of the time professedly a Universalist. He attended occasionally during the early part of our meetings, impressed apparently more by the earnestness of Christians than by any direct view of truth. At length, one evening, as he returned home from the meeting, he was convinced that there was one obvious duty, (even though there were no such thing as experimental religion,) which he had utterly neglected; and that was, to *acknowledge God in his family*. This duty he determined at once to perform. Accordingly, the next morning, when his family were all gathered around the breakfast table, he confessed his sin in this respect, and his sorrow that, sustain-

ed by the bounty of God for so many years, he had never thanked him for his goodness. He then invited them all to kneel with him around the family altar. When he arose from prayer, as he afterwards told me, he felt willing and determined to do every other duty that God should make known to him. A feeling of gratitude arose in his heart, as he thought of the wonderful goodness of God in sparing one who, for more than forty years, had treated him with such neglect. He no longer felt that God was too strict in his law; it seemed to him that it would be a pleasure to serve God; that whether he were a Christian or not—whether he were forgiven or not, he hardly knew, and scarcely thought; in either case, he meant to serve God. He felt relieved and happy, he hardly knew why; but his predominant feeling was one of gratitude. That evening he made the same statement to the congregation which he had made to his family in the morning.

Conquests of Grace.

One afternoon I chanced to pass the house where lived a Universalist and his wife, upon whom I had not called for a long while, and who never attended meeting. Impelled more by a sense of duty than by any expectation of doing good, I stepped in. The wife was alone, and, after a few moments conversation, I asked her if she loved the Saviour and had a hope in him. She seemed at once affected by the question, and answered that she had formerly believed herself a Christian, but, now, for a long while had had no good hope. I told her of Christ's love, his willingness to forgive, and invited her to come, like the returning prodigal, immediately to Him. She promised to do so, and I prayed with her and left. Afterwards her husband came in, and noticing a change in her appearance, inquired the cause. He then went out and invited some of their young friends to come in and dance at their house that evening, in order to dispel her feelings. They came, but she persuaded them to leave without dancing. I called a few days after, but, finding another lady with her, left a book for her to read, and was coming away without conversing with her on her own condition, when she burst into tears and asked me to pray before I left. On inquiring, she said she had kept her promise, and trusted that she had found forgiveness. The other lady seemed much affected as we knelt, and with thanks to God for his

grace, renewedly consecrated ourselves to Him.

"There are diversities of operations," but the same Spirit. Mr. — was formerly a member of an evangelical church, but for a long time past had lived but little as a Christian should live. A few weeks since, he got into difficulty with another man, which resulted in a lawsuit. A number of men, former neighbors of his, attended as witnesses, and testified in strong terms against his character. The trial continued till late at night, and though it terminated in his favor, he was pained at the fact that his neighbors had testified against him. The Spirit of God seemed to employ this as the means of his conviction. He was awakened to a sense of his condition, and, like the prodigal, was met by his Father while yet a great way off. Christ appeared to his soul as his Saviour, with the clearness of a vision. His joy was now so great that he could scarce refrain from expressing it aloud. This was early on Sabbath morning. At the close of the morning service he came forward, and with broken utterance confessed in public his sin in wandering so far from God, asked forgiveness for the evil of his example, and expressed his gratitude for the grace that had reclaimed him. Many in the congregation were deeply moved. None doubted his sincerity. Since then he has been regular in his attendance at all the meetings, and in his prayers and remarks at the conference meetings, and in his general deportment, gives pleasing evidence that the change in him, manifest as it is to all, is indeed the work of the Spirit.

A Mistake Corrected.

Conversing a short time since with one who thinks she has recently given her heart to God, she said that she used to think that, should she become a Christian, it would cost her a great and continual struggle to give up various forms of worldly amusement, of which she had been very fond; but, now, that she loved Christ, she was astonished to find that her fondness for these pleasures had ceased, so that it was not the least self-denial to relinquish them.

From a Missionary Report.

Noise and excitement have been the former characteristics of revivals in this place. But nothing like the present work has ever before been witnessed.

Numbers, formerly, who professed to become religious, have so soon relapsed into open sinfulness, that all church organizations but ours had gone down, and the world seemed to expect that such would continue to be the common result. This was a great obstacle in the way of persuading them to turn to the Lord. They not unfrequently declared that they did not want a religion that would not last. This made it especially necessary for me to distinguish between true and false conversions, and in a pointed manner to expose the false hopes of those who did not adhere to Christ's cause. This created some disaffection. Many were sure that they had *once* known what religion was, although they had not prayed for years, and were *sure* that they were sinners now. They seemed horror-struck with the doctrine of the perseverance of the saints. Even some good people were afraid that the preaching of the doctrine would do harm. But I am satisfied that it was a word in season, and that it did good. Those who for the first time hope that they are converted, appear well, and eight of them have united with the church. How many more may unite I cannot tell; some are reconversions from other denominations, and I am informed that efforts are made to dissuade the converts from uniting with us. There is still much interest.

One man commenced selling liquor in a tavern, in defiance of the law, and got up two balls or backwood dances, during the meetings. But he was led to abandon his iniquitous traffic, and was found among those who came forward for prayers before the meetings closed. Some of the Methodists cordially united with us in our meetings, and were much blessed. The Baptists also came into our assemblies and were somewhat stirred up.

Various Notices of Revivals.

We are compelled to omit further details, in the accounts of seasons of awakening reported by the missionaries. The following brief notices are all that we can give in the present number.

Rev. Justin Marsh, laboring in Eckford and Teconaha, Marshall Co., Mich., reports the hopeful subjects of renewing grace in the former congregation as numbering eighteen. A season of special seriousness has recently commenced in a distant part of the congregation and among a class hitherto little under the stated means of grace.

Rev. A. Gowan, under date of March 12th, writes, that "an interesting revival is in progress" at Byron, Shiawassee Co., Mich.

Rev. Samuel Hemenway, in Kent Co., Mich., has been exploring an extensive range of destitute country, and preparing to organize churches. He has maintained six different appointments in four townships. At three of these preaching places the influences of the Holy Spirit have been enjoyed, and *twenty-seven* are hoping in the newly found Saviour. Four hundred and seventy-six persons have been induced to pledge themselves to total abstinence from intoxicating drinks. As yet, neither house of worship nor church organization exists on this field.

Rev. Louis Mills, of Howell, Livingston Co., Mich., informs us, that that church is enjoying a very interesting revival. "Our meetings," he says, "are daily increasing in numbers and interest; deep solemnity rests upon the community; and while some are yielding to the claims of God, and consecrating themselves to his service, others are making violent opposition to the truth. Several express themselves as decidedly on the Lord's side."

At *Cooper*, Kalamazoo Co., Mich., the Missionary, *Rev. B. F. Monroe*, informs us, that about *thirty*, within about four weeks, have professed to turn to the Lord. "Nearly all of them are waiting for an opportunity to unite with the church." This is the first season of refreshing that people have enjoyed in eight years.

Rev. H. Lucas, says of Royal Oak, Oakland Co., Mich., "God is doing a great work here. Between *forty* and *fifty* express hope in Christ, and the work is still advancing. There is a great change in this community. Some of the most hardened sinners have been made to tremble, and, I trust, to submit to God."

In Medina, Lensawee Co., Mich., the pastor, *Rev. Geo. Barnum*, held a series of meetings in the winter, the fruit of which was the reviving of the spiritual life of the church, and the deep anxiety of a number for the pardon of sin. About *fifteen* of these may be regarded as having passed from death unto life.

A season of refreshing has been enjoyed at Stamford, Delaware Co., N. Y. A goodly number, including several pupils in the academy, are hopeful converts to the truth.

Rev. I. D. Cornwell, the missionary, reports that the seriousness is still in progress.

Some *twenty-five* or *thirty* recent subjects of converting grace are mentioned as fruits of an awakening at Strykersville, Wyoming Co., N. Y., where *Rev. H. G. Ward* is the minister.

In the church in Greensboro', Vt., *Rev. W. A. Chapin* was for many years the pastor. He was removed by death in November last. During his lingering illness, his faithful and earnest addresses to the numbers who visited his sick room, deeply affected the hearts of not a few; and to his great joy, a few days before his departure he was permitted to look upon the first ripe sheaves of the harvest for which he had so long been laboring. His successor, *Rev. James P. Stone*, commenced laboring in that church in December, and there has existed more or less of religious concern on the minds of the people up to the time of his report. About *forty* are reckoned as the fruits of this visitation of grace. *Twenty-six* united with the church at the last communion, and others are expected at the next.

A revival is also reported as having occurred at Lunenburg, Vt., *Rev. J. M. Stearns*, missionary. About *twenty* are regarded as affording evidence of a change. The seriousness was increased by the happy death of a youth of the place just after entering college.

The Spirit of the Lord has recently gained trophies at Burlington, Ct. *Rev. J. L. Wright*, of that place, speaks of the meetings as exceedingly solemn, and the prospects encouraging.

The foregoing are a portion of the notices which have recently come to hand, bearing witness that the Lord's hand is not shortened that it cannot save, nor his ear heavy that it cannot hear. O, let the people of God pray, for it is a time of mercy! His ear is open to the cry of his saints. The means which they employ are attended with bless-

ings which should forever put to shame all misgivings and unbelief. Let them therefore, give and labor; and, PRAY while they labor and give. The conquest of this land for Christ seems but to linger for their asking. His providence and Spirit are going forth,

hand in hand, removing obstacles, preparing facilities, and appropriating to his glorious ends the mind, and wealth, and consecrated vigor of multitudes; to be succeeded by other multitudes in still increasing numbers, as the chariot of salvation rolls onward.

Miscellaneous.

Various Facts and Statistics.

FROM REV. J. LITTLE'S NEW YEAR'S SERMON.

The world has advanced more during the half century now closed, than in the previous 500 years. When it was 5,800 years old, it contained 4,000,000 copies of the Bible in 50 languages, spoken by 200,000,000. The last 50 years has increased the Bibles to 30,000,000, in 200 languages, spoken by 600,000,000. Fifty years ago, next to nothing was known about the heathen, few countries were open to missionary effort, and the missionary work had hardly begun. During this period, a knowledge of heathenism has been diffused, \$40,000,000 raised, 2,000 missionaries sent, 4,000 churches organized, 250,000 persons received, and as many collected into schools.—As printing, the compass, and other secular inventions preceded the Reformation in Luther's time, we trust that the steamboat, power press, railroad and telegraph are the precursors of some still greater moral event.—The trifling Pope, who, in 1849, amused himself and cardinals with games of chess and billiards at Gaeta, now sits peacefully on his throne, waving his sceptre over 200,000,000. The commission of cardinals have thrown fifty priests into prison for administering spiritual consolation to soldiers wounded in the cause of liberty. They who took advantage of the Pope's absence to publish the Bible, are now fined. France is restricting colporteurs, and all the countries composing the "seat of the beast," have gone backward. England is provoked because the Pope has sent her a Hierarchy. But she makes Papists much faster by turning Puseyite, neglecting to teach half her people to read, and spending \$250,000,000 for liquor, when her bread costs only \$130,000,000.—The fine for being intoxicated in Sweden is \$15; for the second offence \$30, and for the third, deprivation of the elective franchise.—On the Sabbath that labor ceased in the English post office, postmasters, in the large towns,

went with their clerks to the house of God, and offered public thanks.

The United States in fifty years, have increased from 16 to 31; from a population of 5,000,000 to 23,000,000, and from 25 colleges to 118. Our population rolls West 18 miles a year. We have 11,860 miles of sea and lake coast. Virginia is a third larger than England, and Ohio has 3,000 square miles more than Scotland. The past year has carried to California 100,000, at a cost of \$30,000,000.—Though nothing is more false than Papal statistics, we suppose the Pope has, in the United States, 400,000 subjects. One company of emigrants returned to Europe, complaining that the Sabbath laws were too strict. We can spare such settlers. Forty railroad companies have excluded 2,000 miles from Sunday travel. Massachusetts and Vermont are sustaining high toned temperance laws.*

Cost of War.

Baron Von Reden tells us, in a recent work, that the continent of Europe alone now has full four millions of men under arms, more than half its male population between the ages of twenty and thirty; and that the support of these immense preparations for war, together with the interest and cost of collection and disbursement on the aggregate of its war debts, amounts to more than *one thousand millions of dollars a year*. Let any man try to form an adequate conception of what is meant by these terms, and he will soon give up the effort in despair.

Take the Baron's estimate of war debts now resting on the states of Europe—no less than \$9,418,000,000. How shall we realize what this enormous sum means? Shall we count it? At the rate of sixty

* And so also are Wisconsin, Iowa, and Illinois.

dollars a minute, ten hours every day, for three hundred days in a year, it would take more than 800 years, some twenty generations or more, barely to count the present war debts of Europe alone.

Let us look, for a moment, at what England wasted for war purposes in 127 years, from the revolution in 1688, to the downfall of Napoleon in 1815. The sum total squandered in actual war, besides all that she spent upon her war system in the intervals of peace, was \$10,150,000,000; and if we add the interest on her war debts, contracted in that period, the grand total will reach nearly \$17,000,000,000! At sixty dollars a minute for ten hours in a day, or \$36,000 a day, and 300 days in a year, it would require more than 1,574 years to count it all! Add an average of \$80,000,000 a year for the current expenses of her war establishment since 1815, an aggregate of \$2,800,000,000, in these thirty-five years; and we have a sum total of nearly *twenty thousand millions!* No wonder that the old world is reeling and staggering under the burden of such enormous expenditures for war purposes.

The Spoiled Pie.

A young minister, recently married, had just been settled over a flourishing church. The long years of study and preparatory toil had ended—the ordeal of ecclesiastical examination was passed—the vows of ordination imposed—and full of sanguine hope, with bright prospects of usefulness, the youthful ambassador had entered on his perilous charge. The young partner bride had come from the altar in the fulness of joy yet unblighted, to share with him in the responsibilities of the new vocation. But the roughnesses, the cares, the shocks of professional life were as yet all untried. They had not known the rudeness of vulgar minds, nor the strife of plebeian tongues. Happy in themselves, and in the favor of the people; refined, intelligent, pious, beloved, they enjoyed for a brief day the purest sunshine of felicity. Even the errors and ignorance of the mistress in her domestic empire, served but as amusements and lessons of experience. In such a family, if anywhere, is found the truth of the great poet: Domestic bliss! The only good of Paradise that has survived the fall. But no earthly Eden can long be safe from the tempter, and the fall. A sudden calamity overwhelmed the happy pair in their innocence; a calamity the

more afflictive, from its trivial nature and unanticipated source. But it withered every joy; blighted every bud of promise. The people in the exuberance of their kindness, had furnished a supply of their wants beyond the demands of a small family. They had poured in upon them every variety of food, burdening their hearts with gratitude and gladness. But amid this profusion of good things, arriving in the sultry summer season, and requiring a rapid consumption beyond the power of appetite, one gift had lain too long untasted. It was a *pie*. It had become spoiled. It was the first evil omen that had appeared, and it startled the happy pair with apprehension. What shall we do? In whispers passed the long and anxious consultation. The subject called for a wisdom beyond their experience. At length they decided privately to regale the pig with it, and keep the disposal of the ill-fated pie between themselves a profound secret. But they had a servant girl, that necessary but often most troublesome appendage to domestic life, and bane of domestic peace. She learned the secret, but would not keep it. Soon the news spread abroad that a *pie* sent from one of the first families, was not good enough for so dainty a minister, but was only fit for the swine! Distressed, and agitated by the rising tempest, the young pastor and his wife explained the cause, and over and over again protested their innocence, and their deep regret. But the angry family and their partisans would receive no explanation, nor credit the true assertion. Their wounded pride demanded a sacrifice. And they waged the war till the young minister was driven from the field, and the church was rent asunder by the contending parties. Behold how great a matter a little fire kindleth! On what trifling grounds is the pastoral relation often dissolved—the solemn ordination vows broken—and the church doomed to long years of spiritual death. What is the cause of all this misery and havoc of the souls of men? In this instance it was a *spoiled pie!* And when the records of eternity are unrolled, it will be seen that many a faithful shepherd has been expelled from his flock for the merest trifle, expanded, magnified, and enveloped in a mist of prejudice. But who shall answer for this? Who shall meet the responsibility before God, at the eternal judgment? O my soul, come not thou into their secret: unto their assembly, mine honor, be not thou united.—[*New York Obs.*]

For the Home Missionary.

MISSES. EDITORS :

As this is the season for reopening Sabbath schools in the rural districts of our country, which have been closed during the winter, and also the most favorable time to organize new schools, we again remind the Missionaries of the American Home Missionary Society, of the readiness of the American Sunday School Union (so far as means are contributed) to furnish libraries of their publication, as donations to such schools as cannot supply themselves.

In order to prevent confusion or duplicate donations, applications should set forth the name of the place, county and state; the date of its settlement, number of children of a suitable age to attend Sunday school, the number actually attending, and capable of reading, the means of week day instruction in reading, time when the Sunday school was established, and whether they have had a donation of Sunday school books from the Union or any other source.

This statement should be accompanied

with a remittance of as much money as the friends of the measure in the place will contribute, with specific directions how to send the books. A list of the books on hand, if any, should accompany the application.

It has given the Board great pleasure to be able to respond in most cases to the calls of your missionaries, and they hope to do likewise this year. The Youth's Penny Gazette has been found exceedingly popular and valuable as an attraction to the school. We put up a year's supply for a school of twenty-five children and send them to all the accessible points of the West, at low freights, so that the missionary can supply his school every other week with the paper, with very little trouble, and no expense.

Applications for libraries, Question books, or other publications for the Sunday school, designed for Sabbath school teachers, may be addressed to

FREDERICK W. PORTER,

Cor. Sec. Am. S. S. Union, Phila.

Philadelphia, April, 1851.

Appointments by the Executive Committee of the A. H. M. S., during the month of March, 1851.

Not in Commission last year.

Rev. Loren Robbins, Fairplay, Wis.
 Rev. J. W. Walcott, Menasha, Wis.
 Rev. Griffith Samuel, Welsh Ch., Apple River, Ill.
 Rev. E. H. Gilbert, Concord, Ill.
 Rev. A. H. Fletcher, Rockport and Atlas, Ill.
 Rev. J. B. Parlin, Birmingham, O.
 Rev. A. S. Wells, half the time, Sherman, Mich.
 Rev. N. Leighton, Danube and Litchfield, N. Y.
 Rev. D. B. Butts, Remsen and Alder Creek, N. Y.
 Rev. H. Doane, E. and W. Carthage, N. Y.
 Rev. J. W. Davis, Deerfield and vicinity, N. Y.
 Rev. S. M. Wood, Brownville, N. Y.
 Rev. E. Whitney, Dexter, N. Y.
 Rev. A. Keeler, Conewango, N. Y.
 Rev. Charles H. Force, Unadilla, N. Y.

Re-appointed.

Rev. A. Wright, Anamosa, Iowa.
 Rev. D. Knowles, Columbus City and Welsh Ch., Long Creek, Iowa.
 Rev. T. S. Reeve, St. Joseph, Mo.
 Rev. S. E. Miner, Elkhorn, Wis.
 Rev. Wm. Parry, Welsh Ch., Helena, Wis.
 Rev. Hiram Foote, Jamesville, Wis.
 Rev. E. G. Bradford, Princeton, Wis.
 Rev. R. R. Snow, Rochester, Wis.
 Rev. E. W. Eaton, Lancaster, Wis.
 Rev. L. Farnham, Newark, Ill.
 Rev. W. H. Bird, Vergennes, Ill.
 Rev. Calvin Butler, Marine and Troy, Ill.

Rev. J. G. Porter, Wilmington, Ill.
 Rev. R. Whiting, Lockport, Ill.
 Rev. J. H. Baldwin, Waltham's Mills, Ill.
 Rev. J. N. Powell, Winslow, Ill.
 Rev. H. R. Howe, Huntington and Wilkesville, O.
 Rev. J. S. Walton, Barlow and vicinity, O.
 Rev. John M'Cutchan, West Mill Grove, O.
 Rev. A. K. Barr, half of the time, Ripley, O.
 Rev. Madison Elliot, Rochester, O.
 Rev. Mead Holmes, Destitutions in Cuyahoga and Geauga Cos., O.
 Rev. H. C. M'Bride, Unity and Roseville, O.
 Rev. S. Fleming, Manchester, Mich.
 Rev. Paul Shepherd, Dover, Mich.
 Rev. W. C. Smith, Brooklya, Mich.
 Rev. W. W. Atterbury, Lansing, Mich.
 Rev. J. W. Smith, half the time, Benton, Mich.
 Rev. D. D. T. M'Laughlin, Somers, N. Y.
 Rev. J. N. Lewis, Whitney's Point, N. Y.
 Rev. J. A. Canfield, Chaumont, N. Y.
 Rev. A. Parmelee, Middlefield, N. Y.
 Rev. B. B. Cutler, Lawrenceville, N. Y.
 Rev. R. Pratt, Russia, N. Y.
 Rev. S. W. Leonard, Amboy and Constantia, N. Y.
 Rev. P. Montague, Pierrepont, N. Y.
 Rev. T. N. Benedict, Massena, N. Y.
 Rev. N. Hammond, Wallsville and Scio, N. Y.
 Rev. E. V. Wales, Laurens, N. Y.
 Rev. J. C. Morgan, Ira, N. Y.
 Rev. F. S. Gaylor, Naples, N. Y.
 Rev. C. Kenmore, Andover, N. Y.
 Rev. E. Tutwell, Otto and Waverly, N. Y.
 Rev. H. W. Lee, Poolville and Earlville, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of March, 1851.

MAINE—			
1	Saco, Miss Sarah A. Bradbury,	2	00
NEW HAMPSHIRE—			
1	Dartmouth College, a Student,	1	00
	Nashua, Pearl-st. Ch., by J. A. Wheat: Leonard Swain, to const. his daughter Susan Helen Swain a L. M., \$40; Dr. Josiah Kittredge, to const. his son Charles S. Kittredge a L. M., \$30; L. W. Noyes, L. M., \$30; Mrs. Ellis and her school, to const. Miss Lucinda R. Dewey a L. M., \$30; R. W. Lane, in part, to const. Mrs. Harriet N. Lane a L. M., \$15; others, \$78 81,	223	81
VERMONT—			
5	Springfield, Rev. S. R. Arms,	5	00
	Westminster, in part of legacy of the late Jacob Chapin, by Jacob Chapin, Ex'r,	900	00
MASSACHUSETTS—			
3,000	Home Missionary Society, by B. Per- kins, Treasurer,	3,000	00
15	North Brookfield, Persis Howe, in full, to const. Mrs. Harvey Belcher a L. M.,	15	00
18	Sippican, Cong. Soc., in full, to const. William Taylor a L. M., by W. N. Ellis,	18	00
CONNECTICUT—			
30	Bethlem, Amos Allen, L. M.,	30	00
	Birmingham, M. B. Bassett, in full, to const. Mrs. Caroline E. Bassetta L. M., \$25; G. W. Shelton and wife, to const. E. G. Atwood, of Canandaigua, N. Y., a L. M., \$30; Mrs. Mary Larramore, \$3; Mrs. Sherman, \$5; Henry So- mers, \$10; others, \$22, by E. A. Lum,	95	00
30	Branford, Lyman L. Squire, to const. Lyman Frisbie Squire a L. M.,	30	00
12	East Berlin, Ladies' Sew. Soc., by T. Boardman,	12	00
26	East Haven, Cong. Ch. and Soc.,	26	00
15	Madison, David Crittenden, \$10; Sarah W. Chittenden, \$5,	15	00
2	Meriden, a Friend, by Rev. A. A. Ste- vens,	2	00
30	Milford, Second Cong. Ch. and Soc., by M. F. Trowbridge, to const. Harvey Mallory a L. M.,	30	00
1	Norwalk, First Ch., in addition, by A. E. Beard,	1	50
60	Norwich, Mrs. Hannah Lathrop, L. D., in full, \$50; Miss Abby Lanman, \$10,	60	00
100	Sharon, Cong. Ch. and Soc.,	100	56
30	Waterbury, Ladies' Sew. Soc., to const. Mrs. Aaron Benedict a L. M., by Mrs. C. C. Post,	30	00
17	Westminster, Cong. Ch. and Soc., by G. Danleison,	17	06
113	Worthington, Ladies and Gent., by T. Boardman,	113	00
NEW YORK—			
4,000	Western Agency, by Rev. J. A. Murray,	4,000	00
Brooklyn:			
1,477	Church of the Pilgrims, by R. P. Buck,	1,477	55
28	First Presb. Ch., Mon. Con. Coll., by R. J. Thorne,	28	00
56	South Presb. Ch., Mon. Con. Coll., by W. R. Dwight,	56	10
24	Bloom and Carroll, Presb. Ch., by Rev. A. E. Everest,	24	00
2	A Friend, by H. Probasco,	2	00
20	Busti, Mrs. Susannah Hazeltine, Catskill, a Friend, to const. Frederick Cook Griffin a L. M., \$30; Henry Whit- tesey, to const. Mrs. Henry Whittle-	20	00
	sey, Miss Eliza T. Whittlesey, Miss Julia Ann Whittlesey, Miss Julia E. Whittlesey, and Mrs. John Donnelly, Life Members, \$150,	180	00
	Cazenovia, First Presb. Ch., by S. C. Hitchcock,	100	00
	Chectowaga, E. S. Ely,	3	00
	Evans, Second Cong. Ch., by Rev. E. S. Northrop,	8	00
	Hamden, Cong. Ch., by Rev. W. Frazer,	16	50
	Ithaca, Rev. Wm. Wisner, D. D.,	6	00
	Jamestown, Cong. Ch., by A. Hazeltine,	9	00
	Lansing, Josiah Todd,	19	00
	Lenox, Cong. Ch., by Rev. A. A. Graley, Leydon, Gurdon and Sally Lord, \$5; Sarah Kimball, \$2; Reuel Kimball, dec'd, \$4,	12	00
	Milton, Charles T. Ordway,	11	00
	New York City:	5	00
	Rev. H. Loomis, \$20; W. F., \$10; R. W. Hine, \$3; Elizabeth, \$1,	34	00
	Allen St. Ch., Wm. Ballard, L. M.,	30	00
	Bleeker St. Ch., Cash,	1	00
	Broadway Tabernacle, H. M. Assoc., by T. E. Smith,	110	81
	Eastern Cong. Ch., Mon. Con. Coll., by Mr. Cutter,	9	97
	Hammond St. Ch., Mon. Con. Coll.,	8	42
	Mercer St. Ch., Anson G. Phelps, \$500; J. B. Sheffield, \$175; Norman White, \$100; W. L. King, \$50,	825	00
	North Presb. Ch., by J. T. Williams,	50	00
	Pearl St. Ch., by Mr. Worcester, Church of the Puritans, Mon. Con. Coll., by O. E. Wood,	26	51
	Spring St. Ch., Youths' Miss. Soc., by J. G. Ryckman,	25	90
	University Place Presb. Ch., W. M. Hal- sted, \$100; W. W. Stone, \$100,	150	00
	Oswego, Mrs. H. A. Baylis,	200	00
	Peekskill, Presb. Ch., to const. Rev. Jo- seph M'Kee a L. M.,	10	00
	Rensselaerville, Ladies' Benev. Soc., by E. H. Pease,	53	53
	Ripley, Presb. Ch., by L. H. Hunger- ford,	11	45
	Sherman, Cong. Ch., by Rev. O. N. Cha- pin,	70	54
	Stephentown, Presb. Ch., by Rev. M. C. Bronson,	7	25
	Troy, in part of legacy of S. W. Dana, by R. D. Silliman,	16	25
	Waterville, Presb. Ch., to const. Rev. E. C. Williams a L. M., by Rev. A. Kent,	60	00
		30	00
NEW JERSEY—			
	Newark, Rev. Wm. Bradley,	10	00
	Plainfield, Second Presb. Ch., Mon. Con. Coll., by R. Anderson,	16	68
	Somerville, Anonymous,	2	00
PENNSYLVANIA—			
	East Sugar Grove, Cong. Ch., by Rev. H. A. Taylor,	10	00
	Philadelphia:		
	First Presb. Ch., James Smith,	100	00
	Randolph, Cong. Ch., by Rev. L. L. Rad- cliff,	35	00
VIRGINIA—			
	A Friend to the Union, by F. A. Packard,	5	00
KENTUCKY—			
	Mayfield, by Rev. B. F. Cochran,	1	65
	Murray, by do.,	2	00
OHIO—			
	Western Reserve Agency, by Rev. M. Tracy,	387	51
	Farmer, Cong. Ch., by Rev. A. T. Wood,	4	90

Graham's Station, Presb. Ch., by Rev. W. H. Bay,	7 50
"Harmar,"	1,000 00
Marietta, David Putnam,	150 00
Meigs's Co., Seventh Presb. Ch., by Rev. W. H. Bay,	7 00
St. Alban's, Cong. Ch., to const. Rev. S. W. Rose a L. M.,	50 00
Warren, First Presb. Ch., to const. Mrs. Dana and Mrs. Sarah M. Hoyt, Life Members, and in full to const. Rev. W. C. Clark a L. D. by E. Spear,	135 30
West Unity, Presb. Ch., by Rev. A. T. Wood,	5 00

INDIANA—

Bethlehem, Ger. Evan. Ch., by Rev. H. Toelke,	8 50
Little Elkhart, Presb. Ch., by Rev. J. N. Williams,	4 81
Marion, Rev. Alfred Hawes,	7 50
Pisgah, Presb. Ch., by Rev. J. Gordon,	5 53
Winchester, Rev. J. G. Brice,	7 50
A deceased friend,	5 00

ILLINOIS—

Albany, Cong. Ch., by Rev. J. J. Hill,	4 00
Algonquin, Cong. Ch., by Rev. G. Langdon,	1 00
Bloomington, Cong. Ch., by Rev. N. Shapley,	10 00
Burlington, Cong. Ch., by Rev. J. M. Payne,	10 00
Chicago:	
First Presb. Ch., by Rev. E. Clark,	35 00
Third Presb. Ch., by G. W. Southworth,	10 00
Concord, Cong. Ch., by Rev. E. H. Gilbert,	60 00
Dover, Ill., Cong. Ch., by Rev. E. G. Smith,	16 66
Du Page, First Presb. Ch., \$3; Ladies' Sew. Soc., \$4, by Rev. W. R. Downs,	7 00
Galena, Second Presb. Ch., by Rev. A. Kent,	34 61
Geneseo, Cong. Ch., by Rev. A. J. Copeland,	5 00
Groveland, Cong. Ch. and Soc., by Rev. W. W. Blanchard,	4 50
Mechanics, Cong. Ch., by Rev. B. Pond,	4 40
Prairie Home, by Rev. J. H. Baldwin,	6 00
Rochester, by Rev. B. Pond,	17 50
Shirland, by Rev. H. Taylor,	4 31
Spring Creek, by Rev. B. Pond,	8 00
Waltham, Presb. Ch., by Rev. J. H. Baldwin,	6 00
Waynesville, Presb. Ch., by Rev. J. Walker,	21 54

MICHIGAN—

Ada, by Rev. S. Hemenway,	3 41
Adams, Cong. Ch., by Rev. E. Parker,	4 74
Atlas, First Presb. Ch., by Rev. G. Winter,	2 00
Blissfield, Presb. Ch., \$30; Miss E. M'Farlan, \$10, to const. Rev. John Monteith a L. M.,	30 00
Dundee, Cong. Ch., by Rev. R. Laird,	7 00
Erie, Presb. Ch., by Rev. W. L. Buffett,	6 00
Fentonville, Presb. Ch., by Rev. T. Waterbury,	8 50
Franklin, Cong. Ch., by Rev. R. Laird,	6 50
La Salle, Presb. Ch., by Rev. W. L. Buffett,	8 00
London, Cong. Ch., by Rev. R. Laird,	6 50
Miles, Cong. Ch., by Rev. E. Colton,	60 00
Otisco, Cong., by Rev. G. C. Overhiser,	3 21
Raisinville, Cong. Ch., by Rev. R. Laird,	6 50
Ransom, Cong. Ch., by Rev. R. Parker,	3 09
Sharon, Cong. Ch., by Rev. D. McG. Bardwell,	9 50
Steel's Corners, Cong. Ch., by Rev. G. C. Overhiser,	2 32
Sylvan, Cong. Ch., by Rev. J. Morton,	6 75
Unadilla, by Rev. B. Marvin,	5 30

WISCONSIN—

Beaver Dam, Presb. Ch., by Rev. W. A. Miles,	12 72
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Caldwell's Prairie, Cong. Ch., by Rev. C. C. Cadwell,	3 00
Cottage Grove, Presb. Ch., by Rev. J. G. Kanouse,	10 00
Fond du Lac, Cong. Ch., by Rev. L. C. Spofford,	8 00
Geneseo, Two young ladies, by Rev. C. W. Camp,	50
Green Bay, Mon. Con. Coll., by Rev. D. Butler,	26 00
Lisbon, Levi Russell,	10 00
Neenah and Menasha, by Rev. O. P. Clinton,	10 62
Newark, by Rev. H. Taylor,	6 20
Raymond, Cong. Ch., by Rev. T. Loomis,	23 30

IOWA—

Brighton and Clay, by Rev. F. A. Armstrong,	7 38
Charlestown, A Friend,	5 00
Le Clair, by Rev. H. W. Cobb,	2 60
Maquoketa, Cong. Ch., by Rev. J. W. Windsor,	4 70

CHOCTAW NATION—

A Lady,	5 00
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HOME MISSIONARY,

\$12 63

MISCELLANEOUS—

Anonymous, \$30; a Friend, \$2,	32 00
	\$14,611 70
J. CORNING, Treasurer.	

Donations of Clothing, &c.

Albion, N. Y., Ladies' H. M. S., by A. S. Noble, two boxes,	100 00
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Receipts of the Western Agency at Geneva, N. Y., from February 5th, to March 3, 1851. Rev. J. A. MURRAY, Secretary.

Adams' Basin, by Wm. Affing,	25 00
Addison, by Rev. A. H. Parmele,	25 00
Andover, by Rev. S. A. Rawson,	6 78
Auburn, J. S. Seymour, to const. Mrs. L. M. Seymour a L. M., \$30; others, \$133 21,	163 31
Aurora, W. H. Bogart, to const. Abraham F. Lansing, of Albany, a L. M.,	30 00
Bearytown, by Rev. James Leder,	27 00
Bergen, First Cong. Ch., Rev. C. Jerome, \$5; Mrs. Jerome, \$1; others, \$16; in full, to const. Rev. Charles Jerome a L. M.,	22 00
Bristol Center, by Rev. E. B. Pierpont,	10 00
Brockport, Mr. Bushnell, by R. W. Gould,	5 00
Buffalo, First Presb. Ch., Jabez Goodell,	100 00
Carlton, by Rev. R. Brooks,	12 50
Chamung, Edwin Deann, by S. L. Gillet,	30 00
\$5, and by Rev. P. R. Kinne, \$25,	
Clarkson, in full, to const. Levi Smith a L. M., by Rev. R. S. Goodman,	26 00
Clyde, by Rev. Mr. Ward,	20 30
Cohocton, by Rev. J. Strough,	12 50
Corning, Ladies' Benev. Soc., by Mrs. A. L. Terbell, \$16; First Presb. Ch., by Rev. A. L. Brooks, \$24,	40 00
Dunkirk, by Rev. Lewis Hamilton,	25 00
East Otto, by Rev. R. Twitcomb,	12 50
East Palmyra, to const. Mrs. Mary Platt a L. M.,	30 16
Eden, by Rev. Daniel Powell,	7 02
Elmira, Presb. Ch., S. Benjamin, \$100; Miss Ann Decker, \$20; H. D. Treadwell, \$10; Rev. P. H. Fowler, \$10; E. L. Skinner, \$10; others, \$24 24, (also box valued at \$50.)	274 26

Fairport, by Wm. Alling,	7 00
Freedom, by Rev. L. Hamilton,	5 00
Gaines, by Rev. J. S. Harris,	19 50
Glenwood, by Rev. Charles Crocker,	10 00
Greenwood, J. Manning, \$5; D. Manning, \$6; by Rev. G. T. Everest,	7 00
Hammond's Port, Ladies' Benev. Assoc., \$39 37; Coll., by Rev. E. Willson, \$23 15,	54 53
Hector, Fem. H. M. Soc., by Mrs. Sarah Platt,	7 00
Hume, by Rev. J. Van Antwerp,	97 37
Huron, in full, to const. Rev. M. Dunning a L. M.,	17 00
Ithaca, Mon. Con. Coll., by Joseph Esty, Jasper, Rev. G. T. Everest, \$10; others, \$3, to const. Rev. G. T. Everest a L. M.; Samuel Dennis, \$30, to const. Mrs. Alice Dennis a L. M.,	63 96
Knowlesville, by E. Cheeseman,	79 00
Lancaster, by Rev. C. L. Knapp,	24 00
Lima, Miss Abby Barnard, \$10; others, to const. John Barnard a L. M., by Rev. John Barnard, \$60,	25 00
Lockport, Cong. Ch., to const. Rev. E. W. Gillam and Mrs. E. W. Gillam, Life Members, by E. Simmonds,	70 00
Lyons, by Rev. C. Hawley,	60 00
Millport, on note, by J. Kingsbury,	33 16
Oakfield, Rev. Bela Fancher to const. himself a L. M., \$30; others, \$30,	100 00
Ontario, by Rev. L. Manley,	50 00
Ovid, Newton Johnson, by Arad Joy,	16 50
Penn Yan, Cong. Ch., by G. Benham,	10 00
Pittsford,	28 03
Postville, by Rev. S. Cowles,	27 18
Prattsburg, by Rev. B. C. Smith,	25 00
Red Creek, by Rev. H. Kiltrode,	25 00
Riahford, by Rev. A. C. Page,	13 00
Riga, interest on a legacy, paid by a note, Rochester, viz.:	66 38
First Presb. Ch., A. Champion, \$1,000;	
Charles M. Lee, to const. Mrs. Elizabeth Lee a L. D., \$100; Rev. C. Dewey, D. D., to const. Dewey Cheesbrough of Copake, a L. M., \$30; Hon. A. Samson, in full, to const. Mrs. Naomi Samson a L. M., \$25; E. Ely, to const. Russell Green and Mrs. Abby Gregory, of Ripley, N. Y., Life Members, \$60; Freeman Clark, to const. Mrs. Freeman Clark a L. M., \$30; W. A. Reynolds, \$10; G. Gould, \$3; a Lady, \$0 25, in part,	1,258 25
Washington St. Ch., Wm. Alling, to const. Mrs. Edward Terry, Mrs. Matilda Raw, of Waubeگان, Ill., and Mrs. Jane E. Farrand, of Lexington, Ky., Life Members, \$100; Mrs. Wm. Alling, \$50; O. Hastings, \$12; others, \$27 67,	120 67
Third Presb. Ch., Mrs. Ray, Rushville, in part of legacy of the late Oren Green, by Chester Loomis, Esq., \$100 00	100 00
Seba, Ladies' H. M. S., \$7 50; others, \$14 50, in part to const. Mrs. Sarah E. Collins a L. M., by Rev. W. W. Collins, South Dansville, by Rev. J. Strough, Strykersville, by Rev. H. G. Ward, Varna, by Rev. G. Spaulding, Victory, by Rev. E. Everett, Waverly, by Rev. G. Twitchell, West Freedom, by Rev. J. Petrie, Wilson, to const. Daniel Holmes a L. M., by J. C. Brown,	29 00
Youngstown, Presb. Ch., in full, to const. R. L. Hurbut and Mrs. R. L. Hurbut Life Members,	8 50
	50 00
	25 00
	13 00
	7 00
	8 50
	38 00
	41 76
	\$3,475 58

The Erie Agency acknowledges the receipt of the following sums during the year ending March 3, 1851. *CHAS. H. STURMANT, Treasurer.*

Amesville, Presb. Ch.,	3 00
Berew, Presb. Ch.,	10 45

Coolville and Hockingport, Cong. Ch.,	10 90
Harmar, Cong. Ch., \$65 70; Wm. Slomb, to const. C. Putnam a L. M., \$30,	95 70
Lawrence and Little Muskingum, Cong. Ch.,	4 50
M'Connellsville, Cong. Ch.,	50 00
Marietta, Cong. Ch.,	258 58
Miltonburg, Lutheran Ch.,	4 00
New Plymouth, Presb. Ch.,	4 75
Pomeroy, Presb. Ch.,	39 15
Warren, Presb. Ch.,	25 10
Waterford, Mrs. Bowen,	9 00
Watertown Village, Presb. Ch.,	14 95
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	\$388 38

Rev. CALVIN CLARK acknowledges the receipt of the following sums in Michigan:

Allegan, Presb. Ch.,	5 00
Canton, Presb. Ch.,	5 00
Marshall, Presb. Ch., Rev. C. Clark and wife, \$15; Mrs. Barber, \$3,	18 00
Niles, Presb. Ch.,	37 00
Tekonsha, Presb. Ch.,	9 00
Wayne, Cong. Ch.,	18 75
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	\$98 44

Receipts of the New Hampshire Missionary Society, from Dec. 25, 1850, to March 25, 1851. Rev. B. P. STONE, Secretary.

Aekworth, Legacy of Margaret Lyons,	126 00
Antrim, Presb. Ch., Gent., \$14 50; Ladies, \$17 31,	31 81
Auburn, Cong. Ch. and Soc.,	13 00
Campton, Cong. Ch. and Soc.,	9 00
Concord West, Cong. Ch. and Soc., \$13 53; Rev. A. P. Tenny, \$5,	18 53
Dover, Mrs. Hannah M. Coffin, to const. Mrs. Hannah C. Woodman a L. M.,	30 00
Dunbarton, Cong. Ch. and Soc.,	12 10
Derham,	25 78
Farmington,	5 77
Hamstead, Cong. Ch. and Soc.,	16 00
Hanover, Dartmouth Coll. Ch. and Soc.,	20 00
Langdon, Cong. Ch. and Soc., \$15; Cent. Soc., \$5,	20 00
Litchfield, Mon. Con. Coll.,	10 00
Mason, Cong. Ch. and Soc.,	7 00
Meredith Bridge, Cong. Ch. and Soc.,	14 00
Merrimack, Cong. Ch. and Soc., \$16 25; R. M'Gaw, to const. Rev. John O. Plak, of Bath, Me., a L. M., \$30,	46 25
Moultonborough, Samuel Emerson,	5 00
Nottingham, Cong. Ch. and Soc.,	9 00
Peterham, Presb. Ch. and Soc.,	4 14
Pittsfield, Cong. Ch. and Soc.,	31 75
Plymouth, Cong. Ch. and Soc., \$68 75; Wm. C. Thompson, to const. Susan B. Thompson a L. M., \$30; Rev. W. R. Jewett, \$5; Wm. B. Russell, \$5; James M'Queen, \$5,	78 75
Raymond, Cong. Ch. and Soc.,	13 00
Salisbury, Cong. Ch. and Soc.,	20 00
Seaborton Bridge, Cong. Ch. and Soc.,	16 30
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	\$979 67

The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of February, 1851. BENJAMIN PRATTING, Treasurer.

Abington, Legacy of Edward Cobb, in part,	250 00
Ashburnham, Individuals, by G. Rockwood,	19 90

Barnstable, Centerville Ch. and Soc.,	30 00
Barre, Ladies' Sew. Circle,	10 00
Billerica, Rev. J. G. D. Stearns,	10 00
Boston, viz :	
<i>Phillip's Ch. and Soc.,</i>	330 00
<i>Mount Vernon Ch. and Soc.,</i>	600 36
<i>Essex St. Ch. and Soc.,</i>	685 50
<i>Bowdoin St. Ch. and Soc.,</i>	845 75
Anthony S. Morse, \$50; an unknown Friend, \$5,	55 00
Danvers, Second Cong. Ch. and Soc.,	200 17
Dedham, Fem. Dom. Miss. Soc., in Rev. Dr. Burgess's Ch.,	53 00
Grafton, Cong. Ch. and Soc., to const. Luke F. Allen and Sumner Densmore Life Members,	60 00
Ipswich, Rev. Caleb Kimball, by Rev. G. W. Heard,	22 00
Kington, 2d Cong. Ch. and Soc.,	16 50
Northampton, First Parish, by E. Williams, Treas.,	200 00
South Dennis, Cong. Ch. and Soc.,	77 51
South Reading, Cent Soc., bal. of Coll., \$4; a Friend, \$5,	9 00
South Weymouth, Female Praying Soc., bal.,	2 00
Stoneham, Ladies' Benev. Soc., to const. Mrs. Sally Green a L. M.,	43 32
Sunderland, Young Men's Benev. Agricultural Assoc., to const. Benjamin C. Darling a L. M.,	30 00
Wareham, a Friend,	2 00
West Brookfield, Cong. Soc., including \$26, interest on legacy of the late Mrs. Elizabeth Ellis, to const. Baxter Ellis and Alfred White, Life Members,	67 00
Winchester, Cong. Ch., to const. Charles W. Wilder a Life Member,	53 68
Worcester, Center Ch. and Soc., including \$100 from Mrs. S. Salisbury, and \$100 from Mrs. S. Waldo,	383 90
First Parish, A. Harris, Treas.,	69 78
	\$4,097 95

The Connecticut Missionary Society acknowledges the receipt of the following sums to March 1, 1851.

J. E. W. PARSONS, Treasurer.	
Ashford, Cong. Soc., by H. Hooker,	18 25
Bolton, Widow's Mite, by Rev. L. Hyde,	5 00
Bristol, Mon. Con. Coll.,	22 00
Darham, Ladies' Benev. Soc., by L. H. Fesse,	5 00
East Hartford, Mon. Con. Coll., \$7 95; bal. of Coll., \$0 50, by J. Ayres,	8 45
East Lyme, by Rev. F. Gridley,	10 00
Exeter, Coll., by H. Hooker,	9 00
Glastonbury, Moseley Talcott,	10 00
Hartford, First Ch., in addition, by J. B. Hooper,	15 00
" Mrs. Gilman,	50
Litchfield, South Farms Ladies' Benev. Soc.,	8 00
Lyme, First Soc. Coll., by J. Hart, Treas.,	27 35
Milton, Cong. Soc., by W. Gibbs,	10 00
Newington, M. A. Deming, \$2; H. Deming, \$1 25; Mary Seymour, \$0 25, for the West,	3 50
Roxbury, Cong. Soc., to const. Herman Beardlee and Stephen Sanford Life Members,	65 90
South Canaan, by Rev. H. Goodwin,	12 00
South Cornwall, in addition,	5 00
South Windsor, First Soc. Coll., by C. Willey,	23 16
South Windsor, Wapping Soc.,	23 34
Suffield, First Cong. Soc., by Rev. A. C. Washburn,	20 00
Warren, Ch. and Soc., by E. L. Hall,	89 99
West Suffield, Coll., of which \$30 is to const. S. Harman a L. M., by Rev. J. W. Sessions,	50 00
Wethersfield, Mon. Con. Coll., \$20 23; Ladies' Miss. Soc., by E. S. Williams, \$34 85,	75 08
Williamantic, Miss Amelia Dyer,	1 00
Winchester, Alpheus Alvord, dec., by S.	

Platt, Adm'r., \$32; S. Platt, \$2,	34 00
Windham, First Soc.,	20 00
Windsor, Mrs. F. Sargeant,	50
A Friend, by C. Hooper,	50
	\$301 88

Receipts of the Philadelphia Home Missionary Society, from Jan. 1, to March 1, 1851. Rev. ROBERT ADAIR, Secretary.

NEW JERSEY—	
Bloomfield, by Mrs. Oaks,	155 00
Bridgeton, Second Ch., \$9; F. G. Brewster, \$3,	12 00
Deckertown, by J. Titworth,	45 00
Dover, by Rev. B. C. Megie,	50 00
Newark, First Presb. Ch. Coll., \$265; Ladies, \$80; Mon. Con. Coll., \$50,	395 00
Orange:	
First Presb. Ch., by Rev. J. Crowell,	46 33
Second Presb. Ch., by Rev. F. A. Adams,	120 84
Paterson, Second Presb. Ch.,	21 00
Rockaway, Bal., by Rev. J. F. Tuttle,	24 87

PENNSYLVANIA—	
Blossburgh and Covington, by Rev. E. B. Benedict,	18 00
Catawquas,	10 08
Carlisle, Legacy of Thomas Urie, dec., \$100, less \$5, Collateral tax,	95 00
Erie, Board of Agency,	4 25
Fairview, by Rev. J. Vance,	25 00
Hartsville,	27 85
Hawley, by Rev. D. Chichester,	50 00
Honesdale, by S. D. Ward,	129 85
Kendall Creek,	6 25
Lawrenceville, by Rev. E. B. Benedict,	15 00
Meadville, by Rev. R. Craighead, M. James, \$13; J. Sacket, \$1,	14 00
Mill Creek, by Rev. J. F. Read,	5 25
Minersville, by Rev. S. M. Sparks,	8 50
Mount Pleasant, by Rev. A. Porter,	20 00
New Milford, by Rev. J. B. M'Creary,	6 25
Morristown, First Presb. Ch., \$5 50; Mrs. Knox, \$5,	10 50
Philadelphia, viz.:	
First Presb. Ch., Mrs. S. Paterson, \$5; A. Wartham, \$5,	10 00
Central Presb. Ch., Mon. Con. Coll., \$38 54; S. T. Rodine, \$10,	48 54
Clinton St. Presb. Ch., John Boland,	25 00
Western Presb. Ch., Mon. Con. Coll., \$30; Mrs. Rev. John Paston, \$15,	54 00
Rev. Dr. Gilbert, \$5; Mrs. Gilbert, \$5; Mr. Constable, \$0 50; Mrs. Constable, \$5,	20 00
Pottsville, by Rev. J. M'Cool,	12 00
Reading, Coll., \$56; Sab. Sch., No. 1, \$30; No. 2, \$1 16; Mon. Con. Coll., \$30,	117 16
Sparta and Centerville,	5 00
Ulysses, by Rev. B. Welles,	6 25
Wells, by Rev. J. L. Riggs,	7 99
West Chester, Mon. Con. Coll., \$5; Jas. Atwood, \$20,	25 00

DELAWARE—	
St. Georges, by Rev. G. W. Kennedy,	26 00
Wilmington, Hanover St. Ch., Coll., \$123; bal., by M. Kean, \$12; Ladies' Miss. Soc., by Miss S. E. Monroe, \$40; Sab. Sch., by S. Floyd, \$30,	205 00

MARYLAND—	
Charles County, Miss M. Baile,	2 50
Port Deposit, J. Carson,	5 00

DISTRICT COLUMBIA—	
Washington, viz.:	
First Presb. Ch., Miss. Assoc., by L. Coyle,	88 50
Second Presb. Ch., by Rev. J. R. Eckard,	65 00
Fourth Presb. Ch., Mon. Con. Coll., by Rev. J. C. Smith,	10 29
	\$2,058 25

THE HOME MISSIONARY.

Go, PREACH the GOSPEL. *Mark* xvi. 15.
How shall they preach except they be SENT? *Rom.* x. 15.

Vol. XXIV.

JUNE, 1851.

No. 2.

Twenty Fifth Anniversary.

The AMERICAN HOME MISSIONARY SOCIETY held its Twenty Fifth Anniversary in the Broadway Tabernacle, New York, on Wednesday evening, May 7th, 1851.

HENRY DWIGHT, Esq., President of the Society, took the chair, and the meeting was opened with prayer by Rev. ABSALOM PETERS, D. D., of Williamstown, Mass.

An abstract of the Treasurer's Report was read by JASPER CORNING, Treasurer.

An abstract of the Annual Report of the Executive Committee was presented by Rev. MILTON BADGER, D. D., one of the Secretaries.

On motion of Rev. I. P. LANGWORTHY, of Chelsea, Mass., seconded by Gen. WILLIAM WILLIAMS, of Norwich, Ct.,

Resolved, That the Reports now presented be adopted and published under the direction of the Executive Committee.

On motion of Rev. James B. SHAW, of Rochester, N. Y., seconded by Rev. ASA D. SMITH, D. D., of New York,

VOL. XXIV.

Resolved, That our Home Missionaries, possessing as they do the true martyr spirit, are doing a great work for the church and the country, and on that account are entitled to the sympathy and gratitude, the prayers and the co-operation of every patriot and Christian.

On motion of Hon. JAMES MEACHAM, of Middlebury, Vt., seconded by Rev. BENJAMIN W. CHIDLAW, of Cincinnati, O.,

Resolved, That the friends of Home Missions should see that the Gospel ministry keep pace with the settlements in our new Territories.

Able and eloquent addresses were made by the gentlemen who severally moved the foregoing resolutions, which were listened to with fixed and unwearied attention by a deeply interested auditory. The exercises were diversified and the impression of the occasion rendered the more delightful, by the singing of two Home Missionary Hymns by the whole congregation, led by LUCIUS HART, Esq., of New York.

The Benediction was pronounced by Rev. SAMUEL H. COX, D. D., of Brooklyn, N. Y.

The following officers were chosen:

PRESIDENT.

HENRY DWIGHT, Esq., of Geneva, N. Y.

VICE PRESIDENTS.

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 Joshua Bates, D. D., Dudley, Mass.
 Lyman Beecher, D. D., President of Lane Sem., Cincinnati, O.
 Nathan S. S. Beman, D. D., Troy, N. Y.
 Robert H. Bishop, D. D., Oxford, O.
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 Aristarchus Champion, Esq., Rochester, N. Y.
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 Heman Humphrey, D. D., Pittsfield, Mass.
 Hon. William Jessup, LL. D., Montrose, Pa.
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 Thomas A. Merrill, D. D., Middlebury, Vt.
 Simeon North, D. D., LL. D., President of Hamilton College, Clinton, N. Y.
 Eliphalet Nott, D. D., LL. D., President of Union College, Schenectady, N. Y.
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 Ichabod S. Spencer, D. D., Brooklyn, N. Y.
 Richard S. Storrs, D. D., Braintree, Mass.
 Hon. Lewis Strong, Northampton, Mass.
 Benjamin Tappan, D. D., Augusta, Me.
 Nathaniel W. Taylor, D. D., Theol. Sem., New Haven, Ct.
 Rev. John Thomson, Crawfordsville, Ind.
 Mark Tucker, D. D., Wethersfield, Ct.
 Bennett Tyler, D. D., Theol. Inst., East Windsor, Ct.
 S. V. S. Wilder, Esq., New York.
 Charles Walker, D. D., Pittsford, Vt.
 Charles White, D. D., President of Wabaah College, Crawfordsville, Indiana.
 Hon. Thomas S. Williams, LL. D., Hartford, Ct.
 William Wisner, D. D., Ithaca, N. Y.
 Leonard Woods, D. D., Andover, Mass.

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William Allen, D. D., Northampton, Mass.
 Leonard Bacon, D. D., New Haven, Ct.
 Zedekiah S. Barstow, D. D., Keene, N. H.
 Alvan Bond, D. D., Norwich, Ct.
 Edward Beecher, D. D., Boston, Mass.
 Horatio N. Brinsmade, D. D., Newark, N. J.
 Artemas Bullard, D. D., St. Louis, Mo.
 Rev. William Carter, Pittsfield, Ill.
 Rev. Aaron L. Chapin, President of Beloit College, Wis.
 George B. Cheever, D. D., New York.
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Eurotas P. Hastings, Esq., Detroit, Mich.
 Laurens P. Hickock, D. D., Auburn Theol. Sem., N. Y.
 Mark Hopkins, D. D., President of Williams College, Mass.
 Rev. Ova F. Hoyt, Kalamazoo, Mich.
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 Henry Smith, D. D., President of Marietta College, O.
 Rev. Miles P. Squier, Beloit, Wis.
 Rev. Richard S. Storrs, Jr., Brooklyn, N. Y.
 Julian M. Sturtevant, D. D., President of Illinois College.
 Jeremiah Sullivan, Esq., Madison, Ind.
 John Tappan, Esq., Boston, Mass.
 Rev. Asa Turner, Denmark, Iowa.
 Rev. Thomas T. Waterman, Providence, R. I.
 Ambrose White, Esq., Philadelphia, Pa.

TREASURER.

Mr. Jasper Corning.

AUDITOR.

Mr. Caleb O. Halsted.

SECRETARIES FOR CORRESPONDENCE.

Milton Badger, D. D.
 Charles Hall, D. D.
 Rev. David B. Coe.

RECORDING SECRETARY.

Mr. Christopher R. Robert.

MEETING OF THE BOARD.

The Board of Directors met on Thursday, May 8th, at the Society's Rooms, 150 Nassau street, and appointed the following gentlemen members of the

EXECUTIVE COMMITTEE.

Mr. Abijah Fisher.
 William Patton, D. D.
 Edwin F. Hatfield, D. D.
 Rev. Joseph F. Thompson.
 Asa D. Smith, D. D.
 Charles Butler, Esq.
 Dr. Alfred C. Post.
 Mr. Simeon B. Chittenden.
 Mr. William C. Bowers.

MEMBERS EX-OFFICIO.

Mr. Jasper Corning, Treasurer.
 Milton Badger, D. D., } Secretaries for Correspondence.
 Charles Hall, D. D., }
 Rev. David B. Coe, }
 Mr. Christopher R. Robert, Recording Secretary.

ASSISTANT TREASURER.

Mr. H. W. Ripley.

Twenty Fifth Report.

[The narratives of personal labor and trial presented by the missionaries in the columns of the Home Missionary, are, perhaps, better fitted to interest the general reader than the summary of results furnished in the Annual Reports. Yet it is from this source alone that the magnitude of the work is to be learned, and adequate impressions of its importance and claims obtained.]

In place, therefore, of the usual variety of intelligence from particular missionary fields,

The changes which death makes in a quarter of a century or even in a single year, in the ranks of those associated in benevolent action, are fitted to impress us with the deepest solemnity, as we come together to celebrate the TWENTY FIFTH ANNIVERSARY of the American Home Missionary Society, and to inspire us with a holier purpose to do with our might whatsoever our hands find to do.

More than one third of those who participated in the organization of this Society have, since that date, ceased from their labors and entered upon their recompense of reward. Among them, are the names of RICHARDS, and HILLYER, and PORTER, and WISNER, and BRUEN, and BALDWIN, and KESSE, and NITCHE, and many others, venerable, philanthropic and devoted men; they were burning and shining lights; they scattered blessings around them; and their example shall long inspire others with zeal and self-consecration in the missionary work.

The last year has taken from us, also, the Rev. CALVIN CHAPIN, D. D., and the Rev. DAVID PORTER, D. D., both of them the early and efficient counsellors, advocates and patrons of Home Missions, and Vice Presidents of the Society from its organization; the Rev. HENRY WHITE, D. D., one of its Directors and for four years a member of its Executive Committee; KNOWLES TAYLOR, Esq., for thirteen years its Treasurer, sustaining it in times of need and peril with a most praise-worthy liberality; and Rev. WASHINGTON THACHER, the faithful and self-sacrificing Agent of the Society in Central New York.

Ten missionaries of the Society have, also, been called, during the year, from bearing the burden and heat of the day,

we present our readers in the present number, a general survey of our operations and their results during the year, assured that all who wish to maintain an intelligent interest in the cause, will give these statements a careful perusal, and that they will rise from it with devout gratitude to God for the glorious results achieved, and a new purpose, that whatsoever their hands find to do in this cause, they will do with their might.]

to receive, we trust, the recompense of those who turn many into righteousness.

We would humbly and devoutly recognise the goodness and mercy of God, in sparing our lives, and blessing the labors of our hands, and permitting us to record so much that is grateful and encouraging to the christian heart, in the progress of the missionary work another year.

[For the details of the Society's operations in a tabular form, giving the names of the missionaries, their fields of labor, the amount appropriated in their support, additions to their churches, &c. see the full report.]

SUMMARY OF RESULTS.

The number of ministers of the Gospel, whose names are found in the preceding table—together with those engaged in superintending the missionary work, and who are mentioned in connection with the respective Auxiliaries and Agencies of the Society—is 1,065.

Of these, 854 were in commission at the date of the last Report; and 211 have been since appointed.

They have been distributed in 26 different States and Territories as follows: in Maine, 91; New Hampshire, 46; Vermont, 61; Massachusetts, 61; Rhode Island, 7; Connecticut, 45; New York, 170; New Jersey, 11; Pennsylvania, 41; Delaware, 1; Maryland, 2; District of Columbia, 1; Virginia, 11; Georgia, 1; Tennessee, 6; Kentucky, 6; Ohio, 93; Indiana, 59; Illinois, 119; Michigan, 80; Missouri, 29; Wisconsin, 72; Iowa, 41; Minnesota, 4; Oregon, 2; California, 4.

This distribution gives to the New England States, 311; the Middle States, 224; the Southern States, 15; and the Western States and Territories, 515.

Of the whole number in commission, 640 have been the *pastors or stated supplies* of single congregations; 285 have ministered to two or three congregations each; and 140 have extended their labors over still wider fields—the destitutions of a county, or of several contiguous counties, or those within the limits of an ecclesiastical body.

The aggregate of *ministerial labor* performed is equal to 853 years.

The number of *congregations and missionary districts* supplied, in whole or in part, at stated intervals, is 1,820; while many others have enjoyed the occasional labors of the missionaries.

Four missionaries have been the *pastors or stated supplies* of churches of *colored people*; and 41 have preached in foreign languages—*ten to Welsh*, and 29 to *German* congregations, and *two* to congregations of *Norwegians* and *Swedens*.

The number of *pupils in the Sabbath schools and Bible classes* connected with the missionary churches is not far from 70,000. Many missionaries in the new settlements organize Sabbath schools at various points in their neighborhoods, supply them with teachers from their congregations, procure for them libraries, make the places of their meeting occasional preaching stations, and have the happiness to see one and another of them becoming the nucleus of an interesting and permanent congregation.

The *contributions to benevolent objects* reported by 577 missionaries, amount to \$21,513 04.

The *additions to the churches*, as nearly as can be ascertained, amount to 6,678; viz: 3,855 on profession of their faith; and 2,823 by letters from other churches.

The churches have not been visited with the special influences of the Holy Spirit so generally as in some former years; yet on portions of the field—in Iowa, Northern Illinois, Wisconsin and

some parts of Ohio, especially, there have been revivals of marked interest and power, resulting, in individual instances, in 50, 60 and 100 hopeful conversions. *Seventy seven* missionaries make mention in their reports of revivals of religion in their congregations; and the number of hopeful conversions reported by 336 missionaries, is 3,096.

Forty three churches have, during the year, passed from a state of dependence to that of *self-support*. *Sixty houses of worship* have been completed; *fifty five* others repaired; and *forty* others are in the process of erection. Church debts have been paid; parsonages have been built; schools and academies have been established; and 80 young men in connection with the missionary churches, are reported as in preparation for the Gospel ministry. Such evidences of general improvement, of extensive and permanent good, resulting from these outlays of christian charity, have never been more numerous or striking than we find them in the history of the past year.

During the quarter of a century, since the organization of this Society, the Gospel has been preached by its missionaries at not less than *three thousand five hundred stations*; and not far from 800 churches, which had been gathered or nurtured through its instrumentality, have passed from the list of beneficiaries and are now supporting their own Gospel institutions; and not a few of these are among the strongest and most influential churches in the land. They are to be found in the chief places of social and commercial power—on the line of our canals and lakes and rivers—along all our great thoroughfares of commerce and trade—at almost every gateway into the distant interior.

These churches stand—on which a few hundreds of dollars only of missionary funds have ever been expended—and there they will stand, many of them, we may hope, till the end of time, scattering far and wide around them the blessings of the Gospel. The planting of one such church—God's own institution—is a great event: the covering of a territory with them diffuses over it an influence which will educate and evangelize and save. Intelligence, good morals, order and social enjoyment will be there; and there too will be the Sabbath school, and the distribution of the Bible and the eligible Tract, and the Temperance as-

sociation, and the Common school, and the High school and the College, and the charitable and the humane institution, the sanctification of the Sabbath, the spirit of missions, the visitations of the Holy Ghost—all that refines and ennobles man and fits him for the varied duties of his earthly relations and for a higher life above.

What a work, then, is that which this Society has accomplished, within the last twenty five years, in planting churches in this land at so many points of commanding influence, and in giving them the ministry of reconciliation!

APPOINTMENT OF AN ADDITIONAL SECRETARY.

The necessity for additional service in the Secretary's department has been deeply felt by the Committee for several years, as the operations of the Society have been extended, and the cares and labors devolved upon its principal officers proportionally increased. From 1840 to 1850, the receipts of the Society were more than doubled, and the number of missionaries in the Western States and Territories alone, who corresponded individually and directly with the office of the Society, was increased more than threefold. Within the last few years, too, the Home Missionary field has been greatly expanded, its frontiers removed to the Pacific, and a missionary work is there to be prosecuted, of no less interest and importance than that in the Mississippi Valley, and attended with much greater difficulties.

To meet this increase of labor—these urgent demands upon the efficiency of the Society, to exercise the needed watchfulness over a field so extended, and to communicate, by correspondence, through the press, and by personal visitation and address with the churches and the patrons of the cause as its interests demanded, the Society, at its last annual meeting, judged it to be indispensable that another Secretary for Correspondence should be added to the number then chosen, and referred the subject to the Executive Committee with power to make the appointment.

In executing their trust, the Committee appointed to the office, in December last, Rev. DAVID B. COZ, of this city, who entered upon his duties as Secretary, January 1, 1851; as the patrons of the Society have already been informed through its monthly periodical.

THE TREASURY.

Resources.—The balance in the treasury, April 1st, 1850, was \$15,553 69. The receipts of the succeeding twelve months have been, \$150,940 25; making the resources of the year, \$166,493 94.

Liabilities.—There was due to missionaries, at the date of the last report, \$11,935 77. There has since become due, \$151,515 41, making the total of liabilities, \$163,451 18.

Payments.—Of this sum, \$153,817 90 have been paid. The remainder—\$9,638 38 is still due to missionaries for labor performed. Towards liquidating these claims and redeeming the additional pledges on commissions which have not yet expired, making in all, \$64,906 49—there is a balance in the treasury of \$12,678 04—the greater part of which was received near the close of the year, and is available only as a means of cancelling the present indebtedness of the Society to its missionaries.

PROGRESS.

A comparison of the foregoing summary, with those of preceding years, exhibits grateful evidence of the progress of this Institution in the work which God has given us to do. *Thirty three more missionaries* have been in commission than ever before in a single year, and this increase has been mainly on our frontier line—in our Western States and Territories; *forty one more years of ministerial labor* have been performed; and *two hundred and forty five more congregations* have been blessed with the preaching of the Gospel. In comparison with the preceding year, the expenditures have been \$8,361 81 greater; the receipts from legacies have been \$7,629 71 less—making the total of receipts less by \$6,220 53; while the receipts from the churches—the regular channels of contribution—exceed those of the year previous by \$1,409 08; and the total of receipts exceeds those of any former year—with the exception of that immediately preceding when the amount of legacies was unusually large—by \$5,014 34.

The progress of the Society during the twenty five years of its history, in its resources, in the expansion of its field, and in the results which it has been permitted to record, is exhibited in a statistical form in the Tables which are subjoined.

COMPARATIVE RESULTS.

The following Table gives a comparative view of the amount of receipts, expenditures, number of missionaries, new appointments, congregations and missionary districts, years of labor performed, additions to the churches and pupils in Sabbath schools, for each year since the organization of the Society.

It also exhibits, in the tenth column,

the average expenditure, each year, for a year of missionary labor, obtained by dividing the sum total of the expenditures of the year by the number of years of labor performed. And in the eleventh column, by dividing the sum total of the expenditures of each year by the number of missionaries employed, is shown what the average to a missionary would be if the expenditures were equally apportioned among them.

Society's Year.	Receipts.	Expenditures.	No. of Missionaries.	Not in commia. the preceding year.	No. of Congregations and Mission'y Districts.	Years of Labor.	Additions to Churches.	Sabbath Schools and Bible Classes.	Aver. expen. for a year's labor.	Aver. expen. for a Mis-s'y.
1—1826-27	\$18,140.76	\$13,984.17	169	68	196	110	not rep.	not rep.	\$127	\$ 83
2—1827-28	20,035.78	17,849.22	201	89	244	133	1,000	306	134	89
3—1828-29	26,997.31	26,814.96	304	169	401	186	1,678	423	144	88
4—1829-30	33,929.44	42,429.50	392	166	500	274	1,959	572	155	108
5—1830-31	48,124.73	47,247.60	463	164	577	294	2,532	700	160	102
6—1831-32	49,422.12	52,808.39	509	158	745	361	6,126	783	146	104
7—1832-33	68,627.17	66,277.96	606	209	801	417	4,284	1,148	159	109
8—1833-34	78,911.44	80,015.76	676	200	899	463	2,736	Pupils.	172	118
9—1834-35	88,863.22	83,394.28	719	204	1,050	490	3,300	52,000	170	116
10—1835-36	101,565.15	92,188.94	755	249	1,000	545	3,750	65,000	169	122
11—1836-37	85,701.59	99,529.72	810	232	1,025	554	3,752	80,000	180	123
12—1837-38	86,522.45	85,066.26	684	123	840	438	3,376	67,000	194	124
13—1838-39	82,564.63	82,655.64	665	201	794	473	3,920	58,500	175	124
14—1839-40	78,345.20	78,533.89	680	194	842	486	4,750	60,000	162	115
15—1840-41	85,413.34	84,864.06	690	178	862	501	4,618	54,100	169	123
16—1841-42	92,463.64	94,300.14	791	248	987	594	5,514	64,300	159	119
17—1842-43	99,812.24	98,215.11	848	225	1,047	657	8,223	68,400	149	116
18—1843-44	101,904.99	104,276.47	907	237	1,245	665	7,693	60,300	157	115
19—1844-45	121,946.28	118,360.12	943	209	1,285	736	4,929	60,000	160	126
20—1845-46	125,124.70	126,193.15	971	223	1,453	760	5,311	76,700	166	130
21—1846-47	116,717.94	119,170.40	972	189	1,470	713	4,400	73,000	167	123
22—1847-48	140,197.10	139,233.34	1,006	205	1,447	773	5,020	77,000	180	138
23—1848-49	145,925.91	143,771.67	1,019	192	1,510	808	5,550	83,500	178	141
24—1849-50	157,160.78	145,456.09	1,032	205	1,575	812	6,682	75,000	179	141
25—1850-51	150,940.25	153,817.90	1,065	211	1,820	853	6,678	70,000	180	144

Remarks.—1. From the foregoing Table it will be seen that in each of the ten years, from 1830 to 1840, and from 1840 to 1850, the receipts have been more than *doubled*.

2. The total of receipts, for the twenty five years, is \$2,205,358 16.

3. The total of years of labor is 13,096. These years are reckoned in each report, by adding together the months of labor which the missionaries have actually performed.

4. The average expenditure for a year of missionary labor, for the twenty five years, is \$167. This includes the entire cost to the Society of obtaining the missionary, defraying his expenses to his field and sustaining him on it, as well as all the expenses of conducting the Institution. In what other way can christian charity be rendered more productive?

5. The average expenditure to a missionary, for the twenty five years is \$122. The difference between this amount and the average for a year's labor, is occasioned by the fact that a missionary is named and counted in a report, though in some cases he may have labored but a fraction of the year.

6. The whole number of additions to the churches is 107,781.

7. The fifth column—that of new appointments—shows how many have to be called in in each year, to supply the places of those whose support is assumed by the people, the vacancies occasioned by death, sickness, removals and other changes, and to make the increase over the number of the preceding year.

DISTRIBUTION OF MISSIONARIES, No. 1.

The following Table gives the number of missionaries employed, each year of the Society's operations, in the Geographical Divisions of *Eastern, Middle, Southern, and Western States*; and also in *Canada*.

SOCIETY'S YEAR.	New England States.	Middle States.	Southern States.	Western States & Territories.	Canada.	Total.
1—1826-27	1	129	5	33	1	169
2—1827-28	5	130	9	56		201
3—1828-29	72	127	23	80	2	304
4—1829-30	107	147	13	122	3	392
5—1830-31	144	160	12	145	2	463
6—1831-32	163	169	10	166	1	509
7—1832-33	239	170	9	185	3	606
8—1833-34	287	201	13	169	6	676
9—1834-35	289	216	18	187	9	719
10—1835-36	319	219	11	191	15	755.
11—1836-37	331	227	11	195	22	810*
12—1837-38	288	198	8	166	24	684
13—1838-39	284	198	9	160	14	665
14—1839-40	290	205	6	167	12	680
15—1840-41	292	215	5	169	9	690
16—1841-42	305	249	5	222	10	791
17—1842-43	288	253	7	291	9	848
18—1843-44	268	257	10	365	7	907
19—1844-45	285	249	6	397	6	943
20—1845-46	274	271	9	417		971
21—1846-47	275	254	10	433		972
22—1847-48	295	237	18	456		1,006
23—1848-49	302	239	15	463		1,019
24—1849-50	301	228	15	488		1,032
25—1850-51	311	224	15	515		1,065

* Of these, 24 labored in France and Switzerland, under the direction of the Evangelical Societies of Paris and Geneva.

REMARKS.—1. In explanation of the comparatively large number of missionaries in the Middle States and the increasing number in the New England States for several of the earlier years, it should be remarked that, at the organization of this Society in 1826, the missionaries of the United Domestic Missionary Societies, whose responsibilities it assumed, were transferred to it, and that the greater portion of them were in commission in the State of New York. The New England State Societies, also, became integral parts of the National Society, in several successive years—the Maine Missionary Society and the Vermont Domestic Missionary Society in the third year of its operations; the New Hampshire Missionary Society, in the fourth year; the Connecticut Missionary Society, in the fifth year; and the Massachusetts Missionary Society, in the seventh year.

2. In the New England States, it will be observed, there has been but little increase of the number of missionaries, at any time, since the auxiliary relationship of the State Societies was completed.

Since 1837, the number has diminished, and is, this year, 20 less than at that date. In the Middle States, also, the number the present year, is three less than in 1837.

3. The increase of the Society's labors, the last seventeen years, has been mainly in our Western States and Territories. The last ten years, the increase alone in that portion of our country, has given it 346 additional missionaries.

4. In the table on the next page, will be seen the progress which has been made, year by year, in the newer states of the West, as they have severally come into being, and presented fields of peculiar promise for missionary culture. When this Society was formed, Indiana and Illinois were in their infancy. Michigan was, at that time, and for ten years subsequent, a territory; in 1825, it had but one Presbyterian or Congregational minister, and he was a missionary. Wisconsin remained, eight years after the organization of this Society, the almost undisputed home of the Indian. Iowa was not organized as a territory till 1838.

DISTRIBUTION OF MISSIONARIES, No. 2.

The following Table shows the number of Missionaries in the several States and Territories, and in Canada, for each year of the Society's labors. Each of the four Geographical Divisions of Eastern, Middle, Southern and Western States is included within double rules.

SOCIETY'S YEAR.	Eastern States.				Middle States.				Southern States.				Western States and Territories.										Total.												
	ME.	N.H.	VT.	MASS.	CT.	N.Y.	N.J.	PA.	DEL.	MD.	D.C.	VA.	N.C.	S.C.	G.A.	ALA.	MISS.	LA.	ARK.	FLOR.	TEN.	KY.		O.	IND.	ILL.	MIC.	MO.	WIS.	IOA.	MIN.	OR.	CAL.	Canada.	
1-1826-27			1			120	1	7										1		2	4	16	3	2	4	3							1	169	
2-1827-28			2			120	1	9												1	1	27	9	3	5	5								1	201
3-1828-29			40	2	29	1	117	10										2		2	8	43	12	8	5	6								2	309
4-1829-30			47	29	27	1	133	1	13									3		1	5	64	18	12	10	6								3	392
5-1830-31			54	31	35	1	3	21	148	2	11							1		1	7	13	74	23	17	12	5							4	463
6-1831-32			62	40	32	1	3	25	156	2	11							1		1	11	13	80	26	23	20	12							1	509
7-1832-33			66	50	38	55	4	26	151	3	16							1		1	11	13	80	26	23	20	12							3	606
8-1833-34			83	63	42	62	3	34	177	3	20	1						1		1	11	13	80	26	23	20	12							6	676
9-1834-35			87	49	42	68	6	37	185	6	22	3						2		1	13	7	85	26	23	16	10							9	719
10-1835-36			90	59	53	71	6	40	183	5	29	2						1		1	12	9	80	24	32	17	12							15	755
11-1836-37			107	63	50	74	37	186	6	34	1	1						2		1	12	7	72	31	31	29	9							22	810*
12-1837-38			71	58	52	76	33	161	7	29	1	3						1		1	7	64	29	27	23	14	2						24	684	
13-1838-39			70	48	47	80	5	34	148	8	41	1	3					1		1	6	1	56	26	31	22	12	3					14	665	
14-1839-40			71	55	51	73	2	38	165	12	27	1	2					1		1	6	6	54	25	39	24	9	6					12	680	
15-1840-41			74	47	50	82	4	35	167	11	35	2	2					1		1	8	8	53	21	42	26	5	8					19	690	
16-1841-42			73	50	54	83	3	42	187	11	49	2	2					1		1	8	66	24	50	36	6	19	12					10	791	
17-1842-43			68	47	53	76	3	39	193	10	47	3	1					1		1	11	7	33	65	46	20	28	16						9	848
18-1843-44			75	42	40	64	5	42	201	10	44	2	2					1		1	4	8	91	36	87	63	21	30	29					7	907
19-1844-45			82	45	39	66	7	46	188	10	51	1	1					1		1	6	7	99	46	95	65	20	34	28					9	943
20-1845-46			80	45	45	56	8	40	211	6	53	1	1					1		1	6	6	103	51	98	67	25	36	24					9	971
21-1846-47			86	44	43	60	6	36	198	7	47	2	3					1		1	6	8	95	59	92	77	21	44	29					9	972
22-1847-48			91	46	45	62	10	41	187	4	45	1	3					1		1	7	9	102	52	101	80	21	49	35					2	1,006
23-1848-49			89	41	50	67	10	45	186	4	49	1	3					1		1	7	7	94	51	110	73	25	58	33					2	1,019
24-1849-50			92	40	58	60	6	45	173	6	47	2	1					1		1	6	7	97	50	114	74	33	63	37					2	1,032
25-1850-51			91	46	61	61	7	45	170	11	41	1	2					1		1	6	6	93	59	119	80	29	72	41					4	1,065

* Including the 24 in France and Switzerland.

PRINCIPAL AUXILIARIES, AGENCIES AND MISSIONARY FIELDS.

Maine Missionary Society.

The receipts of this Society, for the year ending March 1st, were \$11,116 57, which, with a balance of \$163 44 in its treasury at the beginning of the year, makes a total of \$11,280 01, which has been at the disposal of the Society. Of this sum, \$11,247 23 have been expended in supplying destitute churches and missionary districts within the State. There have been received into the treasury of the American Home Missionary Society, from individuals and congregations, \$80, making the total contributions to the cause from the State, during the year, \$11,327 23.

Ninety one missionaries have been in commission in the State, of whom forty five were pastors, and twenty three stated supplies. Their labor, amounting in all to nearly 67 years, has been bestowed upon 84 missionary fields, comprising 105 churches and more than 25 towns and plantations where no Congregational churches exist. Several of the missionaries have been engaged in itinerant service in the destitute and sparsely populated portions of the State.

The aggregate membership of missionary churches at the date of the last annual report of the Trustees, was 4,413, of whom 318 had been added during the year. The whole number of hopeful conversions reported was 239, a larger number than in any former year since 1843. In addition to these trophies of renewing grace, many incidental results of missionary labor are manifest. The cause of Temperance has advanced, Sabbath schools are generally in a prosperous condition, the Sabbath is better observed, order, decorum, and correct sentiments on moral subjects are gaining ground.

This Society has been in operation forty four years, and has accomplished a great work in the destitute portions of the State. Forty three churches, once aided by its funds, have within 25 years—three of them within the last year—assumed the entire support of the ministry, and are now contributing to send the Gospel to "the regions beyond." But a great work remains to be done. The Secretary, REV. BENJAMIN TAPPAN, D. D., says, "Of our 225 Congregational churches, not half can be relied upon to support unaided the institutions of

religion. Add to the 365 incorporated towns of the State, those plantations in which a sufficient number of families reside to demand stated preaching, in more than one half of the whole number, no Congregational churches have been organized. And thus destitute will they continue to be until the Gospel is sent to them by those who know its value and can sympathize with him who, beholding the multitudes in his native land, that were scattered abroad as sheep having no shepherd, had compassion on them and directed his disciples to pray the Lord of the harvest that he would send forth laborers into his harvest. His harvest—a harvest to be gathered for HIM. Upon the Congregationalists of Maine devolves the duty, the privilege of doing their part towards gathering the harvest within their own commonwealth. Here he has much people to be instructed, converted, sanctified, saved. Let not the good work linger."

New Hampshire Missionary Society.

Forty six missionaries have been in the service of this society during the year, and have performed nearly thirty seven years of labor, in forty eight churches and congregations. Since the organization of the Society, fifty years ago, forty churches have become independent of missionary aid, thirty seven of them within twenty five years, and two of them within the last year.

The receipts for the year have been \$6,558 10, of which \$883 91, by direction of the donors, and \$1,000 by vote of the Trustees, have been paid into the treasury of the American Home Missionary Society; leaving for the use of the auxiliary \$4,674 19. The expenditures on the field have been \$4,338 53. There have been received into the treasury of the Parent Society, from congregations and individuals, and in payment of legacies, \$1,888 43, making the total receipts into the treasury of the National Society \$3,772 34, and the whole amount of contributions to the cause of Home Missions, \$8,446 53. This is an advance upon the contributions of the previous year of \$1,875 45.

The past year has not been signalized by powerful revivals, yet upon several of the churches the dew of the Spirit have fallen, and some precious fruits have been gathered. A commendable spirit of liberality has been exhibited in the missionary churches, the average of their contributions to charitable purposes

being equal to the general average for the whole State.

The Secretary of the Society, Rev. BENJAMIN P. STONE, after presenting the "lights and shades" of the missionary work in this State, concludes as follows: "In view of the spiritual benefit conferred both on saints and sinners by the everlasting Gospel, we learn what has been and still is the glorious mission of this Society. It has been one of holy commiseration to the needy. Every joyful subject of its favors will be an eternal witness before God of its necessity and profitableness as the instrument of enlarging his kingdom on earth."

"Standing as we do this day in the midst of the monuments of Home Missionary agency, within sight of the desolations of many generations, and hearing even the voice of supplication for the bread of life from thronging millions of our land, to what other conclusion can we come than that we are called to a still greater measure of devotion to the salvation of our State and country? "With the conviction always abiding, that the light of our good works cannot be ephemeral, but will continue to shine, though upon other standards, long after we have ceased from the living, we cannot but rejoice in the glorious opportunity now afforded us of contributing something to render the destiny of our country a blessing to all mankind."

Vermont Domestic Missionary Society.

The receipts of this Society for the year have been \$7,004 80, of which \$6,155 45 have been expended within the limits of the State. There have also been received into the treasury of the American Home Missionary Society from individuals and congregations \$358 20, and in payment of legacies \$850, making the whole amount of contributions from the State \$8,213, which exceeds the contributions of any previous year by more than \$2,000.

The number of missionaries commissioned on this field is sixty one, the aggregate of whose ministerial labors is forty nine years. They have ministered in sixty five churches, and four missionary districts where churches have not been organized. Several of the congregations have been visited by the special influences of the Spirit of God, and from many fields in which there has been no revival, facts are reported indicative of a steady and general progress. The morals of the community have improved; the

Sabbath is better observed; there is an increasing attendance upon public worship, and more serious attention is given to the preached word; and much seed has been sown, the harvest of which is yet to be gathered.

Thirty churches in this State that have been aided during the last twenty five years, have assumed the entire support of the ministry. A few of these are still feeble, and may, in consequence of emigration and other changes, become again beneficiaries of the Society. But most of them are stable and efficient churches, the precious fruit of missionary toil in other days, and liberal contributions to the cause to which they owe their existence. And in the case of the few which have become, or which may become dependent a second time, the missionary culture bestowed upon them has not been in vain. Not only has God gathered from them much fruit for his heavenly garner, but, says the Secretary, Rev. JOHN F. STONE, "they are nurseries in which trees of righteousness are being reared to be transferred to other ground where their fruits shall abound to the glory of God, and the salvation of many. From some churches a number greater than the present number of resident members, have gone to the West, and to other parts, where they are helping to build up the church and sustain the Gospel. The fountains must be purified in order that the streams may be pure. How then can the friends of Christ in Vermont so effectually subserve his cause at large, as by bringing the Gospel to bear upon her own population?"

Massachusetts Home Missionary Society.

This Society has had in commission, during the year, sixty one missionaries, who have performed forty nine years of ministerial service. The number of churches assisted is fifty two, of which five have, within the year, taken their leave of the Society as beneficiaries, and will be found henceforth only in the list of donors. Four others have been received, so that the number of churches aided is one less than was reported the last year.

The receipts of the Society for the year have been \$27,880 74, of which \$7,421 75 have been expended within the State, and \$19,000 remitted to the Parent Society. There have also been paid into the treasury of the American Home Missionary Society the following sums, viz.: from the Hampshire Missionary Society,

\$1,963 06; from individuals, congregations, and auxiliaries, \$2,735 47; and in payment of legacies, \$2,642 75; making a total of contributions to the cause of Home Missions from the State, of \$34,122 02, of which \$26,241 28 were appropriated to the supply of spiritual destitutions in the West.

Of the 175 existing churches which have shared the fostering care of this Society, 121 have risen to the stature of self support—117 of them within the last 25 years. Many of these churches are now among the most liberal and efficient supporters of the Society. Of the churches now receiving aid, six are reported as having made their last application.

The last report of the Executive Committee, prepared by the Secretary, Rev. JOSEPH S. CLARK, states that, "in addition to the five discharged churches already named, whose last appropriations amounted to \$450, eleven others have assumed an increased proportion of their ministers' support, and by so doing have manifestly increased their power of self reliance. A still more hopeful indication is seen in the fact that, while nine new churches of our faith and order have sprung into life the past year within the bounds of Massachusetts, and are all supplied with the means of grace, only one of the nine is dependent on missionary aid."

"The Executive Committee have long looked forward to the time when the old Puritan State of Massachusetts will have so far regained her primitive character, as to present no moral waste within her borders—no house or village unsupplied with the institutions of evangelical religion; a time when God shall 'restore her judges as at the first, and her counselors as at the beginning,' and all her population 'shall sit every man under his vine and under his fig tree,' in the quiet enjoyment of religious ordinances upheld without missionary aid. The patrons of this Society have been encouraged to expect such a time as the result of their prayers and alms. Nor can we deem it an idle expectation, when we survey the wide wastes that have been already reclaimed. The places now occupied by two fifths of the Evangelical Congregational churches in Massachusetts—many of them among the largest and most influential—have been so many fields of hard, but successful missionary toil. The 'templed hills' which, in these several places, are trodden by the feet of devout worshippers every Lord's day, testify that this is not an idle expectation."

Rhode Island Home Missionary Society.

This Society has had in its service during the year, seven missionaries, who have labored in connection with six churches. For their support \$625 have been contributed within the State, and an appropriation of \$1,000 has been received from the Connecticut Missionary Society. Contributions to the amount of \$591, from individuals and congregations in the State, have been received into the treasury of the American Home Missionary Society.

The Secretary, Rev. THOMAS T. WATERMAN, states that "a debt of nearly \$400, incurred two years ago, has been extinguished, and that the missionaries have been laboring under various discouragements, but with great self denial and with the ordinary measure of success. The manufacturing districts of the State suffer by the depression of business, and the removal of individuals and families; still the field of labor and usefulness is important, and must not be relinquished at a single point. We cannot afford to have our population without an evangelical ministry."

Connecticut Missionary Society.

The receipts of this auxiliary for the year ending March 1st, were \$7,664 43, of which \$4518 08, have been expended within the limits of the State. An appropriation of \$1000 has been made to the Rhode Island Home Missionary Society, and \$1,200 have been transmitted to the Parent Institution. The receipts into the treasury of the American Home Missionary Society from individuals, congregations and auxiliaries, have been \$12,253 93, and in payment of legacies \$2,680 26, making the total amount of contributions to Home Missions in the State, \$22,598 62. Of this sum, \$16,134 19, have been applied through the Parent Society to supply the destitutions on the Western field.

Forty five missionaries have been in commission in the State during the year. One church has assumed the entire support of its pastor, and two others are understood to have made their last application for aid. Since the organization of this Society in 1816, seventy of the existing churches of Connecticut have been aided by its funds—twenty seven of which have within twenty five years become independent of foreign aid. Twenty three of these churches, the statistics of which have been furnished, received from the Society \$14,419. The average period during which these churches re-

ceived aid, is nearly 7 1-2 years, and the average annual appropriation to a church \$84 32, or \$627 for rearing up an infant church of Christ to the stature of self support.

Most of the churches now aided are in a condition of healthful growth, and will ere long become more than able to sustain themselves. But causes are in operation which must not only perpetuate the feebleness of others, but may bring some that are now vigorous upon the list of beneficiaries. While, therefore, this auxiliary is contributing liberally to supply the destitutions of the new settlements, it has still a great work to do on its own field. Says the Secretary, Rev. HORACE HOOKER, "The two main obstacles we have now to meet are, *the fluctuations in manufacturing interests, and the drain on old worn out towns, to build up new villages in this State, and to people the great West.* These are serious difficulties, and they will long continue. To say nothing of fluctuations in manufactures—which deeply affect no inconsiderable portion of the feeble churches on our list—there will be new centers of business constantly springing up, both for manufacturing purposes, and along the line of Railroads. These are now checkering over our little State in every direction, and gathering the population around centers often far distant from the rising ground so commonly chosen in former times for the erection of churches. *Taste* may choose the well rounded hills, but *Expediency*, who now rules the day, chooses the valleys. Says a missionary of our Society, "It is not more certain that our living springs, gushing from our mountain sides, will send their contributions to drive the machinery in the lower towns, than it is that our youth will be in attendance to aid in the manufacture of the fabrics which are the staples of their wealth."

"But emigration is not the sole discouragement; *immigration* is often little better in its influence. The places of the youthful energetic emigrants are often supplied, if supplied at all, by others of less industry and moral worth, who are drawn thither by the low rents and cheap lands, which are the necessary result of the removal of the former owners. These new comers, too, are often of different religious sentiments from the old inhabitants, or indifferent to all religion. Our State is gradually becoming more heterogeneous, and in this respect more like the West. Unless the soil, which the rain and tempests thus sweep down into the valleys, and bear away into the Ocean, is

replaced by Home Missionary operations, a few years would suffice to prostrate such congregations in hopeless ruin."

Philadelphia Home Missionary Society.

The field occupied by this Society comprises the States of New Jersey, Pennsylvania, Delaware, and Maryland, and the District of Columbia. Within these limits there have been in commission the past year *fifty seven missionaries*; viz.: eleven in New Jersey; forty two in Pennsylvania; one in Delaware; two in Maryland; and one in the District of Columbia. Seven new missionary fields have been entered during the year, and six churches have undertaken the entire support of the ministry. More than forty churches, once aided by the Society, have risen to the condition of independence, and many of them have become liberal contributors to the cause of Home Missions.

The receipts of the Society for the year have been \$8,185 40, of which \$7,747 08 have been expended within its own limits, and \$100 paid into the treasury of the Parent Society. In addition to this there have been paid into the treasury of the American Home Missionary Society, from individuals and congregations, and in payment of legacies, \$3,016 22, viz.: from New Jersey, \$2,236 72; from Pennsylvania, \$699; from Maryland, \$0 50; from the District of Columbia, \$80; making the whole amount expended through the American Home Missionary Society, \$3,116 22, and the whole amount of contributions from this field \$11,101 63, which is an advance upon the contributions reported the previous year of \$631 80.

To the churches under the care of this Society, the past year appears to have been one of more than ordinary prosperity. The last report of the Executive Committee, prepared by the Secretary, Rev. ROBERT ADAIR, states, that "the special influences of the Holy Spirit have been enjoyed by several of the churches, and the members of the Sabbath schools have shared largely in this blessing. In places where these special visits of mercy have not been enjoyed, there are other decisive indications of progress. The means of divine appointment are better attended than formerly, and larger numbers wait upon God in the sanctuary. The inebriate has been reformed; the profane swearer has been brought to reverence the name of his Maker; the Sabbath breaker has been led to visit the place of prayer and religious instruction,

and a great moral change has been effected. But much remains to be done in occupying new and important fields of missionary effort. The public improvements, the Central Railroad, and the New York and Erie Railroad, will give existence to many villages in the center and north of the State, where, in a short time, there will be a thriving, enterprising population. To these points our eyes must now be directed. We must not wait till the population is gathered. We must act with promptness and energy in taking possession of these places, and lay the corner stone of Christian institutions there, before infidelity or superstition gains the ascendancy."

Central Agency, New York.

This division of our field has been again bereaved, and our work retarded, by the hand of death. The Secretary and Agent, Rev. WASHINGTON TEACHER, rested from his service on earth on the 29th July last. His health had been declining for many months; but his fervent desire to be employed in promoting the kingdom of his Lord and Master led him to continue his personal efforts, after it became apparent to others that he must speedily exchange this scene of toil for one of heavenly triumph. His associates in the Agency testify of him, that "he enjoyed not only the love of his brethren, as an humble and devoted laborer in the spiritual vineyard, but also their confidence in his ability to guide and direct in the progress of the cause of Christ." He filled his last post of responsibility and labor for three years, having been appointed to it in July, 1847. His piety, prudence and zeal were displayed in this position in labors which were limited only by his strength. "He descended to the grave with his armor on, and his last anxieties and prayers were for the progress of Home Missions."

In August, the Rev. RICHARD F. CLEVELAND, of Fayetteville, N. Y., was, at the suggestion of the Central Agency, called to this work; and for the remainder of the missionary year, has labored with great diligence and success in re-arranging and prosecuting the plans which had been broken off by the death of his predecessor.

Notwithstanding this interruption, the total receipts of the Agency amounted to \$3,918 32, being only \$340 less than the income of the year preceding. In addition, \$2,044 32 were remitted from this field directly to the office in New York;

making an aggregate of \$5,962 64 from the territory of the Agency.

Forty five ministers of the Gospel have been commissioned through this board, and have labored in more than fifty feeble churches and vacant districts. The average cost of this labor, including the incidental expenses of the Agency, has been about eighty eight dollars for each missionary; an amount scarcely worthy to be named in comparison with the results secured. Six of the churches assisted, have during the past year ceased to be beneficiaries, and others have made advances toward the point of self-support. Houses of worship built or repaired, churches organized or resuscitated, divisions healed, debts paid, and numerous other solid benefits acquired, and—more and better than all—the reviving influences of the Holy Spirit bear testimony to the continued approbation of heaven, and abundantly compensate for the money and labors expended."

Of the 200 feeble churches on this field, which in former years have received missionary help, 42 are no longer dependent.

Some persons, not apprised of the peculiar relations of this section of the state, have found it difficult to understand why a region so rich in physical resources should furnish so many examples of protracted dependence. This is well accounted for by the Secretary in his Report. "The ground occupied by this Agency has been for years past, and may be for years to come, a half-way house for emigrants from the East—a seed plot, a recruiting post—furnishing the constituents of future society in the West." In support of this statement, one example, from many of a similar bearing, is presented. One church, since its organization, has furnished not far from a hundred members for churches at the West; and from the community a still greater number, whose characters had been formed under its influence. Six young men from that church have entered the ministry, four of whom are now laboring at the West. A church, in another part of the same town, has dismissed since its organization about thirty members on their removal to the West. Probably more than twice that number have gone in the same direction from the community associated with that church. Five young men converted under its influence have entered the ministry; and three of these also are fulfilling their mission in the Great Valley. Within two years, a single

family of that church has contributed four of its members, hopefully pious and educated, as teachers at the West. It is in this way that this church repays to the cause of christian evangelization the eight hundred dollars assistance which it has in time past received; and it is in this way, also, that the protracted debility of congregations on this field is explained.

Besides these considerations, a new feature of this field is revealing itself, and accounts for the continued need of missionary aid. A large portion of the territory of this Agency, comprising most of St. Lawrence, Franklin, Hamilton, Clinton and Warren counties, "has remained in nearly primitive seclusion, while emigration from the East has passed by and around it. It exhibits few of the attractions which draw agricultural adventurers towards the fertile prairies of the West. Yet its rocks and streams, its forests and minerals furnish the material and the productive agencies of a commerce without which no branch of industry can permanently prosper. Attention has of late been drawn to this tract from various quarters and for various reasons; and already have important and promising stations for missionary effort been suggested for the consideration of the Board. Civilization is urging its way into the wild and picturesque regions from which issue the St. Regis, the Racket, the Grass and the Oswegatchie." Immense resources in lumber and iron, which have been but partially developed, and water power in inexhaustible abundance, are attracting the energies of a large population. Schools and academies, rising at the same time with forges and manufactories, give promise that intelligence and order will advance by the side of enterprise, economy and thrift. Here, then, where the missionary call has hitherto been scarcely heard, a field of effort and promise is opening, whose claims are likely to be as interesting as they are urgent.

Western Agency, New York.

Seventy two missionaries and eighty three churches, on the field of this Board, have sustained the relation of beneficiaries the past year. Five of these ministers have been sustained by funds furnished by the churches in the Presbytery of Rochester, and applied under its direction. Four new fields and ten missionaries not before in commission have received assistance. Two houses of worship have been finished and conse-

crated to the service of God; three have been repaired or enlarged; and measures are in progress for the erection of six others. Parsonages are now, for the first time, secured in four parishes. Six ministers, heretofore dependent on the Society for a part of their support, will from this time be sustained by their people. In all the missionary churches, it is believed without exception, Sabbath schools or Bible classes are organized; and all the ordinary efforts for the instruction and salvation of the people may be said to be enjoyed. The influences of the Divine Spirit have not been withheld; conversions have been frequent, and on eight of the congregations special revival effusions have been granted.

The receipts of the Agency for the past year have been \$8,764 75, besides \$3,554 36 which were paid directly into the treasury of the Parent Society, making an aggregate from this portion of the State of \$12,319 11. Of this sum the churches aided have refunded \$1,017 41—a pleasing illustration of the training in benevolent habits which grows out of the manner in which aid is ministered to those churches, and which has produced such a generous revenue from those congregations which in times past were dependent on the Society. No less than 36 of the churches aided on this field during the four years' operations of the United Domestic Missionary Society, (from 1822 to 1826) are now among the efficient helpers of this cause; and in the twenty five years which have succeeded the formation of the National Society, 122 such examples of the transfer from the list of dependents to that of helpers, have been recorded, within these limits. During the same quarter of a century, this field has yielded for the purposes of this Society, \$204,500; of which, after supplying the current demands of the region, a surplus of \$85,000 has been left for the general purposes of the Society in other sections of the vineyard.

The multiplication of churches in Western New York has been remarkable. In 1800, there was scarcely a Presbyterian or Congregational church in this whole section. The Secretary of the Agency, Rev. JOHN A. MURRAY, states that "in 1826, there were 191 Presbyterian churches, and 10,000 communicants. In 1836, there were 280 Presbyterian churches, and 25,000 communicants. In 1841, the Presbyterian and Congregational churches had increased to 380, and the communicants to

30,000. Now, there are 400 such churches, 336 of which have been aided by this Agency. There have been, it is thought, 60,000 different persons connected with Presbyterian and Congregational churches in this part of the state; half of the survivors, it is supposed, being now in the West, or in other parts of the land, doing much for the evangelization of our country. Thus, the kingdom of God has come and spread over this region. Thus has Western New York been saved to the cause of Christ, and will send forth, in coming time, streams that will make glad the city of God, and bless a dying world."

Western Reserve Agency.

The number of *missionaries* sustained by the funds of this Agency, during the year ending March 1st, was *thirty*. *Eleven* others were commissioned by the Society to labor within the same limits. These labors were distributed among 57 congregations.

The *income* of the Agency for the same period was \$3,177 34. Add to this, various remittances of individual churches and donors from within The Reserve, to the office in New York, and the aggregate of contributions from that part of Ohio, is \$3,740 12—more than \$800 above the same items of the year before.

How great a share Home Missions have had, and must still have, in introducing and establishing the Gospel in new settlements, is manifested by the following facts which are contained in the Report of this Agency. Of seventy-eight churches, lying East of a certain line in Northern Ohio, which assume the support of their ministers, *sixty* have been aided by the American Home Missionary Society. And of the remaining eighteen, *six* are known to have received assistance from the Connecticut Missionary Society; and *all*, (with two or three exceptions) were planted and nurtured in their infancy by the missionaries of that Society, while pursuing on this field, during its early history, their system of itinerant labors. West of the line referred to, there are 98 townships in which are 19 churches of the denominations co-operating with this Society; and in all these, so far as we are informed, there is no minister laboring but those employed by this Committee. It would seem, therefore, that, except in the aggressive action of Home Missions, there is little prospect of supplying with the Gospel the 140

townships in which no churches sympathizing with this Institution are found.

In addition to the motives thus furnished for evangelization, we have the encouragement which a review of the past affords. It is eight years since the Agency on this field was committed to Rev. MYRON TRACY. "Although," he remarks in his Report, "these have been years of spiritual dearth, and it has seemed, much of the time, as if religion were making almost no progress in any of our churches; yet I find on review, that *seventeen* of the churches which at the commencement of this period were dependent on the Home Missionary Society, have now assumed the entire support of their own ministers. Two or three of this number, however, may be compelled again to seek our aid. Four of these churches have undertaken to sustain their ministers within the past year, with fair prospects of being able to support their own Gospel institutions for all coming time." "That, under the circumstances of discouragement which have attended these eight years, the American Home Missionary Society has been able to accomplish so much for the good of those churches, I cannot but regard as greatly to its praise; showing it to be an institution of unmeasured value. It has exerted, and is still exerting in all this region, an influence for good, which none can fully know."

Marietta Agency, O.

Thirteen missionaries have been on the list of this Agency during the year; and towards their support \$522 33 have been contributed on the field. The past year, God has visited the churches in a larger measure than usual, with revivals of religion. Of the *twenty churches* to which those brethren have ministered, six have enjoyed seasons of special interest. "The Lord has put his seal upon them as his own churches, giving them the same testimony that convinced the Apostle Peter, that God had granted repentance also to the Gentiles."

The ten counties now embraced in this Agency are assuming new relations to the rest of the state and the country at large, which add greatly to their interest as fields of evangelical effort. Although this is the portion of Ohio which was first settled, its comparatively broken surface did not allow it to compete in agricultural attractions with more favored districts; so that emigration for the most part passed it by, and created in

other sections its lines of transit and marts of commerce. The rugged soil of these counties, however, contains immense resources of coal, iron and salt; and these mineral treasures are but just beginning to be developed. Rev. THOMAS WICKES, the Secretary of the Agency, estimates "that the coal field of Ohio, underlying the surface of 28 counties, has an area of 12,000 square miles, of which the portion that can be wrought is four times as great as the workable coal field of England. Ohio has coal enough to supply all the fires and machinery of the United States and Great Britain for ages to come. The iron region is much narrower, but still is of great magnitude." Four of the counties of the Agency are peculiarly rich in this mineral. The valleys of the Hocking and the Muskingum are also the chief deposits of salt.

From these physical causes it is reasonable to expect great manufacturing activity and a dense population, when capital and the increasing facilities of commerce shall have developed the capabilities of the country. How this process is likely to go on may be inferred from these facts: "In 1840, the population of those ten counties was 131,380; in 1850 it was 191,156—an increase of 46 per cent., while the increase of the four mineral counties was 50 per cent., and that, without any large towns, without rail roads, and with very little capital and commerce." In view of the future which awaits such a region when those advantages shall be supplied, does it not seem a gracious arrangement of Providence, that the early settlers on this rugged soil should have been of the Pilgrim stock, whose projected institutions involved the ideas of religion, intelligence and order; who thought deeply and looked afar, to the best interests of generations yet to come?

The churches planted amid those hills, though feeble in wealth and numbers, already exert a power as the conservators of christian truth, and in exemplifying the morality of the Gospel. "Their influence," adds the Report of the Secretary, "is not confined to their own immediate communities; nor is it to be estimated alone by the number of converts added to them. They exert a powerful influence on other denominations, in restraining them from fanaticism and error, and elevating among them the standard of doctrine and practice; while they take the lead in those great and comprehensive moral enterprises which can alone secure the permanent welfare of society."

Cincinnati Agency, O.

Forty four missionaries received assistance through this Board, during the year past. The receipts into its treasury in the same period were \$3,769 38. This, with a previous balance of \$1,541 19, made the resources of the year \$5,310 57, which has all been expended on the field, except a remaining balance of \$786 87.

A large proportion of the beneficiary churches within this agency have been richly blessed with revivals; and nearly all have made important progress in other respects. That this progress is not more marked arises from the fluctuation of the people, and the repeated migrations towards the states and territories successively opened beyond them. Hence, even with a laborious and productive ministry, those churches have not made so much advance towards self-support as the yearly additions would have led us to expect. Still, some churches are every year arriving at independence of foreign aid; and a still larger number annually require a diminished amount of help. In remarking on the results attained in a series of years, our Agent, Rev. HENRY LITTLE, reports as follows: "In the infancy of Ohio and Indiana, this Society and its present auxiliaries assisted nearly all the churches which received aid from any source; so that I should hardly speak too strongly if I should say, that all the Congregational churches and all the Presbyterian churches of both schools, have been directly or indirectly aided by it. Very few of the old churches were not thus aided; and even of those in the Old School connexion which have been formed since the division of 1837, the most were organized out of such as had been previously brought into existence or materially assisted by the American Home Missionary Society. Your records will show, that such churches as those of Granville, Circleville, Athens, Belpre, Warren, Newark, Jersey, Piqua, Hamilton, Mount Pleasant, New Richmond, Georgetown, Portsmouth, and many others in Ohio; and Madison, New Albany, Evansville, Delphi, Dayton, Lafayette, Rockville, Pera, Danville, Greenwood, and many others in Indiana, which now sustain the Gospel without extraneous aid, have been indebted to the timely and continued kindness of the Home Missionary Society."

The Committee are constrained to refer, as in former Reports, to the extensive settlements going forward in the more

retired portions of Ohio and Indiana, and which will soon cease from their comparative seclusion by means of the progress of internal improvements. There seems to be no alternative but a speedy increase of Home Missionary labor, or great disaster to the cause of evangelical religion and to every social interest, in those fertile and populous regions.

Missouri.

Twenty nine missionaries in this state have borne the commission of the Parent Society since our last Report; two of them receiving a portion of their support from the Missouri Home Missionary Society. The income of this Auxiliary was \$766 15.

These missionaries report pleasing evidence that they have not labored in vain. Not only in temporal prosperity, but also in the presence of the Holy Spirit, a number of churches have occasion for thanksgiving and encouragement. Several houses of worship are in the process of erection or repair. There is an apparent reaction on the subject of emigration beyond the mountains, many persons having returned from California with no disposition to repeat the adventure. It is probable, therefore, that the public mind will be less distracted by this and other causes, than in previous years. It would appear to be a peculiarly auspicious time for ministers of the Gospel to commence laboring in this state; and surely a more urgent call for evangelical labor can hardly be presented by any portion of the Home Missionary field than is heard from this. The Secretary of the Missouri Home Missionary Society, Rev. EDMUND WRIGHT, testifies as follows: "The prospects as to internal improvements and the development of our agricultural and mineral resources, have brightened within the past year. Our position in relation to the two oceans and the surrounding states, is as central as ever; and the conviction is forced upon us, that, at no distant day, our more than 600,000 people will swell to a million twice told. They will spread over our vast territory, levelling our forests and converting our prairies into fruitful fields. But will these fields become as the garden of God? It still holds true, with an emphasis, that '*more than one third of the 96 counties in our state are without any preaching by our denomination, and but poorly supplied with any evangelical instruction.*'"

We repeat this testimony, and would

hold it up before the eyes and the consciences of the ministry, hoping that the Lord will qualify many to labor in that field, and dispose them to consecrate themselves to its cultivation.

Michigan.

Eighty missionaries have received aid in proclaiming the Gospel in this state, since the last Report. Their labors were greatly embarrassed in the former part of the year, by desolating sickness, which for some time almost broke up the public services of religion. The pestilence that walketh in darkness, and the destruction that wasteth at noonday, raged with violence and swept multitudes into eternity. "For fifteen years," says our Agent, "I have but once witnessed a time of such prevailing affliction." The claims of the sick and dying, the burial of the dead, and comforting the bereaved, imposed upon the missionaries an unusual amount of exhausting labor; and many of them were themselves for weeks prostrated by sickness. Four ministers, three of whom have been in connection with this Society, have during the year finished their work and ascended to their reward.

Notwithstanding these unfavorable circumstances, the movement of the churches has been, as in former years, steadily onward. In several congregations precious seasons of revival have been enjoyed; particularly at the close of the year. An increased attention is observable to the erection or improvement of houses of worship. Some noble examples have been presented of sacrifice to attain this object without seeking foreign assistance. Sabbath schools have received an impulse, and are more systematic and efficient, in consequence of the presence of an Agent laboring for this specific object. Habits of benevolent contributions have been inculcated on the pupils; many of them have become the hopeful subjects of renewing grace; and in general, the churches are more justly appreciating the value and duty of religious efforts for the young. Many churches which once received the aid of this Society, now sustain themselves, and contribute not only to spread the knowledge of God throughout our own waste places, but also to send it to foreign lands. The last Report of the American Board of Foreign Missions, showed about \$2,300 received from this state; while \$2,400 have been raised for Home Missions; besides liberal donations to the Bible, Tract and Sunday school Societies.

Among the churches which were formerly dependent on missionary assistance, but now sustain their own institutions, are those of Pontiac, Flint, Romeo, Mt. Clemens, Monroe, Tecumseh, Ypsilanti, Ann Arbor, Jackson, Adrian, Hillsdale, Jonesville, Coldwater, Albion, Marshall, Battle Creek, Kalamazoo, Grand Rapids, &c. These churches have become what they are through Home Missionary aid. "Some of them," we are assured, "give yearly \$100 or more for the same object; and they can never forget their obligations to the institution by which they were raised and nurtured as with a mother's care." "Indeed," says our Agent, Rev. CALVIN CLARK, "it might be a matter of interest to know how many of all the churches in Michigan have not received missionary aid?" He then enumerates eight or ten existing churches that were never thus dependent, leaving some 200 other places that have been aided, a large majority of which are living witnesses of the value of this natural and efficient mode of church extension.

The blessings thus conferred on Michigan are illustrated by the following report of a single case. "On the banks of a beautiful stream, stands one of the pleasantest villages in the state. Many of the early settlers were destitute of piety, and some of them drank deep of the spirit of infidelity. One of our early missionaries had an interview of four hours with two prominent infidels of that place, who boasted that more than twenty of their neighbors embraced substantially their views. When the servant of Christ proposed to fix his abode there, no house could be obtained for his family, and scarcely a place for the sole of his foot. In that field he toiled on for years; and his labors were not in vain. A blessing attended him; the Holy Spirit came down, souls were converted and accessions made to the visible church. Now, in that village, there are two churches congenial with those who sustain this Society, averaging nearly 150 members each. One of these churches has during the past year contributed \$160 to the American Board, \$90 to this Society, and liberally to other benevolent objects; while its flourishing Sabbath school pours some \$60 or \$70 into the treasury of benevolence."

It is painful to repeat the statement of former years, that the unsupplied portions of the state are wide and numerous. In St. Clair county there are three vacant churches; in Saginaw county, our

churches have no minister, the county is rapidly settling, plank roads are in progress, a house of worship will soon be completed at the county seat, and other churches might be immediately formed if they could be supplied with ministers. The same is true of Livingston and Shiawassee counties. The churches of Clinton Co. have been vacant for two years; one or two are destitute in Ionia; the emigration to Montcalm ought to be accompanied by missionaries. In the older sections of the state, also, several important points are unsupplied. These growing wants are arousing the churches to the duty of providing a ministry for their waste places; and candidates are now in training in connexion with most of the ecclesiastical bodies of the state.

Illinois.

One hundred and nineteen missionaries have in the last twelve months preached the Gospel in Illinois, under commission from this Society—a larger number than was ever before reported in a Western State. The receipts from this field, during the year, were \$3,479 15.

Rev. ARATUS KENT has in this period visited all the 23 counties composing his Agency in *Northern Illinois*; superintending the application of missionary aid, and stimulating the feeble and destitute churches to the use of their own resources for obtaining the means of grace. The spiritual mercies of the year have been unusually precious. On all parts of this field revival blessings have descended. In the North Western portion, 12 Presbyterian and Congregational churches have been thus visited; and five of them have received large accessions to their numbers and strength.

In *Central Illinois*, Rev. WILLIAM KIRBY reports, that the great work, which the Society has been so long prosecuting, has this year made encouraging advancement. "Nine churches have experienced interesting revivals. Wherever the Gospel has been preached, decisive results have followed; the truths of Christianity have entered deeply into the very organization of society; and a distinctive christian civilization has been developed. It is my privilege, for the first time in more than five years, to report that the *more important* fields within my Agency are now supplied with the ministrations of the Gospel."

In *Southern Illinois*, the Society has had sixteen missionaries; and another, formerly under its commission, has been sustained wholly by the funds of the

Presbytery of Alton. This Auxiliary has raised for missionary purposes \$436 44. Arrangements are made to secure the anti-tire services of another missionary among the destitute in the extreme Southern part of the state.

In glancing at the missionary condition and prospects of Illinois, as a whole, we see a continuation of the same divine favor through the past year, that has rested on our operations from the beginning. The rapid progress of that state in population—now more than 800,000—is even outstripped by the proportional additions to its missionary laborers. The late census showed an increase of the *people*, in ten years, equal to 78 per cent., while the *missionaries* have received an addition of 183 per cent. Of the more than forty New School Presbyterian and Congregational churches which now enjoy their privileges independent of all from abroad, only some half dozen are recalled as having achieved this distinction without direct assistance from this Society. And this account of the past plainly indicates what the future will be. If seven eighths of the churches which are yet to belong to our branch of the great Calvinistic family, must owe their existence, instrumentally, to the planting and training of our missions, what a vast work remains still undone in this single State? For, as yet, there is but an aggregate of about 300 ministers of Congregationalists and Presbyterians of both schools, while twice that number are needed to give only four to each county. But this is not all. The recent movement for building a great Central trunk of Railroads, from Cairo in the South to Galena and Dubuque in the North, with its East and West connexions, will bring the hitherto neglected interior into the enjoyment of both a Southern and an Eastern market, and will give an immediate importance to vast tracts which are now but partially available. This must introduce a large population along these lines of transit. Mr. KIRBY says, that no less than 57 counties will be crossed or nearly approached by these highways of commerce; and some of them traversed twice in different directions. The scarcity of timber and remoteness from the natural channels of trade have been the great obstacles to the temporal and religious interests of the interior counties which will be reached by this vast chain of iron roads. These obstacles will now be removed. The timber and coal of the Southern counties will supply the def-

iciency of the Middle and Northern; and the ease of finding the best markets will allure emigrants of every description from the older states. This quickening of the stagnant mind on so large a portion of the state, cannot but operate favorably to the spread of religion. "Christianity never engrafts itself upon dead and lifeless stocks; its principles demand life and vigor. The stupor of slumbering hearts is more hostile to its progress than the vices which it subdues. Enterprise is both the result and the harbinger of its triumphs."

In these views of the importance and promise of the field thus laid more open to the public view, Mr. KEAR concurs. "The, prospect is that, in my Agency, every acre of our fertile prairies will be within six hours of a good market, and every person within fifty hours of the Atlantic, and less than that of travelling time from the Gulf of Mexico. How rapidly will this region be peopled; and what numbers of villages and cities will start up, almost as suddenly as the landscape is transformed into an ocean of flowers and verdure at the voice of Spring! I allude to this to show the Church's responsibility to lay broad, deep and *quickly* the foundations of civil, literary and religious institutions." And Rev. A. T. NORRIS, Secretary of the Missionary Committee of the Presbytery of Alton, assures us, that "within two years, we shall need a minister at least every 20 miles, for 150 miles on that road, beginning with Cairo. Never before has there been laid upon us such a necessity to *make haste* in our work."

Wisconsin.

Since the last anniversary, it has been deemed important to the efficient and economical administration of missionary affairs in this state, that an Agent should be employed to represent this Society in communicating with the needy churches, and to be its organ in dispensing relief. The services of Rev. DEXTER CLARY, for several years pastor of the church in Beloit, have been secured for this object, to the evident gratification of the friends of the Society in that region; and greatly, we trust, to the advantage of the Home Missionary cause. Mr. Clary entered on the duties of his appointment, August 1st, and has, thus far, been principally occupied in becoming acquainted with the details of the field, and the work entrusted to his superintendance.

Seventy two missionaries have borne the commission of this Society in Wis-

consin, within the past year. Revivals of religion, of great interest, have been enjoyed by some 12 of the churches, in which, it is supposed, about 400 were added to the number of those hoping in Christ. Besides these, about 200 have already been admitted to a profession of their faith, since the year began.

In Wisconsin, the progress of settlements, towns, roads, public and private edifices, institutions for education, and similar improvements of a secular nature, have been attended, with equal pace, by an increase of churches, ministers, and the various subsidiary means of grace, to a degree unequalled in any other Western state. Although, so lately as 1839, there were but about 30,000 inhabitants, and not more than ten ministers in our connexion, there are, now, some 320,000 people, with 85 ministers and 112 churches of the denominations co-operating with this Society. Comprised in these churches, are about 4,000 members; one eighth of them having joined during the year. In the same time, five houses of worship have been dedicated. The whole number is now 38; and seven new ones are in progress. Since the accomplishment of almost the whole of this good has turned on the timely and judicious application of Home Missionary aid, it is not strange that Christian men, in Wisconsin, should feel a filial attachment to the institution which has thus blessed the home of their adoption. "Your missionaries," says one, "were among the first to explore this field, and mark it as a land of great promise for Messiah's kingdom. Through their early and energetic efforts, the cords of our beloved Zion were extended, and her stakes firmly set in every town, village, prairie and grove. By them, churches have been planted and watered, in which a pure evangelical Christianity has had able and fearless advocates." To gain these results, the cost to the Society has been about \$65,000; a part of which is already returning in donations from the assisted churches.

Meanwhile, over all parts of the 54,000 square miles of this noble state, there is a simultaneous incoming of people. The 14 additional ministers who have gone in during the year, are not enough; twenty more, at least, ought to be added without delay. For, while the older counties are forming more compact settlements and subdividing the larger missionary fields; while the mining region is calling still for additional helpers; while the crowds of emigrants are outrunning the government surveys, and pre-occupying the tracts

which skirt the chain of waters from the Wisconsin to Green Bay,—there is still a vast region in the North West, where the scattered lumbermen are rapidly condensing into settlements amid the forests of the Pinery, and adjacent to the region of the St. Croix. Towards these, and similar openings of urgency and promise, we turn with deep concern, and exclaim, "Whom shall we send, and who will go for us?"

Iowa.

During the past year six additional missionaries have been commissioned in this State, making the number under appointment *forty one*. Six fields of labor, formerly aided by this Society, now sustain the ministry from their own resources. The pastoral relation has been established in eleven cases. Within the year two church edifices have been completed; and one congregation has erected a house to serve both for public worship and for a school. The whole number of church buildings belonging to those acting with this Society is 25; and five others are in the process of construction.

The amount pledged by the beneficiary churches towards sustaining the preaching of the Gospel exhibits a steady increase, notwithstanding their losses by migration to California; and they have also during the year given some \$1,500 to various purposes of benevolence.

But the crowning mercy which it is our grateful duty to record, is the bestowment of converting grace in unwonted measures. About one fourth of the churches have been thus cheered and strengthened, and the number of souls gathered to the people of God will about equal a tenth of all the previous members of the churches. New life has been infused into the feeble; ministers who were ready to faint under their burdens and whose hearts were sick with hope deferred, now thank God and take courage to press on.

During the year, the Society's Agent, Rev. JULIUS A. REED, has made extensive explorations of the remoter counties of his field, including the portions lying on the Missouri River, in the vicinity of Council Bluffs. The leading particulars of this tour have already been laid before the public. It is needful to recur to them here, only as disclosing the vast amount of yet unattempted work, which the Society has yet to perform. Of the 50 or 55 counties which are settled, so far at least as to demand spiritual culture, only 25 have resident missionaries, and

but 4 or 5 others are touched even at a single point by the regular services of one of our laborers. Sixteen counties are rarely, if at all, visited by them; eight are now in exceeding need of ministers; and in five already partially occupied, additional supplies are demanded by the increase of the people. An adequate scope of effort for four or five evangelical German missionaries would be afforded among the settlements in those new counties. Indeed, when we see the sweeping current of emigration moving on with equal steadiness and strength, whether the Church wakes to her duty or slumbers at her post; when the sickening apprehension comes upon us, that possibly we may fail, after all, to meet the moral exigencies of those wide and beautiful frontiers—remembering, too, that if we do not occupy them at once the enemy will—we feel that the word of one of England's master spirits was scarcely too strong, "*One half of your male members should become ministers, while it should be the chief business of the other half to support them.*"

Oregon.

No additional laborers have been commissioned for this field during the year. The two already there have prosecuted their work with encouraging success.

Rev. *Horace Lyman* is stationed at Portland, which is situated at the head of ship navigation on the Willamette. This village, which contained, one year ago, but a few scattered houses, has now a population of about 1,000, and promises to become one of the most important business locations in the Territory. A house of worship is nearly completed, the expense of which has been chiefly met by the citizens of the place. At the time of Mr. Lyman's arrival, Oregon was nearly depopulated by emigration to the mines of California. In consequence of the scarcity and high price of labor, he was compelled to work with his own hands, till his health became impaired, and his labors were interrupted. In February, another severe attack brought him to the brink of the grave. At the last advices he was slowly recovering.

Rev. *George H. Atkinson* continues his labors at Oregon City. A church edifice has been erected at an expense of \$3,550, and the truth has produced a manifest effect in checking prevalent vices, and elevating the tone of public sentiment in regard to all the interests of education, morals and religion.

These brethren apply in the most earnest terms for a reinforcement of missionary laborers. The Committee fully accord with their views and hope soon to be enabled to respond to their appeal.

A new era in the history of this Territory is at hand. The reflux of the tide which was set in motion by the discovery of gold in California, has commenced. Multitudes, too, who were attracted to the mines from the Eastern States, but failed to realize their golden visions, are seeking to repair their health and fortunes in Oregon. There will also be a rapid increase of population by direct immigration from the East. A recent act of Congress provides for the removal of the Indians from the country west of the Cascade Mountains; and another makes liberal grants of land to actual settlers. The missionaries confirm the accounts received from other sources, that the country presents a rare combination of natural advantages, which must attract attention and immigration. These ancient altitudes are at length to be peopled. Already an industrious and thriving population is overspreading these beautiful prairies. Along the river courses, and around the waterfalls, bustling villages are springing up, and will rapidly expand into populous cities. The importance of supplying them early with the means of grace can hardly be overstated. If the institutions planted two centuries ago on our shores, are to be transplanted on the shores of the Pacific, the seed must be scattered there, as it was here, before the enemy shall sow tares. To this work Providence now calls us.

California.

The Society has *four missionaries* now laboring in this State. Rev. *John W. Douglas*, who, at the date of the last Report, was stationed at San José, resigned his charge in August and performed an extensive tour of exploration in the Southern mines. He has since been laboring at Los Angeles, but has received no aid during the year from the treasury of the Society.

Rev. *Samuel H. Willey* commenced his labors two years ago at Monterey, then the Capital of the Territory. In consequence of the removal of the seat of Government, and the emigration of a large part of the American population, the place lost its relative importance as a field of missionary labor. In accordance with the views of his brethren, Mr. Willey transferred his residence to Happy

Valley, the southern portion of San Francisco. During the autumn, his labors were suspended for three months, in consequence of sickness. Since that time they have been prosecuted with much success. A house of worship has been erected, and a church and Sabbath school organized. Mr. Willey expects that before the close of the present year, the congregation will assume his entire support.

Rev. Isaac H. Brayton arrived in California in July, and took charge of the congregation gathered by Mr. Douglas at San José. A house of worship has since been erected which was dedicated in February last. In consequence of the depression of business and the removal of the seat of Government to Vallejo, the outward prosperity of the congregation has suffered a temporary check, and Mr. Brayton has drawn upon the treasury of the Society for a portion of his support. He expects to be sustained hereafter by the people to whom he ministers.

Rev. William W. Brier, whose departure for California was announced in the last Report, arrived at San Francisco August 8th, and in the following month commenced his labors at Marysville. This city is situated at the junction of the Yuba and Feather rivers, forty five miles north of Sacramento City; and, though but about one year old, contains 2,000 inhabitants. A church and Sabbath school have been organized, and measures are in progress for the erection of a house of worship. Large and attentive congregations listen to the preaching of the word, and already a very striking change has been effected in the moral aspect of the community. Mr. Brier now derives his entire support from his people.

Rev. James H. Warren, from Dubuque, Iowa, an alumnus of the Union Theological Seminary, N. Y., with Mrs. Warren, arrived in California in October. He has since been engaged in ministering to the 1st Congregational church in San Francisco in the absence of the Pastor, Rev. T. D. Hunt. He was expected, on the return of Mr. Hunt—which has already taken place—to turn his attention to Sonoma and Napa Valleys on the northern side of the Bay of San Francisco, where there are several growing settlements composed chiefly of American families.

The changes which the past year has wrought in the condition of Californian society, have been mostly favorable to missionary operations. The tide of population, hitherto borne as by a whirlwind

to the ravines of the Sierra, is now returning and spreading itself in natural channels over the country; and the various branches of industry are beginning to receive their appropriate attention and reward. Multitudes, finding in the rich mold of the valleys the treasures which the river beds of the mountains denied them, are gathering their families, establishing schools, and arranging all the elements of well ordered society. The friends of religion, thus brought into permanent relations to each other, are enabled to co-operate more and more in evangelical effort; and the missionaries are exerting no inconsiderable influence in determining the forms which these chaotic elements shall assume. But the laborers are few. In earnest tones they ask for men to occupy the destitute and inviting fields that are multiplying around them. The Committee will gladly respond to these appeals according to the means placed at their disposal. They regard the responsibility of the churches in reference to California, as one of no ordinary character. Overleaping the period of her minority, and starting in her career, Minerva-like, a full-grown State, she cannot wait to be supplied with the Gospel by tardy movements. The seed time is now; and rarely has the church of Christ scattered the seed of the kingdom on a soil promising so speedy and abundant harvests. Such various, yet active and forceful elements were, perhaps, never combined in any other community. Let them be assimilated and controlled by the power of christian institutions; let all this talent and energy and enterprise become tributary to the cause of Christ, and from that Golden Gate shall go forth influences which shall bless not only the nations that line that coast, but the thousand Islands of the Pacific, and the dark Continent beyond.

CONCLUSION.

In closing this record of the labors of another year, the Committee would erect their memorial of gratitude to God, who has crowned the year with his goodness. In the spared lives of the officers of the Society, and so many of its missionaries—in the continued interest manifested by the churches in its plans and objects—and in the plenteous effusions of the Spirit upon a large number of missionary fields, we recognize the tokens of divine favor which call for our grateful acknowledgment, and which are earnest of fu-

ture good. These impressions are deepened when we extend this review over the *quarter of a century* which has elapsed since this Society was organized. It has been a brief but eventful period. How great and manifold the changes it has wrought. How has the field of our operations widened, and our work increased. Seven new States, covering a vast territory then scarcely reached by the adventurous pioneer, have been added to our confederacy. Our frontier has retreated from the banks of the Ohio to the shores of the Pacific. Our population has increased from 11,000,000 to 23,000,000. In wealth, in power, in all the elements of national importance, our progress has been such as has no parallel in history; and the work appropriate to this Society has increased in like proportion. To diffuse the light and blessings of the Gospel over this expanding domain—to bring these multiplying millions of our population under the influence of christian institutions, and thus train them to be a generation for God's praise—this has been the work entrusted to our hands. That it has been performed to the full measure of the means afforded, is more perhaps than we ought to claim. Yet when we survey the wide fields where it has bestowed its culture and gathered its abundant harvests—when we reflect to what famishing multitudes in the forests and on the prairies of the West it has distributed the bread of life—when we call to mind the 3,000 feeble churches nurtured under its care, and the 107,000 members gathered into them—when we trace the fountains of holy influence it has opened, expanding in their course into streams which make glad the city of our God, we rejoice, yea, and we will rejoice, that with means so feeble he has achieved results so vast.

We enter upon another quarter of a century under cheering auspices, yet under accumulating responsibilities. Unless God shall blight this nation with his judgments, and thus arrest its career, its history for the next twenty five years

must be fraught with an interest pertaining to the progress of no other nation. The wars and revolutions which shall convulse the kingdoms of the old world will be matters of trivial moment, compared with the peaceful but majestic march of a free Christian empire over a vast continent. But commensurate with the progress of the country in extent and importance, is the responsibility of the church in regard to its evangelization. While in the older states she must "be watchful, and strengthen the things that remain, that are ready to die," she must also go forth "bearing precious seed," with the advancing tide of emigration as it rolls towards the setting sun. In the vast central valley, which is henceforth to hold the scepter of this continent, and on the shores of the Pacific, where a nation has been born in a day, a work is to be done for Christ—and done by the present generation—such as God has entrusted to no other people. To this work let us gird ourselves anew in the strength and with the spirit of our glorious Leader. Let the past tokens of his favor encourage us, his promises inspire us, his love constrain us to prosecute this enterprize with increasing ardor, and on a more extended scale. As we survey the present spiritual destitutions, and anticipate the future advancement and glory of our country, let the Prophet's spirit of mingled piety and patriotism impel us to adopt his noble purpose, "FOR ZION'S SAKE WILL I NOT HOLD MY PEACE, AND FOR JERUSALEM'S SAKE I WILL NOT REST, UNTIL THE RIGHTEOUSNESS THEREOF GO FORTH AS BRIGHTNESS, AND THE SALVATION THEREOF AS A LAMP THAT BURNETH."

In behalf of the Executive Committee,

MILTON BADGER,
CHARLES HALL,
DAVID B. COE,

Secretaries for Correspondence.

Missionary Correspondence.

IOWA.

From Rev. D. B. Nichols, Warren,
Iowa.

Time reminds me of the duty I owe to the Committee of the H. M. Society, to give to them an account of my labors in this field, for the third quarter of the current year. The third quarter of my missionary year was one of no ordinary interest. For a number of weeks there has been more than common attention to the preached word. About New Years', this attention seemed to be greatly deepened; some individuals were noticed at meeting who had for weeks, yea, for months, absented themselves from the worship of God on the Sabbath. In one of the neighborhoods where I have been accustomed to preach for the last two years, I noticed upon the Sabbath evening preceding the New Year, that quite a full house were in attendance. I had not advanced far with the religious services of the evening, before there were the most undeniable indications of the work of the Divine Spirit. The truth seemed to sink into the heart. Deep seriousness pervaded the congregation; now and then the emotion could be discerned by the deep drawn sigh, or the tearful countenance. The meeting closed; and I felt that the finger of Divine Providence clearly pointed to the propriety of making a special effort for the salvation of sinners in this neighborhood. I accordingly announced that I would preach upon the first evening of the New Year. Quite a number were in attendance. The seriousness seemed to increase. I called upon those who were anxious about their souls, to manifest it; there were six young people that answered to the call. I thought the indications sufficiently favorable to give another appointment upon the next Friday night. Upon this night, also, the interest seemed not in the least to subside. The number of inquirers increased. Brother G. came over this evening. We both thought the interest sufficient to justify preaching again on Sunday night.

On Saturday we left for our other appointment, four miles distant. Some feeling among the people of God. We had a refreshing time also upon the Sabbath, as we came around the table to com-

memorate the dying love of the Saviour. We had an addition of two by letter. Thus, you see, the Lord is remembering our feebleness. In the evening we returned again to the neighborhood before spoken of; a crowded house and deep seriousness were the visible tokens. We spent Monday in religious conversation and prayer, as we visited from house to house. We found that the impenitent had had their attention called to the subject of consecrating themselves to God. But a part of this community seemed to view our operations with a jealous eye. You may judge of this by a simple incident. Brother G. announced that we would visit in a certain part of the neighborhood, specifying at the same time the object of the visits; but for all this, some seemed to think that there was some unseen object that lay concealed under the declared one—that we were either going to make an effort to bring them over to the Congregational faith; or that we wished to collect some *money* of them. We had appointed a meeting for those who were anxious, but a few attended, because of the fear that they did not know our object.

We plainly saw that our way was effectively closed up here, to do them good, until this prejudice could be removed. We accordingly concluded to make our immediate efforts for the salvation of sinners in the neighborhood of our church. Our infant church has participated largely in the benefits flowing from this season of grace. The church seems to have taken a more elevated position before the world. The tone of their piety seems greatly improved. My prayer to God is, that it may be of a lasting character.

THE SOUTH WEST.

Prejudices—Distracted Meetings.

Descriptions of the nature of the following may be regarded as not in the best taste; but as they are *sad*—if not *sober*—realities, which the missionary has to encounter in certain sections, they who undertake to sustain him

by their sympathy and prayers, ought to know how it fares with him and his message, and what obstacles have to be overcome.

The mass of the people are made to believe that the Presbyterians think themselves above them, and hence they treat us much after the same manner as they do most of the modern improvements in agriculture and mechanics. They go to hear the "larned" preacher, and to see the new-fashioned plow, and the deep furrows which it makes; and then they return home, and partly from sloth, and partly from envy, cling the tighter to the old rickety plow, and to the see-saw, ham and spit preacher, feeling that improvements are for others. They seem glad enough to hear Presbyterian preaching, provided it costs them nothing; but when it comes to "jinia" the church, why, to-be-sure, that must take place at a "big meeting," where there is a great deal of shouting and "hallelujah singing a going on." And then to see the way they "got religion," as they call it! After a passionate appeal, (which is evidently intended to reach the weaker part of the congregation first,) about departed friends, and a vindication of shouting, the mourners are called for. And then the singing and shouting commences, and the mourners are brought in, and required to kneel down. In this, often painful position, they are sometimes kept for hours at a time, until wearied out, they sink down and stretch themselves upon the floor. This is considered a favorable symptom, and the news circulates throughout the country, that "they have got Mr. — and Mrs. —, and Miss — down." After a while, through suffocation and exhaustion, a profuse sweat breaks out upon them, and they are made to feel as they "never felt before." This, they conclude, is the "witness of the Spirit," and then, as it is expected, they relieve themselves from their procrumbent situation, by springing upon their feet, and hopping about, and clapping their hands, and screaming out with loud percussive emphasis, "Glory, glory, glory, hallelujah, I've got it, I've got it," &c., and then all say that such a one "has got religion," and then there is a great deal of religious laughing, and shaking of hands, &c., &c. It is painful to write of these things, much more to be compelled to witness and endure them. It became quite fashionable for the zealots at these meetings to see God and their departed friends in glory. Specifications, too painfully absurd and offensive to relate, might be given in abundance.

The error which sustains all this bodily excitement, is that there is a merit in it, and that God is made propitious thereby. We have many better informed people among us, and I still live in hope that there is a better day a coming.

Tranquil Triumph in Death.

Mrs. F. has died of consumption. When she had evidently gone some distance into the river of death, just at the time when, if death be an eternal sleep, we should have looked to see her sink into darkness and silence, suddenly she seemed to catch a glimpse of the gold-lit summits of the promised land. A heavenly radiance now rested upon her pale countenance, and in a *low, soft whisper* she said, "Glory, glory, glory!" After a little she repeated "glory," twice, and her spirit took its flight to that mansion prepared for it, in the house not made with hands, eternal in the heavens.

The spectators of this triumphant scene felt as if they had been privileged to behold a dying saint, while she was looking into the glories of the celestial city. It was as if one had been sent to them from the other world, and the impression made upon them was of a very solemn, and it is to be hoped, lasting character.

Thus have death and removals continued to thin our ranks as fast as they are recruited.

ILLINOIS.

From Rev. W. E. Holyoke, Farmington, Fulton Co.

Support Assumed.

The number of members uniting in the formation of this church, a year ago, was twenty three. We have since that time held four communion seasons, at every one of which some persons have united either by profession or letter; so that at the present time the church numbers forty five, besides one lately dismissed. We have a Sabbath school of about fifty scholars, and a library of something more than 400 volumes.

The Sons of Temperance had an order here until recently, but it is now abandoned, and there is no active temperance society now here, from the fact that all are temperance men, and do not feel the

need of it. I believe there is no ardent spirit sold in the town but at the druggists'.

I have now to announce that the church have lately assumed the entire support of their minister; so that, with many thanks to God and your society, I may relinquish my commission, and inform you we shall need no further aid.

Our new brick church edifice, 37 by 67 feet, is going steadily on, and we hope it will be completed early in the summer. The review of the year to the church is full of hope, and as an ex-member of our State Assembly said, "its prospects now, compared with what they were two years ago, are as noonday to midnight." And I cannot but hope myself, that the foundation for great future good has already been laid; and that the year '51 will not close without a harvest of souls.

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*From Rev. L. P. Esbjorn, Andover,
Henry Co.*

First year of the Mission to the Swedes.

The church to which Mr. E. ministers, have taken positions on the leading points of christian doctrine and church fellowship, which bring them into intimate sympathy and cooperation with their Congregational and Presbyterian brethren. The Spirit of the Lord appears already to bless their infant organization. We cannot but think great good has resulted from the lively interest for their welfare shown by the neighboring ministers and churches; and that a similar readiness to extend a fraternal and helping hand to groups of foreigners coming among us, would often win them to the adoption of better opinions and customs than might otherwise obtain among them.

When I now look back upon the past year, I rejoice in the Lord, whose grace has been with us. The aspects were not altogether encouraging a year ago, when I began to labor among a poor population of wandering emigrants, many of whom were compelled to go around to work for other people—a population, too, that were unacquainted with the language, customs, religious peculiarities, &c., of this country. But I trusted God would help his poor servant—and my face has not been ashamed. By the christian zeal and liberality of your Society, I have been enabled to preach the unsearchable riches of Christ,

instruct in the Sabbath school, &c. God has blessed his word by the power of his Holy Spirit, so that one after another have felt their sins, believed in Christ and taken his reproach upon themselves; although we have had to struggle with many hindrances.

At the last communion season here, we had five public professions, and at the former one, nine; and the whole number of communicants in our church is forty six. This summer several multitudes of our countrymen have arrived, and my home has from time to time been crowded by poor shelterless people, that often were sick, and in need of all kinds of help. Two weeks ago between fifty and sixty arrived, of whom I have now sixteen in my house, where a small school also is kept up by one of my sons. It is easy to understand what labor and toil such things will give, not only to me, but to my feeble wife, who very often feels entirely tired out by administering medicines, and numberless other services, in addition to her daily labors.

I have regularly preached here, and at Galesburg, and sometimes at Henderson, Berlin, Rock Island, and Moline, and in all places God has more or less blessed his word. A small church will soon be organized at Henderson, and branches of our Andover church are located in Berlin and Moline. We have not this year been blessed with what properly would be called a revival, but still the Spirit evidently has worked repentance and faith, and strengthened the believers to go on in the narrow way. Had not the Home Missionary Society helped us, this mass of immigrants, and their children, would have grown up in the dark ignorance of the natural heart. But now they have been more or less influenced by the power of the Gospel. I therefore give my most humble thanks to the Committee for the aid of the preceding year, and dare to beg them to help us a year more.

Every contributor to the Society must rejoice in the privilege of having had some share in the ministration of assistance to these strangers. We earnestly bespeak for all settlements of foreigners scattered through our country, and especially in the West, the kind attention of neighboring ministers and churches. Let pains be taken to inquire into their spiritual condition, and to procure for them suitable instruction in divine things. Several instances of great good resulting from such a course have come to our knowledge.

MICHIGAN.

The Desolation of Unholy Fires.

A missionary thus feelingly laments the irreparable injury done on his field by fanaticism and contention.

It is astonishing to mark the evils of injudicious conduct here, in those professing to preach the Gospel. Most of the present generation will, in all probability, perish forever, in consequence. They have been *imposed* upon, and they now impose upon themselves. The rubbish must be removed before we can build. How slow the process; how laborious the task! God must help, or multitudes must perish. Romanism, bad as it is, is not our chief danger in our new settlements. The fires of fanaticism and sectarianism, that burn over those parts of the country where there is nothing to hinder, is more destructive to religious principle, and more corrupting to society than can be conceived without personal observation. Oh, if the ministers and churches of our land, who sustain your Society, could see what I have seen, and feel what I have felt, they would thrust their missionaries and their money upon the advancing wave of population as it foams towards the setting sun. A few years' delay, and how many must perish; what mountains of difficulty must be removed or overcome. The mass of the community in this county can be won by no kindness, induced by no courtesy, and awakened by no considerations to attend on the means of grace. They are not gospel-hardened, but worse; they have, multitudes of them, received and rejected another gospel, which is not the Gospel, and stupidity, presumption, and fanaticism now characterize their conduct. They have no Sabbath in their year, and no fear of God before their eyes. In these circumstances our hope is principally with the young, and these it is most difficult to reach, in by far the greatest number of cases.

Evils of waiting too long.

These societies are now sensible of what was their principal mistake. It was waiting to be stronger when they were actually growing weaker every year of delay. Now the very materials with which they might have built, are corrupted and destroyed, and still they are in the way of other materials, and can be

displaced or assimilated only by the most laborious process, and the greatest prudence. Nor is this all. They exert a depressing and discouraging influence over too many who profess to be Christians. These difficulties might be avoided were the children of light as wise in their arrangements as the men of this world. There is only one redeeming consideration, and that is—the perfect illustration that is given of the power of truth, and the value of *permanent* religious influences. This has been a mighty encouragement to me, while it has increased a hundredfold my attachment to those principles and institutions that the American Home Missionary Society is laboring to establish.

From Rev. E. P. Marvin, Coldwater,
Branch Co.

The Church edified.

Here is another grateful evidence of good accomplished, which we hand over to our patrons as a reward of their patient continuance in giving and praying for the upbuilding of the waste places of Zion.

During the two years in which I have received your indispensable aid, this church has been very greatly built up of the Lord. Seventy two have been added to what was before a feeble church. The congregation has been doubled, and I have every reason to believe the advancement has been of a *permanent* and *healthful* character, and consequently only the beginning of growth in grace, in numbers and prosperity.

Resolved to go alone.

The Society held its annual meeting last evening, and seemed greatly encouraged, and fully resolved, by the grace of God, not only to support the means of grace without further aid, but also to contribute liberally to the support of your beloved society in future years.

In taking leave of your society, we feel that we must not only throw aside our leading strings, but also go forward and manifest our sincere gratitude and love to you, by our contributions, and repay you by aiding you to render to other feeble churches that aid which has so greatly blest and built us up.

My society are kind to me, prompt in my support, and give good proof of being in deed and in truth a church of the Lord Jesus.

May the Lord prosper you and the churches and ministers under your patronage, so that, in the blessed day com-

ing, millions of sanctified eyes shall rise up, clothed in white, with the harps of God in their hands, to call you and your patrons blessed. O! that will be a glorious day, when we all meet to renew and perfect our acquaintance, and to recount our toils.

Miscellaneous.

Papal Countries in America—Why are they shunned by European Immigrants?

President Herrera, on retiring from his office, as the Chief Magistrate of Mexico, issued a farewell message, in which he spoke of the vast undeveloped resources of that country, and dwelt on the desirableness of immigrations from Europe, to enrich the nation by bringing them forth. He desires to see the tide of emigration turned from the United States to Mexico. Vain wish. And why so? The undeveloped resources of Mexico are as great as he would represent. Her mines, and her tropical climate and fruits, one would think, might draw thither the tide which flows in upon us.

But there is a grand repugnance there. There is no freedom secured for conscience or persons by Mexican institutions. Mind is stagnant, industry has no spring, commerce has no encouragement, life has no security, and little value. And all this springs from a single cause—the ROMISH RELIGION. In Mexico, Romanism exists in its purity—that is, without a limit to its corruptions. Without let or hindrance, it has done just what it has desired to do. It has made just such a people as it would make anywhere else where it should work without restraints. And what is true of Mexico, is true of the whole of Spanish America. The sun never shone on better land than those Spanish colonies have overrun. They have been delivered from European despotism, and have acquired the name of republics. And they are in fact, as much republics as they can be, under the dark dominion of a Romish priesthood. Yet they are the last places to which European emigrants would go.

It is a remarkable fact, that even the Romish emigrants, prefer a Protestant country. In avoiding those delightful gardens under tropical suns, where the very perfection of Romanism exists, they

show that they are unwilling to eat the fruit of their own ways, and to be filled with their own devices. In other words, Romanism so curses the ground—sends such a blight and desolation over it, that the throngs of men fleeing from the desolations which it has made in the land of their birth, are very sure to avoid the other lands which it is desolating, and seek a home where the genius of Protestantism—where the great antagonist to this curse of nations is at work.

Here is a fact, that one would think might open the eyes of even the Romanists themselves. One would think that they must be convinced, that a religion that profits no one but its priests, and carries a blight to the main secular interests of men, cannot be from God—cannot be that religion which its authors declared to have the promise of the life that now is, and that which is to come—cannot tend to elevate men to heaven unless it be needful to make a purgatory of this earth, in which to qualify men for heaven by tortures and consuming fire. If Romanism could everywhere have its way, and without hindrance curse the human race in every form that it could, its dream of a purgatory under ground would be realized above ground.—*Puritan Rec.*

Characteristic of an Earnest Ministry.

"One thing I do."—Phil. 3:13.

The minister for the times is a *single minded* man. He has settled the matter fully and for ever, that oneness of pursuit is indispensable to distinguished success in any important enterprise. Salvation is his one sublime purpose, as it was the purpose of his great Master. Here is the goal toward which all his energies tend. He takes no step, touches no book, holds

no conversation, writes no line, indulges no recreation inconsistent with this all controlling point. A hundred things which many good men and many ministers allow in themselves, this minister cuts off entirely. His meditations are upon the things of his ministry. He gives himself wholly to them, and continues in them.—He determines not to know anything among the people save Jesus Christ, and him crucified. His eye looks right on, and his eyelids straight before him. Each book, essay, conversation, anecdote; each providence, prosperous or adverse; all heaven, earth and hell, are laid under contribution for the effecting of his object.—He is a man of one work—comprehensively of one book, one thought, one wish. True, he has various accomplishments, and acts amid varied scenes and in varied capacities; still his mind wavers not—the “mark” is before him, and fills his eye, while he presses toward it evermore.

Christ came into the world to save sinners. Paul made every innocent compliance, that he might by all means, save some. Mills determined that he would savingly influence the world. Martyn ran after the glory of God in the salvation of sinners. Wesley girded himself for a universal revival of religion. This, exactly this, is the genius of the minister for the times. Perhaps never were there greater allurements presented to the minds of ministers, to tempt them to a division of affection and pursuit. Abun-

dant libraries, attractive lectures, literary and theological discussions, ingenious theories, fascinating circles, honorable appointments, flattering commendations—these, and the like, combined with native downward tendencies, are far too prone to cloud the spiritual vision, and induce the minister to forget the one great purpose of his mission. There is wanting now a race of ministers of singleness of soul, of one indomitable purpose, living and running for salvation only; in whose minds all else, whether in the literary, social or physical world, is as the dust of the balance. *This is the greatest want of the world.* Greater talents are not needed. Learning, there is an abundance of it. Theologians, writers, scholars, are not lacking. A *concentration* is demanded, of energies already in the ministry, to the one great pursuit—the salvation of the race.

Man of God, what now! A sinner is about to perish forever. Christ has found a ransom. He commissions you to publish it to that sinner, that he may be saved. Shall anything hinder? Shall aught else come into mind!—*Genesee Evang.*

A PASTOR SHOULD POSSESS

A father's tenderness—a shepherd's care;
A leader's courage, which the cross can bear;
A ruler's awe, a watchman's careful eye;
A pilot's skill—the helm in storms to ply;
A prophet's inspiration from above;
A teacher's knowledge, and a Saviour's love.

Appointments by the Executive Committee of the A. H. M. S., during the month of April, 1851.

Re-appointed.

Rev. O. Littlefield, Garnaville, Iowa.
Rev. A. B. Dilley, Bentonport, Iowa.
Rev. H. H. Hayes, New Providence, &c., Mo.
Rev. T. Morgan, Gentryville, Mo.
Rev. Dana Lamb, Alto and Springvale, Wis.
Rev. David Jones, Ridgeway, Wis.
Rev. M. Montague, Fort Atkinson and Jefferson, Wis.
Rev. David Pinkerton, Somers, Wis.
Rev. James B. Wilson, Virginia Ch., Ill.
Rev. N. P. Coltrin, Chandlersville and Virginia, Ill.
Rev. J. H. Henry, Laharpe, Ill.
Rev. J. A. Hawley, Augusta, Ill.
Rev. John Ballard, Perry and New Maysville, Ill.
Rev. J. G. Rankin, Carrollton, Ill.
Rev. R. Hawley, Putnamville, Bowling Green, &c., Ind.
Rev. A. Loosa, Winchester and Pleasant Ridge, Ind.
Rev. S. Hardy, Vermontville, Mich.
Rev. C. M. Morehouse, Allegan, Mich.
Rev. Reuben Reynolds, Talmadge, Mich.
Rev. D. L. Eaton, Farmer's Creek and Campbell's Corners, Mich.

Rev. T. Waterbury, Fentonville, Mich.
Rev. S. Hemenway, Boston, Bowens and Keese, Mich.
Rev. I. Barker, Plainfield, Cortland and vic., Mich.
Rev. J. G. Brice, Destitutions in S. W. Ohio.
Rev. E. R. Johnston, do.
Rev. S. L. Merrell, Sangerfield, N. Y.
Rev. Chas. Chapman, Meredith, N. Y.
Rev. A. E. Everest, Colored Chs., Brooklyn, N. Y.
Rev. G. S. Northop, 2d Ch., Evans, N. Y.

Not in Commission last year.

Rev. Ozro French, to go to Iowa.
Rev. Isaac B. Ricketts, Upper Gasconade, Mo.
Rev. C. C. Mason, Exeter, &c., Wis.
Rev. E. B. Coleman, Newbury, Ill.
Rev. Ira Smith, bounds of Ottawa Presby., Ill.
Rev. R. C. Bristol, Vermillion, Ill.
Rev. J. B. Jewell, Shiawassee, Mich.
Rev. Thomas Jones, Cassapolis, Mich.
Rev. Henry Shedd, Delhi, O.
Rev. Alfred White, Jamesville, N. Y.
Rev. R. G. E. Humphrey, Cairo, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the following sums, as reported by Auxiliaries, or received into the Treasury during the month of April, 1851.

MAINE—			
Maine Missionary Society,	*11,947	23	
South Paris, Seth Morse, for Missions at the West,		15	00
NEW HAMPSHIRE—			
New Hampshire Missionary Society,	*4,338	53	
Antrim, Sabbath School, by Rev. B. P. Stone,		6	00
Bath, Rev. Mr. Boutelle's Soc.,		20	00
Pittsfield, Mrs. Ann C. Berry, by Rev. B. P. Stone,		5	00
Salmon Falls, Cong. Ch. and Soc., to const. Charles T. Stewart a L. M.,		30	00
VERMONT—			
Vermont Dom. Missionary Society,	*6,155	45	
Wallingford, Cong. Soc., by I. B. Mitchell,		32	00
MASSACHUSETTS—			
Massachusetts Home Miss. Soc.,	*7,421	75	
Homo Missionary Society, by B. Perkins, Treasurer,		3,000	00
Boston, in part of legacy of Miss Mary Aldrich, by G. D. Dutton,		50	00
East Hampton, Young Men's H. M. S., by H. C. Knight,		175	00
Fall River, First Cong. Ch. and Soc., by Rev. E. J. Belyea,		21	00
Hampshire, Miss. Soc., by E. Williams, Treas.,		13	50
Cummingtown West,		56	38
Hatfield, \$22 38; Lad. Sew. Soc., \$34,			
Northampton, Fem. Relief Soc., \$5;			
First Ch., S. Stoddard, \$10,		15	00
South Hadley, First Cong. Ch. and Soc.,		5	00
West Hampton, Gent.,		68	40
Williamsburgh, First Parish,		59	00
North Brookfield, Ladies' Sew. Soc., to const. Mrs. Ruth B. Lowe a L. M., by Miss A. F. Snell,		30	00
RHODE ISLAND—			
Rhode Island Home Miss. Soc.,	*1,625	00	
CONNECTICUT—			
Connecticut Miss. Soc.,	*4,518	08	
Bethlem. Mary Stilson, to const. Harvey S. Linsley, of North Branford, a L. M.,		30	00
Bridgeport, First Cong. Ch., Ladies, by E. S. W. Jones,		3	00
Chester, Rev. A. S. Cheesebrough,		0	50
Easton, Caroline E. Jennings,		0	50
Greenfield, Cong. Ch. and Soc., by Rev. T. B. Sturges, Coll., \$22 10; Sab. sch., \$2 90; H. Ogden, \$5, to const. Ezekiah Ogden a L. M.; Miss Angeline Ogden, L. M., \$30; Sally Ogden, L. M., \$30; others, \$3,		93	00
Greenwich, a Friend,		50	00
Kent, L. C. Fuller,		10	00
Middletown, North Cong. Ch. and Soc., by E. Davies,		84	10
Naugatuc, Cong. Ch. and Soc., by Rev. C. S. Sherman,		80	00
New Hartford, Mrs. Eleanor Griggs, by S. J. Bates,		2	00
New Haven, West Cons., by A. Townsend, jun., Treas.,		50	50
Birmingham,		54	00
Derby, First Soc.,			
Hamden Plains, to const. Lyman Ford a L. M.,		30	00
Milford, First Soc.,		170	89
New Haven, Dr. Bacon's Ch., by John Ritter,		10	00
Mrs. Abby Salisbury, \$150; Rev. E. E. Atwater, \$10,		160	00
New London, First Cong. Ch., Ladies' Sew. Soc., by E. Learned,		20	00
Norwich, First Soc. Ladies, Mrs. Fanny Raymond, L. M., \$30; others, to const.			
Mrs. James Stedman and Mrs. Samuel Case, Life Members, \$60 36, by Miss L. M. Huntington,		90	36
Somers, Cong. Ch. and Soc., by Rev. J. Vall,		74	61
Stonington, Legacy of John D. Palmer, by N. Smith and J. D. Noyes, Ex'rs., Fem. Aux., to const. Miss Lucretia Cheesebrough a L. M., by Miss L. A. Sheffield,		30	00
Torrington, Cong. Ch. and Soc., by Rev. W. H. Moore, to const. Truman Curtis a L. M.,		43	00
Woodstock, Ladies' H. M. Assoc., to const. Mrs. Edward S. Perry a L. M., by Miss Frances M. Lyman,		30	00
A Friend,		10	00
NEW YORK—			
Central Agency, Utica,	*3,505	56	
Western Agency, Geneva,	*5,887	59	
Rochester Presbytery,	*322	50	
Albany, Fourth Presb. Ch., a Friend,		5	00
Barre Center, Coll., \$20; Rev. J. Hovey, \$5,		25	00
Bedford, L. I., Cong. Ch., Mon. Con. Coll., by D. O. Kalkins,		3	76
Brooklyn:			
Bridge St. Cong. Ch., Mon. Con. Coll., First Presb. Ch., Coll., \$144; Mon. Con. Coll., \$21 30, by R. J. Thorne,		165	30
Second Presb. Ch., by B. W. Delamater, Treas., H. K. Corning, \$100; Jasper Corning, \$100; John H. Prentice, \$50; Lucius Hopkins, \$50; R. R. Field, \$50; others, \$105,		455	00
South Presb. Ch., Mon. Con. Coll., by W. R. Dwight, \$50 33; J. A. Davenport, \$100; F. D. Wheeler, \$5,		155	33
D. M., in full, to Jan. 1, 1851,		50	00
Chazy, Mrs. Ann Hubbell,		10	00
Denton, Presb. Ch., Coll., \$35 47; Mon. Con. Coll., \$7, of which \$30 is to const. Moses Sawyer a L. M., by Rev. O. M. Johnson,		42	47
Durham, Rev. Seth Williston, dec'd., by Rev. T. Williston,		13	75
Elba, Cong. Ch., by Rev. G. S. Corwin, to const. Wm. Maltby and James Adams, Life Members,		60	00
Franklin, First Cong. Ch. and Soc., by A. Douglass,		20	00
First Orthodox Cong. Ch., by Mr. Reynolds,		12	00
Grafton, Miss L. M. Aikin,		10	00
Greenport, L. I., Presb. Ch., by W. Havens,		25	00
Greenville, Presb. Ch., \$23 75; Juvenile Miss. Soc., \$7,		30	75
Harlem, N. Y., Presb. Ch., by E. Ketcham,		60	00
Harpersfield, Mrs. Lydia Hotchkiss, by Rev. O. French,		4	00
Meredith, Cong. Ch., \$16 17; Rev. C. Chapman, \$8 83,		25	00
Moreau, Cong. Ch., by Rev. C. W. Treadwell,		35	00
New York, viz.:			
J. C. Whitmore, \$50; Cash, \$200; M. Merrill, \$6; a Lady, \$5; J. C., \$10; C. S. W., \$10,		281	00
Carmine St. Ch., Sab. Sch. H. M. S. Assoc., by A. Boynton,		149	30
Church of the Partisans, Mon. Con. Coll., by O. E. Wood,		35	45
Central Presb. Ch., George Carpenter,		50	00
Mercer St. Ch., Anson G. Phelps, jun.,		150	00
Union Theological Seminary, Society of Inquiry, by E. M. Richardson,		8	43
Orient, L. I., Cong. Ch. Mon. Con. Coll., of which \$30 is to const. Rev. Henry Clark a L. M., by T. N. Brown,		50	00
Peru, Cong. Ch., by Rev. A. D. Barber,		20	00
Pittstown, Presb. Ch., by Rev. P. Barbour,		25	00

* The sums marked thus * have been expended by the respective Auxiliaries and Agencies within their limits during the year.

Newark, O., Mon. Con. Coll., \$4 50; Ladies' Assoc., \$143 25,	147 75
New Richmond, O.,	10 00
Paddy's Run,	44 79
Piqua, O.,	10 00
Pittsburgh, Ind.,	9 25
Pleasant Hill, O., Seb. sch.,	20 00
Pomeroy, O.,	21 20
Portsmouth, O.,	1 00
Putnam, O.,	\$69 15
Ripley, O.,	41 00
Rushville, O.,	7 00
Sand Creek, Ind.,	14 15
Sardinia, O.,	15 95
Shelbyville, Ind.,	100 00
Sinking Spring, O., Ladies' Assoc.,	15 00
South Fork, O.,	12 00
Vevay, Ind.,	10 40
Vine st., Cong. Ch.,	11 00
Collected by Rev. Wm. Bacon,	43 00
Mrs. Vandeman, to const. her son & L. M.,	30 00
H. W. Manwaring,	5 00
A Horse, \$30; do, \$60,	90 00
	\$2,084 51

Receipts of the Western Reserve Agency at Hudson, O., from Jan. 1, to April 1, 1851. Rev. MYRON TRACY, Secretary.

Ashtabula, Coll., \$42 70; Mrs. H. E. Parsons, \$5; J. H. Parsons, \$0 50,	48 20
Bazetta,	3 00
Birmingham, bal. of Coll.,	2 00
Bloom,	2 00
Bloomfield,	2 50
Brunswick,	25 00
Burton, Mrs. E. M. Witter, L. M., \$30; Coll., \$18 43,	48 43
Chagrin Falls, Mrs. B.,	25
Cleveland, in part of legacy of P. M. Weddell, (previously received, \$561 65.)	200 00
East Cleveland,	4 00
Eaton,	5 75
Grafton,	19 25
Greenfield,	7 00
Gustavus, Coll., in part,	9 99
Hartford, Rev. Mr. Ferris's Cong.,	11 37
Hudson, Mrs. S.,	1 00
Jefferson, Mrs. Parsons,	3 00
Johnston, First Cong. Ch., in part, to const. Rev. O. S. Eells a L. M., \$12; G. H. Webb, \$0 07,	13 07
Kinsman,	53 72
Mecca, B. Bowman,	1 00
Melmora,	5 00
Newton Falls,	27 00
Ohio City,	17 43
Orwell, D. R., \$5; Coll., \$9 29,	14 29
Ravenna,	37 27
Republic,	3 00
Ripley, First Presb. Ch., by Rev. A. K. Barr,	5 50
Rome, D. Walkley, L. M., in part,	10 00
Solon, Rev. J. Seward,	5 00
Vermillion,	7 50
Vienna, Coll., in part, \$13; Rev. K. Betts and family, \$2 16,	15 16
Willoughby, Mrs. E. Olmsted, \$5; Coll., \$14 28,	19 28
Youngtown,	37 00
Avails of property donated by H. Oviatt and others,	228 17
Home Missionary,	3 50
	\$693 63

REV. CALVIN CLARK acknowledges the receipt of the following sums in Michigan:

Concord, Presb. Ch.,	10 14
Detroit, do.,	123 55
Eckford, do.,	13 37
Lansing, do.,	21 13
Litchfield, Cong. Ch.,	8 02
Tecumseh, Presb. Ch.,	30 00
Windsor, Miss Skinner,	50
	\$305 71

Rev. Wm. Knorr acknowledges the receipt of the following sums in Illinois:

Bearytown, Cong. Ch.,	71 63
Carrollton, Presb. Ch.,	11 35
Chandlerville, Cong. Ch.,	9 60
Quincy, Center Cong. Ch.,	10 00
Waverly, Cong. Ch.,	32 00
	\$135 38

The Treasurer of the Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of March, 1851. BENJAMIN PERKINS, Treasurer.

Abington, in part of legacy of Deac. Edward Cobb,	100 00
Belchertown, Cong. Ch. and Soc., to const. Rev. Samuel Wolcott a L. D., and Mrs. Hannah A. Wolcott a L. M.,	165 00
Bridgewater, First Trin. Cong. Ch. and Soc.,	20 08
Boston, viz.:	
Central Ch. and Soc., of which \$200 is appropriated to the Edwards Church, Park St. Society,	732 05
Pine St. Ch. and Soc.,	733 20
A Friend,	152 50
Charlton, Miss Abby Fitts,	1 12
Cohasset Second Society, \$15; Rev. F. Acker, \$5,	5 00
Danbury, Conn., D. S. Raymond,	20 00
Dunstable, Rev. D. Adams' Soc., to const. him a L. M.,	9 00
Fitchburgh, Ladies' Sew. Circle, to const. Mrs. Lydia Farwell, Mrs. Elizabeth Andrews, Mrs. Sarah Sawtell, Miss Martha Holt, and Miss Nancy Holden, Life Members,	30 84
Franklin Co. H. M. S., C. Root, Treas.:	153 00
Heath, Trustees of Esther White's estate,	15 00
Montague, Ladies, \$20 77; Gent., \$30 92;	
Mon. Con. Coll., \$32 83,	84 57
Northfield, Trin. Soc.,	7 76
Shelburn, Gent., \$34 41; Ladies, \$40 24,	74 65
Marlboro, Charles Goodale, dec., to const. Deac. David Goodale and Mrs. M. W. Goodale Life Members,	60 00
Milford, Rev. Mr. Pond's Soc., bal. of Coll., \$5 50; Fem. Benev. Soc., \$5; Miss H. Rice, \$1; Mrs. N. Rawson, \$0 50; Mrs. Thayer and daughter, \$2 25; P. Rockwood, \$1; Mrs. Rockwood, \$0 75,	16 00
Natick, Cong. Ch. and Soc.,	40 50
North Brookfield, Cong. Soc.,	62 50
North Mendon, Evan. Ch. and Soc.,	4 75
North Woburn, T. B. Cooledge,	3 00
Plympton, Deac. C. Bumpas,	50
Provincetown, Cong. Ch. and Soc.,	15 53
Sandwich, Rev. Mr. Pease's Soc.,	10 00
Scituate, Trin. Cong. Soc.,	23 06
Southbridge, Cong. Ch. and Soc.,	100 00
South Hadley, West Dist. Bew. Soc., in full, to const. Mrs. Eunice S. White a L. M.,	10 00
South Woburn, Winthrop Ch. Mon. Con. Coll.,	26 81
Templeton, Ladies' Char. Read. Soc.,	13 00
Warren, Cong. Soc. Coll., \$143; Mon. Con. Coll., \$10; Ladies' Benev. Soc., \$30, to const. C. Jennings, Russell F. Gleason, D. Rogers, A. B. Bliss, A. Bliss, and Mrs. Betsey Cutler, Life Members,	183 00
Wayland, Mrs. M. A. T. Bigelow, to const. Miss C. Adams a L. M.,	30 00
West Cambridge, Orthodox Cong. Ch. and Soc., to const. Mrs. Abby H. Horton and Mrs. Anna Bradshaw Life Members,	165 90
West Newton, Juvenile Miss Soc.,	8 93
Woburn, First Ch. Mon. Con. Coll.,	26 00
A Friend,	10 00
	\$3,106 45

THE HOME MISSIONARY.

Go, PREACH the GOSPEL. *Mark* xvi. 15.

How shall they preach except they be SENT? *Rom.* x. 15.

Vol. XXIV.

JULY, 1851.

No. 3.

The New Census.

ALTHOUGH the returns of the late Census are not yet revised and prepared for final publication, and the tables which have recently appeared differ slightly from each other, yet for all practical purposes we have the leading results sufficiently exact. No future corrections can be expected to affect the deductions made from them.

Two years ago (May, 1849,) we published some speculations concerning the results of this census, predicated on the supposition that the ratio of increase from 1840 to 1850 would be only 32.67 per cent.—the same as between 1830 and 1840. But instead of this, the actual ratio for the last ten years has been 36.8; so that instead of the estimated population of twenty two and a quarter millions, we have 23,347,884. We now propose to derive from the *actual* census some conclusions under the following heads, similar to those which were previously drawn from the *estimated* population.

1. Comparative Increase of the East and the West.

	1840.	1850.	Increase.
Atlantic States,	10,641,882	13,289,984	2,648,100
States West of the East line of Ohio, } Ky., Ten., and Al., }	6,376,972	9,752,326	}
Add for Pacific States,		305,574	
		10,057,902	3,680,930

From this it appears, that while the increase of population has been, in the East, at the rate of 19.7 per cent. in ten years, the rate has been in the West, 52.7 per cent.; and if we include the present population of the Pacific States and New-Mexico, the rate of increase in the West is 57.7 per cent. in the last ten years. If we include one third of Pennsylvania and Virginia as belonging to the Great Western Valley, the population of the East becomes 11,135,731; while that of the West is 11,212,154, i. e. the latter has a majority of 76,000 souls.

2. Distribution of Political Power.

By act of Congress, passed May 23d, 1850, it is ordained that the number of representatives in Congress shall hereafter be fixed at 233. The ratio of representation, then, is obtained by dividing the "aggregate of representative population" (viz. : free persons except Indians not taxed, and three fifths of all other per-

sons,) by the number 233 ; and the quotient of such division is the ratio—i.e. is the number of people entitled to one representative. In applying this ratio to the several States, there must of course be a loss of several members by means of fractions ; and this loss is to be made up by assigning members to those States having the largest fractions. The “representative population,” according to the new census, is 21,832,521. Fifteen members are representatives of fractions, and will be distributed, probably, as follows ; viz., one each to Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, Delaware, Maryland, Georgia, Florida, Alabama, Tennessee, Kentucky, Indiana, Missouri, Texas. The East and the West will then compare as follows :

The Atlantic States will send	134
Deduct representatives of Western Virginia and Pennsylvania, . . .	13
	<hr/>
Total from the East,	121
The Western States will send	99
Add representatives of Western Virginia and Pennsylvania, . . .	13
	<hr/>
	112
Besides these, there are the delegates from Minnesota, Utah, New Mexico and Oregon, who have no right to vote,	4
	<hr/>
	116

So nearly balanced is the representative influence of these two great sections of our country.

What follows from these facts.

The bearing of such facts as the foregoing, has frequently been pointed out, while yet the facts themselves lay in the uncertain future. But now, *they have arrived*—they are existing history. The day has come, when the numerical and political control of the country is no longer, unquestioned, in the hands of that portion of the people who live amid well rooted and flourishing institutions, surrounded by churches, and pastors and all the ripe and healthful organizations of settled society, such as schools, colleges and the prompt and efficient administration of law. The sceptre is passing away into the hands of a people strong in their impulses, conscious of their rapidly growing strength, and ambitious of using it ; they are a people, too, comparatively undirected and unrestrained by the influence of institutions of religion and education. With them, the noisy sectarian and the radical demagogue have equal chance for a hearing and an influence with those who represent the learning and experience of ages. Into such hands are about to be entrusted the control of our national destiny and influence. Do not such considerations reveal an occasion for a measure of devotedness that the American churches have never exercised ?

error of the past.

The truth is, the christian community have never yet apprehended the greatness of the work committed to them, nor the urgent necessity for its early accomplishment. Many have indeed believed it to be great, but have not conceived of its *immensity* ; they have felt that something should be done without delay, but they have not apprehended that the *immediateness* of this work was its most prominent and essential feature. And thus, while our christian people have annually congratulated each other on the little progress that has been made ; and have gone on extending their own enterprises and multiplying their luxuries and enjoyments, the

swelling surges of population have rolled on higher and farther upon the land, and broken over the mountain crest which flanked the western coast; and now pour over the vales of Oregon and California. How shall we overtake and fix in obedient subjugation to religion and law these on-rolling nations? We are already too late to do all that is needful; we should have been ten times more active in years gone by. But

What shall we do now—what can we do?

This question we desire to press upon the reader. We do not believe there is or can be any other question of equal moment before the American people. It is a question for every private Christian—since each man's zeal or apathy will have a share in the answer; it is a question for every pastor, whose teachings form the opinions and guide the efforts of his people; it is a question for every candidate for the ministry, and for instructors of youth; for all who can speak, or labor, or give, or pray. In our inmost souls we believe, that the interests at stake are so immense, and the evils to be apprehended from the comparatively slow progress of the Gospel are so great and imminent, that all christian and philanthropic men ought at once to concentrate their anxieties on this great subject; that not only should no convocation of clergymen or laymen for any philanthropic purpose be allowed to separate without doing something to deepen the general sense of its vastness, and help forward its accomplishment, but that meetings for specific consultation and action should be held, and the claims of our country and the methods of saving it should be carried home to every church and every christian closet. O that, for once, denominational jealousies and personal ends might be sunk in the absorbing enterprise of bringing the whole land under the dominion of the Gospel! Could such a result be achieved, it might safely be left to the piety and good sense of a regenerated nation to work out the problems of the best form of church organization, and for conducting christian institutions in the most effective manner! And does not He who died for the world, and who bade his Church to disciple it, require of such a people as ours—so situated, endowed and blessed—to do something far transcending what we have yet done, or are at present proposing to do?

Home Missions in the State of New York.

WESTERN AGENCY.

EARLY in the operations of the American Home Missionary Society, was the adoption of the plan of assigning specific districts of the missionary field to the oversight of Boards residing upon them, with advisory powers as to the measures to be pursued for bringing them to the speedy enjoyment of the preaching of the Gospel. Of these, the "Western Agency" was the first organized. It was the direct successor to the field and the work of the "Geneva Agency," and covers all that part of the State lying west of the eastern line of the counties of Oswego, Onondaga,

Courtland, and Broome. The office of the Agency and the residence of its Secretary are at Geneva. The "TWENTY FIFTH REPORT" of this Agency has just been received, and the following copious extracts are submitted for the gratification of all the friends of Home Missions, and especially of such as remember what Western New York was, in respect to Gospel institutions, a quarter of a century since.

After stating the results of the operations of the Agency during the year ending March 1st, 1851—and which are given in our last number, p. 38—Rev. J. A. MURRAY, the Secretary, gives the following recapitulation:

"It is now 60 years since Western New York began to be settled. Most of the early settlers were from New England; and, as a body, were enterprising and intelligent. It was some years after the settlement commenced, before any Presbyterian or Congregational minister resided in this section of the state.

In 1790, the number of families was 201, and the number of inhabitants 1,047. Near this time, a Congregational church was organized at Canandaigua, of members from neighboring townships. They met *once*, when a minister happened to be in this part of the state, and attended on the celebration of the Lord's Supper. This is thought to be the first instance of the celebration of the Lord's Supper in Western New York.

In 1792, from Syracuse to Cayuga, on the main traveled road, there were but 3 houses; and no house from Cayuga Lake to Seneca Lake. From Geneva to Canandaigua, there were on the road but 2 families. There were occasional settlements from Canandaigua to the Genesee River; but from this River to the Niagara, 90 miles, there was not a house nor a white man to be found. "The Indians, about 6,000 in number, were settled in all the reservations made by the State; and were to be met, at every settlement, in quest of rum." The largest settlement at this date, was the one founded by JEMIMA WILKINSON, and which contained 80 families.

In 1800 the population was 39,756, and in 1810 it was 129,969.

About 1820, when its population was 317,800, efforts were made with new vigor to supply the destitute with a stated ministry. It had been demonstrated that to carry forward the work of Home Missions, with economy and advantage, funds should be applied toward the permanent support of missionaries, who were sustained, in part, by the people whom they served. It was seen that the whole amount raised by the people on this plan, really added so much to carry forward the work of Home Missions. It gave an impulse to the work, and was followed with blessed and permanent results.

The GENEVA AGENCY was appointed by the Executive Committee of the United Domestic Missionary Society, in 1822. Its total receipts from 1822 to 1826, a period of 4 years, were less than \$2,000. During this period it had from 4 to 9 missionaries preaching in 6 to 13 different churches. The whole number of different ministers was 17, and of congregations aided, was 21.—It performed

a good work.—In one year there were 4 houses for worship erected, and money subscribed for a fifth. Three revivals were reported, that added 50 communicants to the churches. In another year, and in a place where there was no church, one was organized with 25 members, and soon after it had increased to 57.

Of the 21 churches aided, the following 14 now sustain the Gospel without aid, viz.: Fredonia, Holly, 1st Ch. Painted Post, Parma, China, Cato, Alden, Fayette, Springville, Pembroke, Clarence, Sheridan, (formerly Pomfret,) Bethany, Jamestown.

From 1822 to 1826, the United Domestic Missionary Society, including the missionaries of the Geneva Agency, had from 11 to 31 missionaries on this field, laboring in 14 to 33 churches. The whole number of its missionaries was 46, and of different congregations aided, was 52. Of the churches aided, in addition to the 14 above mentioned, the following 22 now sustain the Gospel without missionary aid, viz.:—Elmira, 1st Pres. Church, Lockport, Moravia, Alexander, York, Candor, Sodus, Mendon, Attica, Orangeville, Clyde, Lewiston, Ogdenville, Westfield, Shelby, Bergen, Mount Morris, Gainesville, Nunda, Royalton, Moscow and Newark.

In 1826, when this society was changed to the American Home Missionary Society, the Geneva Agency was reorganized under the name of the WESTERN AGENCY. It was composed first of 8 members, "of whom the greater part remain unto the present, but some are fallen asleep."

Success of these efforts.

The Agency, during its 25 years' existence, has aided 336 different churches, and employed 416 different ministers. It has issued 1382 commissions, and thus secured, to churches in Western New York, 1349 years of missionary labor. During the first years of its organization, it aided nearly half the Presbyterian and Congregational ministers and churches in this part of the state. In 1828, when there were but 134 Presbyterian and Congregational pastors or stated supplies, and but 203 churches, 59 of the ministers and 71 of the churches were aided. And as church after church has been organized, they have looked to the fostering care of the Agency, and have not looked in vain.

Of the churches aided, 122, at different periods, have informed the board that they were able to sustain the Gospel without further assistance. Twenty one of these after having reached the point

of self support, have been so weakened by removals, deaths, and the organization of new churches, that they have fallen back again on the arm of the Agency. Some churches once able to sustain the Gospel have, from these causes, become extinct. Perhaps 9 to 12 churches have become extinct, or lost their separate existence, by becoming united with other churches. Perhaps 12 to 13 of those, once aided, have become connected with the Old School branch of the Presbyterian church, and some of these, not from any change in their theological views, nor want of love to our Society, but having, as they judged, long been a tax on the A. H. M. S., and being offered more assistance than they supposed they could receive from that society, they changed their ecclesiastical relations, and made application to another missionary board.

This Agency, since the second year of its operations, has more than sustained all the churches applying to it for aid; and has yearly contributed to send the Gospel without its bounds. During its 25 years' existence there have been raised on this field, for the A. H. M. S., \$204,490. Of this sum, \$119,174 have been voted to the missionaries; showing a surplus of \$85,316. Nearly one fifth of the whole receipts, and more than one third of the whole sum voted the missionaries, have been contributed by the few gentlemen composing the board of the Western Agency. In this fact the churches have had security that the sums entrusted the board would be judiciously expended.—Men giving thus largely, would not be indifferent as to the right appropriation of their donations. The surplus has probably secured some 700 years of missionary labor, in regions without our bounds; and which, added to the 1349 years above, shows that 2000 years of missionary labor have been secured, to the church of Christ, through this missionary agency.

But this is not all.—Every talent expended on this missionary field has gained other five talents beside.—It has roused up the people to support their ministers, to build suitable houses for worship, to raise money for Bible, Tract and Sabbath school operations, and to send the Gospel to a dying world. It is believed that a million of dollars has been raised in Western New York, and expended for religious purposes, at home and abroad, that would never have been raised, but for some such missionary organization as the Western Agency.

But the churches on this field have made a more noble Home Missionary offering than yet enumerated, by sending

forth so many thousand christian men and women to the West; who now, in missionary districts, are laying the foundations for new religious communities, and are thus giving permanence and character to Gospel institutions.

But more than this:—Very many thousand conversions have attended the labors of our missionaries. In some years nearly a thousand conversions have been reported in the congregations aided. The great multitude converted to God, and washed in the Saviour's blood, and sanctified by the Holy Spirit, is the crowning demonstration of the usefulness of the agency.

The growth of the church, in Western New York, has been remarkable. The churches have been blessed with revivals that have honored God, and saved men. In 1800 there was scarcely a Presbyterian or Congregational church. In 1805 there were less than 12. In 1815 less than 38. In 1826 there were 191 Presbyterian churches, and 10,000 communicants. In 1836 there were 280 Presbyterian churches, and 25,000 communicants; and in 1841 there were 381 Presbyterian and Congregational churches, and 30,000 communicants. Now there are 400 Presbyterian and Congregational churches, 336 of which have been aided by this agency. There have been, it is thought, 60,000 different persons connected with the Presbyterian and Congregational churches in Western New York, half of the survivors it is supposed are now at the West, and in other parts of our land, and doing much for the evangelization of our country. Thus the kingdom of God has come, and spread in this part of the State. "As if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how." Thus Western New York has been saved to the cause of Christ, and will send forth, in coming time, streams that will make glad the city of God, and bless a dying world. A great and wonderful work has been wrought. It has occasioned joy in heaven, and gratitude on earth. Eternity can only estimate its vast importance. We can only wonder and adore, while we praise the Eternal Spirit, who has accomplished such vast results with such simple means.

The work the A. H. M. S. has done for Western New York, is the work God calls it to perform for our whole country.—This is its mission; and with the continued blessing of God, and the confidence of the churches, it will carry forward this work to its completion. As

long as there is unoccupied territory for foreigners, and for the surplus population of the older states, where land is cheap, and where a home can be easily acquired, so long the A. H. M. S. must send forth missionaries; and so long the churches, in the older states, which may be weakened by this emigration, will need the fostering care of the society.

CENTRAL AGENCY.

It is now twenty one years since this organization commenced operations on the field assigned it; during which time, notwithstanding occasional crises of pressure and anxiety, it has, by the help of God, prosecuted its work—supplying the destitute, encouraging the feeble, comforting the weary, and giving impulse to the benevolence of the churches; doing its part to accomplish the original avowal of the American church, and to fulfil the destiny of our country, as a nation “reared for Christ.” Especially has it acquired for itself the honorable distinction of a “repairer of the breach, and a restorer of paths to dwell in.” **REV. R. F. CLEVELAND** is the present Secretary. The following are extracts from the last Report :

Not far from two hundred feeble or destitute places within the bounds of this Agency have enjoyed its timely aid, of which about one quarter have ceased to be enrolled among its beneficiaries. Of these a considerable number have become flourishing and efficient churches, contributing largely and cheerfully to its objects; while not a few, repeatedly decimated to supply the lack of evangelical element at the West, have been held up on their way, still repaying the country at large, the benefit they have received from us; maintaining the ground which they possess, till the gradual increase at home, or the wave of emigration, setting slowly back from its ocean barrier, shall restore the equilibrium of population, and bring along with it permanence and uniformity. Others still have been preserved from spiritual detriment and extinction, till, in compliance with the changes consequent on new centres of business, they have passed into other ecclesiastical organizations, perpetuating their salutary influence in other and more effective channels. Meanwhile, it has proved a bond of union and mutual dependence among the churches and ecclesiastical bodies, at whose instance it was established, gaining gra-

dually upon their confidence, attachment, and support. On the whole, we are bound, humbly and gratefully, to acknowledge, “hitherto hath the Lord helped us.”

After the statistical details of the year just closed—and which are substantially contained in the Home Missionary for June, p. 37—the document from which these extracts are made goes on to speak of the

General aspects of the Home Missionary cause.

Meanwhile, the number is increasing who cherish the interests of Home Missions, with an enlightened, principled, steady and growing zeal. The ecclesiastical bodies in co-operation with this Board, are assuming a more responsible and efficient part in its labors, especially by promoting system in the contribution of funds, and recommending suitable fields for missionary effort within their own bounds. Many pastors on this field, and some whose inadequate support occasions them continual embarrassment, forget themselves in their zeal for Zion's prosperity. They evince a devotedness to the cause of christian benevolence which leaves no room to doubt, that if all the nominal friends of Zion were actuated by a similar spirit, the time of the Church's enlargement would draw rapidly near. These tokens of single-heartedness, wherever they exist, we would cherish with grateful recognition, as evidence that the element of christian charity still abides, and as the pledge that it shall yet burst through the incumbent load of covetousness, and start up to its natural and mature proportions.

Characteristics of Central New York as a Home Missionary field.

The ground occupied by this Agency has been for years past, and may be for years to come, a half way house for travellers from the East: a seed plot and recruiting post, furnishing the constituents of future society in the West. The soil which furnishes them, must not in the meantime lie waste for want of culture. The churches which supply numerous and effective men, for the battle of our nation's high destiny, must not be allowed to suffer extinction themselves. Their effectiveness, on the large scale of the common cause, ought to secure for them, when needed, the annual pension, on which their continued usefulness depends.

Churches contributing members and missionaries.

In support of these considerations, from many similar examples, we quote the following :

"The pastor of the church in East S., is a son of one of the early settlers and church members. Since its organization it has furnished not far from a *hundred members* for churches at the West, and a still greater number from the community, whose characters had been formed under its influence. Six young men from that church have entered the ministry, four of whom are now laboring at the West.

The church in West S., has dismissed, since its organization, twenty eight years ago, about thirty members, on their removal to the West. Probably more than twice that number have gone there from the community within the limits of that church, and in a great measure, under its influence. Five young men hopefully converted under that influence have entered the ministry. Three of these, who commenced their course of preparation while connected with that church, are now laboring at the West. During the last two years, one family in the same church, has sent four young persons, educated and professedly pious, to the West as teachers. That church has received probably eight hundred dollars in all from the H. M. Society."

Who will not exult in such results of Home Missionary appropriations, and bless God for the opportunity of aiding churches, which have not only repaid the money they have received, with abundant interest, but have scattered far and wide, such treasures as surpass all human valuation.

Churches springing up in new localities.

There is another view, however, to be taken of the field before us. New locations of business are forming, and new churches are about to spring up and claim our attention. The sources of industrial value, in the counties hitherto unexplored, the centres and channels of commerce, the development of the material and the demand, as well as the advantages for manufacturing, and the investments of capital in productive and permanent institutions, multiplying every year, are calling into existence new depots of commerce and population, and will create a fresh demand upon our contributions, with the promise, however, of

an early re-imbursement and a reliable co-operation.

This remark applies to more than one half of the entire district comprised within the limits of this Agency. The counties of St. Lawrence, Franklin, Hamilton, Clinton, and Warren, represent a region which has remained in all but primitive seclusion ; while emigration from the East has passed by and around it. It exhibits few of the attractions which draw agricultural adventurers toward the fertile prairies of the West. Yet its rocks and streams, its forests and minerals, furnish the material, and the productive agencies of a commerce, without which no branch of industry can permanently prosper. Attention has of late been drawn to this tract from various quarters, and for various reasons ; and already have important and promising locations for missionary effort been suggested for the consideration of the board.

Of St. Lawrence Co., which may be regarded as a favorable specimen of the district to which we refer, the Rev. Mr. T. writes : "Civilization is urging its way into the wild and picturesque regions, from which issue the St. Regis, the Racket, the De Gras, and the Oswegatchie. Travel cross roads in the newest settlements, and you will find men living, and thriving too, where a Westerner would hardly think of keeping a flock of mountain goats.

"The process of settlement and civilization will, no doubt, in future be more decidedly onward. The county has immense resources in lumber and iron, which have been but very partially developed. Its noble rivers afford mill sites and water power sufficient to accommodate and propel all the machinery in New England. We already have a large population, with flattering prospects of a rapid increase.

"In some of the towns, nearly all the first settlers were from Vermont. The county is characterized by New England patience, economy, industry, enterprise and thrift. And the fact, that in addition to our district schools, some of which are of a high order, we sustain four flourishing academies perennially, and numerous select schools during the season of autumn and winter, proves, I think, that we have some New England intelligence."

Another New England.

Thus have we, embosomed in the midst of the Empire State, a new and fresh field for the vigorous exertion of Home Missionary effort, untrodden and wild as

the newest territories of the West; and in it the promise of another New England, supplying nerve and sinew to the social and religious character of our state, perpetuating and disseminating its pristine energy to future generations, and over the whole continent.

Our great Mission.

But no view of the work ought more to incite and encourage us, than the part we are called to take in the evangelization of our whole country. When our fathers, of divers tongue and blood, forsook their country and their homes, for their greater love of God's truth, and the freedom and purity of religion, Divine Providence endorsed their proclamation, and succored their lofty endeavors. We behold as the consequence a great nation, and growing beyond all modern parallel, and advancing rapidly to the realization of an idea, greater, it is presumed, than ever possessed the minds of its pious founders. With an admirable aptness of compensation, He who "hath made of one blood all nations of men, for to dwell on all the face of the earth: and hath determined the times before appointed, and the bounds of their habitation, that they should seek the Lord," is drawing after them solid portions of their various populations to engraft them, as living branches, on the good olive tree which their fathers planted.

Who can mistake, or who will disparage, the work which the builders of the American Church have transmitted to their successors of this generation? Who but will magnify the dignity of his position as a constituent member, and instrumentally the achiever of the grandest experiment of human society which the world ever saw—a boundless continent destined to embrace its thousands of millions—held together by the invisible, but inviolable bond of *truth*—secure and happy under the impregnable defence of *good will*. For, so long as the principles which have thus far underlain the safety and progress of the nation shall continue to do so, there will be no occasion for fear, however many or various may be the forms of their administration. To secure this, after all human experiments shall have wrought out the proof of their own imbecility, is to accomplish, through the blessing of God, the work which now presses upon our hands; to leaven this whole forthcoming population with the truth and spirit of the Gospel. Then will be seen, more than a Roman Virgil or an American Dwight ever pictured of the glory of their country. The heavenly model of their conceptions, drawn from the pen of the enraptured prophet of the Messiah, shall itself take form and substance—"Then shall the earth yield her increase: and God, even our God, shall bless us. God shall bless us, and all the ends of the earth shall fear him."

Correspondence of Missionaries.

OREGON.

From Rev. G. H. Atkinson, Oregon City.

Illness of Mr. Lyman.

The following was written some months ago, though but lately received. We are happy to have later assurance of the partial restoration of Mr. L.'s health, though the full discharge of his accustomed labors would probably be deferred for some weeks.

I feared last week that I should have to record the departure of Bro. Lyman from this world. He was attacked with inflammation of the lungs, and so severely that he despaired of life. For two days it was very doubtful whether he could

recover. He made such disposal of his affairs as seemed necessary, and as the last desire of his heart, he requested me to baptize his infant daughter. And there, by his bedside, near midnight, with only the watchers to witness the solemn ceremony, the anxious mother presented her little one, and the father laid his hand upon it, while the dedication was sealed in the name of the Holy Trinity. We all felt that death would soon remove the beloved parent, and we felt the preciousness of this privilege which parents have in committing their children to their Heavenly Father and to the precious Saviour.

But God has spared the father to his little one, to his sorrowing but submissive wife, to an affectionate and kind people and to the Church of Christ. Google

Bro. L. had excellent medical attendance and the careful nursing of several gentlemen, who left their own business and deprived themselves of rest to minister to his wants. The people of both societies vied with each other in their expressions and acts of kindness to him and to his family; and if, indeed, it be as we know it is—"more blessed to give than to receive," they will be greatly the gainers by their kindness to him. It may be that Providence designed this sickness to redound thus to the glory of God. When the heart is once open to sympathise with the suffering, it can apprehend more what the compassion of Christ was for our race; and it is thus that the afflicted minister can enter more into the spirit of the Gospel, and become the more effective preacher.

After Bro. L. recovered so as to resume his duties for the most part, he had a fall, which laid him aside.

We need in this land that which will give an intelligent fixedness to the churches and to the people. We need training. There is too much of the shell of religion without the meat; more form than power and principle; more surface than depth. A good church member travels on Sabbath to and from market; hunts his cattle or horses then; fixes for the mines then, and travels to them then as much as other men. It will not be the work of a day to make this land an Eden in spiritual fruits; nor will a single generation of preachers gather such a precious harvest, unless Providence transplant some of the choice trees and vines from the eastern gardens to this new soil. This is very probably owing to the facilities for getting land here, and the recent gold discoveries on the Klamath. This in my view is another reason why you should send us more help.

Recent Statistics.

The religious and educational statistics of the Congregationalists and Presbyterians were as follows, last winter.

Churches:

- 1st Cong. Ch. Tualatin Plains, Rev. H. Clarke, 25 members.
- 1st Cong. Ch. Oregon City, Rev. Geo. H. Atkinson, 14 members.
- 1st Cong. Ch. Milwaukie, Rev. H. Lyman, 3 members.
- 1st Presb. Ch. (O. S.) Clatsop Plains, Rev. L. Thompson, 11 members.

Churches were about to be formed at Calapooia (8 members), and at Portland; the former under the labors of Rev. Mr. Spaulding and the latter under Mr. Lyman.

Sabbath Schools.

There are Sabbath schools in connexion with all these churches, besides two additional schools under the care of Mr. Atkinson, at out stations. That at Oregon City averages about 15 pupils; at Clackamas, 15; Baker's Prairie, 18; Tualatin Plains, 50; Milwaukie, 25.

Temperance meetings are held every week at Oregon City with good effect. The cause of education is gaining. The academy under the care of our friends is prospering; the female seminary is to go into operation on the arrival of teachers expected from the Atlantic states. The Papists have the advantage of priority on the ground, and the nuns are indefatigable, going from house to house to secure scholars.

CALIFORNIA.

Various Notices—Openings for Ministers.

March 15. *Grass Valley* is open for a missionary. *Columbia*—Oh how I wish we had a man to go there *to-day*. The people have in their sovereign capacity ejected the gamblers *in toto* from among them; and now how fine a time for a man to step in there and move right forward! S. is open; and the great North West. Every steamer goes up full. Oh, if you could send a dozen men at once, with the divine blessing it would decide the character of the state of California! I say advisedly, it would settle the direction things will take hereafter. Sending them *now* would do it; but sending scores a year or two hence might not change it materially, or at least not so much as a few at the strong points would now.

At San Francisco, Mr. Willey's church was rapidly advancing—was expected to be completed and occupied before the first of June. Their temporary meeting house was full; the Sabbath school very interesting. The citizens had presented the congregation with a large and beautiful bell. The church has a great load, and are exerting themselves

to the utmost to put up and pay for their house. It is a severe struggle; but they are so hearty and self denying, it cannot be that they will fail. Mr. Willey writes:—

Remember us in your prayers. A great work is on our hands, a work so diversified that it divides our attention and parcels it out so that we hardly have time for the ordinary duties of life. So much falls on the minister, and he must do it, that no one with a particle of strength can withhold his hand.

A Communion.

The church in Howard street had been prevented from enjoying the communion for several weeks, through Mr. Willey's illness, until the first Sabbath in April. Respecting that season he writes:—

San Francisco, 14th April, 1851. I wish I could convey to you some idea of our Communion Sabbath. Our congregation has been increasing for some time, and now it is as large as our present room will hold. Our Sabbath school was very full, and the Bible class also, of which I have charge. This is attended at two o'clock P. M., and our Communion was at half-past three. It was a most interesting season. Six united with the church by letter, one from the 1st Congregational church in this city; one from a Dutch Reformed church in New Jersey; one from a Presbyterian church in New York; one from the Congregational church in Danvers, Mass.; two from the Mariners' church in Sidney, New South Wales. One joined on profession of her faith, a young lady of English parentage. Her father was a pious man by whom she was dedicated to God in baptism. He died when she was only five years old, since that she has been an emigrant to New South Wales, and at last to California, and is here gathered into the church. A covenant-keeping God has watched over her, and protected her from many dangers, in long journeys and great vicissitudes, till at last the prayers of a departed parent are answered. Her heart, she believes, is changed, and she professes her faith in Christ.

This season has been a solemn and impressive one to our little church. The occasion was one of deep and solemn interest; we hope it was only the beginning of good things for us. We expect our house will be ready to occupy in a few weeks, certainly before this reaches

you. It will be neat, and tasteful, and attractive. But you cannot be fully aware of the effort required to erect it. Our merchants are almost discouraged. They ordered such goods as they wanted, and they are now arriving; meanwhile others, seemingly from every mart on the face of the earth, have poured in immense quantities of goods of every description! The demand is only gradual from the interior, and hundreds of thousands if not millions of dollars will be sacrificed here this spring. Those at home will get no returns for their ventures, and their great investments sent here, entirely unforeseen and unexpected by our merchants, to compete with the goods ordered by them, now here, and on great expense, that it must break down many of them. Nobody could think of beginning to build a church now, but since we are committed, and so far along, there is a disposition to help us out. But it involves great labor and incessant anxiety on our part. But yet, since the house is demanded, by a community increasing rapidly in this part of the city, by every steamer's arrival, we are sure it will be readily filled, if once we can open it.

We are bending all our energies to this one object; we cannot foresee the future; if there should be extensive failures we know not what it would do to us; but we hope this will not occur.

Since the above was in type, the following has been received, giving an account of the way this enterprise is affected by

The Great Fire of May 4th.

We had our principal payment on the church to make out that week. Most of our friends were exceedingly engaged, and I had a great part of the work to do. But when Saturday night came we had accomplished all we expected; and all the money promised had been collected, paid over and receipted for. My preparation for the Sabbath was completed; and after family prayers that night, we looked over the pecuniary history of the week, and found a very small deposit for future expenses. So, putting that matter to rest, we retired to our room for the night. We had not been in it five minutes when the bells gave the alarm of fire!

Our chamber window overlooks the city, and on looking out we saw a single blaze near the post office; but as we have a very energetic fire department, we thought they would soon arrest it. But we heard the wind whistling a gale, and saw the flames extending and leaping as

if in madness. We were sure, when a certain district of combustible houses had fallen, that the thick rows of brick, heavy fire-proof houses, would arrest the progress of the flames. But no! the heat had become so intense, and the progress of the conflagration so rapid, that the heavy iron window-shutters and doors were warped and curled up with the heat, and left openings for the flames to burst in and reach everything combustible! Most of those who thought their property secure in those large brick blocks, lost *everything!*

Some, in remaining to throw water on heated places within their stores, to keep their goods from taking fire, worked till the air became so hot they must retreat; and in several cases, dreadful to relate, on going to the doors they found the iron so expanded that they could by no possibility get them open, nor was there escape in any other way, and the awful truth was at once apparent, that they must burn with their property! Several, four or five at least, are known to have perished in this way. Some made good their escape from their buildings, but became blinded in the flames and smoke outside, and lost their way, and soon fainted, fell, and were consumed before the eyes of hundreds looking on, and unable to render a particle of aid!

One poor man was seen to fall, and rise and move a little; fall and rise again in the fierce flames, till the flesh was burnt off of his bones, and he was a living skeleton ere he fell to rise no more!

But how can I relate such horrors? They have been seen and felt *realities* here.

Before morning our fair and beautiful city was a field of smoking ruins; and the store ships in the harbor, containing goods of untold value, were saved as by a miracle!

So general was the fire that we might almost say that everybody was burned out.

Sabbath morning, the sun rose in gloom. The weary watchers and laborers of the night sought places where they could throw themselves down to rest. Few were able to go to the house of God. Monday morning came, and a more distressing sight you seldom saw. Strong, iron-hearted men, now burned entirely out, perhaps for the third or fourth time within one year, could ill conceal their emotions! They thought of their strenuous exertions to get what they recently possessed, and how laboriously they strove to secure it in the

most costly buildings; they thought of their late prospects, and they thought of *home!* and it was a bitter morning, to go poking among smoking, smouldering cinders, for the melancholy remnants of their wealth.

For myself I thought little of anything but the wide spread distress about me, and I was all the forenoon clambering about among the ruins to find my friends and at least shake the hand in condolence.

An application for missionary aid had been made to the A. H. M. S. several weeks before; but the answer had not yet reached San Francisco at the time of the fire.

But, I did think it would be a very dark day for us if we could not look for support from home. And of this I was *not yet certain.* But we hoped in a kind Providence that we should not be forsaken.

And we *were not.* For in the midst of it, the Mail steamer was announced. I hurried away to see if Mr. Hunt had come. I soon had the happiness of greeting him and his lady once more to our common work. At once he put in my hand your letter, and *all was well* respecting the aid needed. I hurried through my first inquiries and made known the cheering intelligence to a few of my friends on my way home! Oh, I could not but be affected with the warm response of gratitude they manifested, and the joy that lighted up their faces, though, in some cases, in the midst of the ashes of *their all.*

But by the relief of mind afforded us, when I reached home, ours was an example of a home made happy. We have become so attached to our people, and so strongly desire to continue here, and *all having been made to depend on just this intelligence, we could not but look upon it as an approval of Providence given to our work.*

Receive our gratitude—mine, and that of my family and of my people—for the support you and your committee see fit to grant us in this exigency—a gratitude, which, if we live and are prospered, shall not terminate short of doing what is possible to extend the same assistance to others in like circumstances. We have noble hearts among us, and if God prospers them, and blesses them with *grace*, as well as with property, you will hear from us again.

But this desolating fire will throw me on you longer than I should otherwise

have been. Nearly every one of my friends suffered, some a loss well nigh total, others less.

IOWA.

Consus.

Year.	Population.	Increase in 10 years
1840	43,111	
1850	192,247	149,136—345 per cent.

There are now 101 counties whose boundaries have been defined, 50 having been erected by the last legislature. The advance of our missionary operations is slow compared with the advance of the state. The system of railroads in Illinois will soon be in such a state of forwardness, that the iron horse will speed his flight from Chicago to Galena and Rock Island, and then a portion of eastern emigration, still larger than ever has passed the Great River, will find its way into those inviting fields.

*From Rev. F. A. Armstrong, Clay,
Washington Co.*

At our last communion at Clay, *ten* were added to the church, *eight* on profession. The attendance at and near Brighton and at Richland has been very good, but amid the many cross currents there have not been the same *visible* results; yet several, I trust, have become the children of God, who have not yet united with any church.

To bear witness to the truth, with the Holy Spirit, is the most soul-satisfying, the most blessed of all engagements. Sometime since I was almost brought to wish every day were a Sabbath; but the Lord has made every thing good in its season. I have been brought to realize more and more the importance of the right kind of *pastoral* labor. How else can such a restless, roving mass of mind be brought to settle?

*From Rev. W. P. Aphorp, Oskaloosa,
Mahaska Co.*

I wish I could send an animating account of the progress of Christ's kingdom here, such as I think you will have from some of the churches in Iowa. But all I can report here is an advance towards the possession of those *facilities* and *instru-*

ments of labor without which we are only tantalised with the idea of what *might* be done.

And yet we have the encouragement of seeing good things coming. For our church edifice we have now secured about \$550, and more is hoped for from different sources; but if we can get it so far forward as to be occupied by next fall, we shall be thankful and let the finishing go till another year.

About sun-dried bricks.

We have thought and consulted considerable respecting the sun-dried bricks referred to in the February number of the Home Missionary, and could we succeed in using them could save enough nearly to finish the house. But there seem to be insuperable difficulties here, or rather too great a risk. I happened to meet an experienced builder from Illinois, who has built several such houses and says they are the best that can be built, when once secured. But he had seen them when half up, washed entirely away in a single storm. I think, notwithstanding, that the chances of success could justify a trial; and indeed the risk is very small, provided we could secure a *sufficient number of hands* that could be depended on to put it up and secure it with the outer coat and put on the roof in a few days. But that is the difficulty, so many must co-operate and each be punctual and faithful, that the risk, *in this country*, seems too great—a failure would be ruinous; still, if I were building for myself, I would not be afraid of the risk.

Improvements in the country.

We anticipate changes for the better in our population when the plank road, which is now in progress from Burlington, reaches us; measures are in train for making it to Fairfield, forty miles east of us, and then it will come here. Another will probably be made from Keokuk. Whoever travels in the opening of spring and in rainy weather over the flat prairies which are found between here and the Mississippi, sometimes twenty or twenty five successive miles, with mud fetlock deep, and perhaps as stiff as putty, will hail the prospect of a plank road, as well as the farmers and tradesmen who have to labor through such roads with teams.

Reproductive benevolence.

The funds bestowed on Missionary churches, in a few years become the good seed with which other fields are planted.

Last week I returned from a visit to Burlington, Denmark and Quincy, where I had been to get some assistance towards our church. I obtained about \$112, which seemed pretty liberal considering the circumstances. In Quincy, the Presbyterian church had that day taken a collection of nearly \$100 for Home Missions; one of the Congregational churches had just expended \$800 for repairs; the other Congregational church are preparing to build for themselves at a cost of some thousands. In Denmark also, expenses were proposed respecting their meeting house, and sundry large contributions had recently been made. In Burlington I obtained just half of the whole amount. I should not have mentioned all these particulars, had I not felt the force of them while visiting these churches, and their bearing on the labors of your society. *Where would all these able churches have been but for the agency of the A. H. M. S., which nourished them in their infancy? And how many years is it since they still depended on your aid? We who traverse the fields where your seeds are scattered, and who witness also the precious revivals in some of the churches, realize that it is no idle labor in which you are engaged.*

From Rev. Williston Jones, Cedar Rapids, Linn Co.

On the 6th of April, fifteen joined our church, one by letter and fourteen by profession. Several others will probably do so at some future time. The principal facts relating to the revival we enjoyed in this place and vicinity last winter were communicated to you. The results so far show that great good was accomplished.

I held a series of meetings of a week's duration, including the first Sabbath in March, at Benton Co., (where I labor one fourth part of the time for the present year,) which seems to have resulted in much good. There were about ten hopeful conversions, and several backsliders apparently were reclaimed; also the infant church there was greatly strengthened and encouraged. Three were added to it at that time by letter, and four weeks later seven were received on profession of their faith in Christ, and sat down with the church around the table of the Lord spread there in the wilderness. Also six gave their names to be connected with the church at a future time. The addition of the ten above

mentioned makes the present number of that church *thirty four*.

These meetings were held in private dwellings, as they have neither meeting houses nor school houses worthy of the name in the county; and numbers of the people walked three, four and five miles, and some came with ox teams, bringing with them their families large and small. It was a sight both interesting and affecting. Christians at the East who have churches, means of conveyance to them, and domestic arrangements which enable them to leave the youngest of their families at home, and the *stated* ministrations of the word, cannot realize what privations have to be undergone in the new parts of our country. At the communion season there, three households were dedicated to God in baptism.

From the Rev. Oliver Eastman, Lee Co.

An awakening and its fruits.

It has fallen to my lot since occupying the field where I am, to see many things calculated to discourage the missionary; but I had learned to put my trust in Him who has said, "In due time ye shall reap if ye faint not." The Lord is not slack concerning his promise. I desire to present a thank offering to his great name for his merciful interposition in behalf of Zion among us. In the station at Washington, we have enjoyed a season of refreshing from the presence of the Lord. During a series of evening meetings, the Spirit was peculiarly present, and many precious souls, as we humbly hope, were born of God. The work has been peculiar for its stillness and the marked indications of a radical and thorough change of character in those who professed to be converted. Between fifteen and twenty hope that they have been created anew in Christ Jesus. Among the hopeful converts are six men, the heads of families, in the prime of life; in most cases their partners are united with them in their consecration to God. A large class of young people remain still in their sins, but we hope they will yet be reached. A Congregational church was organized in the early part of the meetings, consisting of five members, all heads of families. Two other individuals have since been examined, and several others expect to be, preparatory to uniting with us at our next communion. Although the meetings were conducted entirely by your missionaries, yet such is

the relation sustained by many of those converted to other denominations that they will probably unite with them; principally with the Old School Presbyterian and Methodist churches. But if they are truly converted, the great object is gained, our God is glorified, and souls eternally saved.

The Sabbath school is attended with more than usual interest.

Muscatine.

Rev. Mr. Robbins, the pastor of this church, was greatly affected by the sudden death of his partner, last summer, by cholera. It appears, from a recent letter, that the Lord is granting him consolation in the presence and victories of his Holy Spirit.

It has been a quarter of great interest. The increasing seriousness in my congregation continued; and there was such marked attention to the truth preached, that I felt almost compelled to hold extra meetings for preaching the word. We enjoyed most cheering tokens of the presence of God's Spirit in our meetings.

Most of the church have been much revived and an impulse has been given, in a right direction, which, I trust, will never be lost. Our prayer meetings still continue to be full of interest, and we hope that henceforward, through Christ helping us, we shall gain upon this worldly-minded people.

At our last communion, eighteen joined our little church; eleven of these were by profession; the most of the remainder were of those brought out from their hiding places and backslidden state through the influences at our meetings.

Among the hopeful conversions were quite a number for whom my dear wife and I have often together earnestly prayed; and, in my joy there has been a strange mingling of sorrow, that she could not have seen some results, long delayed, even through all her life here; results that would have saved her hopeful and glad heart from the most of the sorrow which she seemed to have had since her life in the West began. But our Heavenly Father knows what is best: "Though He slay" us, "yet will we trust in him." I am trying to "rejoice in tribulation."

This revival has been a wonderful blessing to me in the power thus given to rise, in some degree, from the crushing affliction sent upon me.

MISSOURI.

A discouraged Missionary.

This brother's case is not peculiar; he may have the melancholy satisfaction of knowing that he has fellow sufferers in all parts of the land. Nevertheless, Christ's kingdom shall come and his will be done, in all these hard fields. Nor shall the patient endurance of the faithful missionary be without its reward, even though the seed he sows shew no signs of germination till long after he is removed. La. xlix. 5.

Thus far, we have a beautiful, growing spring, every thing looks cheerful and cheering, "only man is vile." When we turn to the moral condition of the country, the heart is pained and faints with discouragement. The Sabbath is desecrated and there are few to stand for the defence of truth. No one, apparently, is able even to appreciate the motives of a godly man, if they chance to see one. The worst motives are often attributed to the best of actions. If you stand and defend the truth and the institutions of religion against the false dogmas and, if possible, the more heretical practices of the people, you are "proud," merely "wish to make a display of learning," &c. You may persist in asserting your purity of intention, and try to prove it by self-denial and persevering labor, your testimony is not appreciated, you fail to convince, and nothing is left you but to labor on as best you can, and wait for your reward.

Thus it is with the missionary's life. His support, whether full or scanty, has little to do with his anxieties; but when he has the public mind agitated to its greatest depths with politics or with some worldly speculation, and many sacrificing all they have on earth in hope of gain, and with no apparent thought of eternity—then it is that the soul of the missionary is moved. He is anxious—he is in the midst of a people who need his prayers and teaching; but he cannot reach them; the Sabbath is no obstacle to the rush of the public feeling; they are making haste to get rich; they "have no time" to heed the Gospel, or to listen to the voice of peace and mercy, though it fall on them with promises of eternal life, and durable riches and righteousness.

Our people are calculating to build a meeting house this season, how they will succeed is doubtful; there are few to help in the work; but it is needed, and I hope they will succeed.

A year's vicissitudes.

We group together in the following article some of the prominent aspects of a missionary's experience during a year.

The year opened with a glorious refreshing from on high. God in mercy remembered our little Zion, more than trebled our number, increased our graces, and revived our languishing spirits.

When everything was moving along pleasantly,—our house well filled from Sabbath to Sabbath,—our prayer meetings and Bible class well attended, the Sabbath school taken hold of with renewed interest—the “gold fever” broke out among us. Many of our most prominent men went in search of a new mine, reported to have been discovered. The excitement of the event paralyzed religious effort for a time. After being gone several weeks, they returned, being unsuccessful. Then commenced the great California emigration. Our town shared largely in the bustle and turmoil of fitting out emigrants. Contact with such excitement had no tendency to increase religious fervor. Some of the members of our church joined the departing trains.

When the troubled waters began to be calmed, and affairs assumed their wonted sway, the cholera commenced; and for weeks there was little done but attending on the sick and dying. Nearly one third of our citizens fled before it, leaving the town deserted and desolate.

Soon after the cholera abated my wife was taken sick, and for months much of my time was spent at her bedside.

Such is a rapid review of some of the prominent events of the year.

But I think, that in all we have passed through we have not lost ground. Not one of our number has been taken away by death. There has been no occasion for discipline. Though we have not had additions to cancel removals; still all of our prominent members are with us.

Many men would have fled from the scene of so much discouragement. But our missionary held on, and Providence has smiled on his persevering endeavors. The people have built a parsonage—such a house as, we venture to say, is a rare luxury for a minister in the interior of Missouri. Would that others might copy the example! Again, they have exerted themselves to procure a good church building, which is to be done this fall.

One man gave a lot for the church and parsonage and \$500 towards their erection.

Respecting the dwelling house, the missionary says:

We shall get into our little *brick parsonage* in two or three weeks. It is twenty-three by seventeen feet—with a fine cellar and portico extending on the whole of one side. On one end of the portico is to be finished off a *study!* on the other end is the entrance to the cellar by trap doors. In the main house there are two rooms. We are extremely happy in the thought of getting into it. We shall feel an interest in having our garden—vegetable and flower, our front yard, grass plats, gravel walks and all the pleasant accompaniments of a cottage. We shall not be forced to go from house to house to live.

Our Sabbath school has re-opened; evening lectures are becoming better attended; at my county appointments we have crowded houses.

I shall start this week to Presbytery, some one hundred miles distant; and from there go to Synod, one hundred miles farther.

In reading the above, a good illustration is obtained of the lights and shades of missionary experience. Who can wonder that, where society is exposed to such sweeping excitements and changes, it is hard work to make religious advancement? It would seem like constructing breastworks against the ocean's surges out of the very sand which it throws upon the beach; the next wave dissolves the structure and scatters the materials of which it is reared. And yet, how decided the success granted to perseverance! These external conveniences for worship and for the comfort of the pastor show that a lodgment is made in the hearts of the people—that a permanent stake is stuck, not easily to be displaced.

Let other missionaries consider these things, thank God and take courage.

The Leaven at Work.

Missouri is regarded as a hard missionary field, and some ministers who are anxious to see the reaper tread closely on the heels of the sower, can hardly believe that any good

is done, because it does not show its full grown fruits at once. But, we must be patient, and not grow weary of well doing. The following comes from a remote, interior county.

At our camp meeting, twenty of my neighbors and their children professed to obtain a hope of pardon. Christians of other denominations appeared as much interested as if it had been their own meeting. It was their meeting, and ours too, as it regards rejoicing in the repentance of sinful relatives and neighbors. An elder said to me this evening, "It would be hard to find better society than we have here." In about four miles square there are 47 families, and only one family where both the parents are non-professors. Twenty four of these families are Presbyterian; and in these Presbyterian families all the adults but one are professors. If we could be contented to stay here, we might be a happy people. East of us, in an adjoining neighborhood, there is excellent Methodist society. West of us there is good Baptist society. O that they were wise enough to feel the importance of an educated and sustained ministry!

I have attended some interesting union protracted meetings at the newly erected union meeting house, where I have had monthly appointments for years past. That neighborhood is greatly changed. I think about 30 have in a few months professed a hope of pardon. I suppose the majority of them do or will belong to another denomination.

An aged Convert.

One of those who united with the church in W. County, is 70 years old, and resides 50 miles further East. He seemed to place a high estimate upon the privilege he then enjoyed. Those Christians of — church are "the poor of this world," and I think they are rich enough in faith to esteem it a great and precious privilege to be visited as often as twice a year by Presbyterian ministers, going to them in the "fulness of the blessing of the Gospel of Christ."

From Rev. T. Hill, St. Charles.

Death of a Useful Man.

JOSEPH PARKS, the senior elder of this church, died Jan. 7th, aged 68 years. He was a native of Pennsylvania, whence he removed with his parents to Ohio, in

the early settlement of the state. When about twenty years of age he united with the church, and for the last twenty years of his life held the office of ruling elder in the churches with which he was connected in Ohio, and in this town.

As a Christian, he was no ordinary man. There was an earnestness of faith, a living consciousness of the truth of the Gospel, together with a capacity for public prayer, such as is rarely to be met with. His prayers were indiscribable, there was in them, an exactness of propriety, and a fulness of detail, united to an all pervading earnestness and reverence, that gave him the power to reach the feelings of those who listened in an unusual degree; he seemed to draw near to God in full assurance of faith and to plead for the things he needed with confidence and hope. His life was a harmless one, and his disposition full of kindness, so that his influence was favorably felt on all those who knew him.

His departure was calm and even triumphant; he retained his reason and cheerfulness to the last, remembered the church and prayer meeting, when too feeble to speak without much effort.

As he drew nearer his death, one of his sons said to him, "Father, you are going;" when he answered, "Yes, I am going the way the holy prophets went." With that beautiful thought on his lips, just as light came to his habitation, his life faded away from earth, lost in the brightness of the day that shall never cease.

We miss his earnest voice in the prayer meeting and in the Sabbath school; we miss his influence and counsel; but we love to think of him as with Christ—his contest ended, the victory won, and the crown of glory received.

Incidents.

At our communion on the first Sabbath in January, we received into the church a colored boy, a slave, about fifteen years of age. When he made application to unite with the church he brought a note from his master, stating that he was willing he should unite, and also that he was a faithful boy, and that his walk was exemplary. I learned that for more than a year he had separated himself from those blacks who were in the habit of Sabbath breaking, and had been faithful in his attendance upon the means of grace. I trust he has been re-

deemed by the precious blood of the Saviour, and rejoices in the liberty wherewith Christ has made him free.

A few Sabbaths ago the superintendent of our Sabbath school told the pupils that he would give every scholar a book that would recite a hundred verses in a given time. A class of little boys that have not learned to read say they will each have a book. They tease their mothers to read the lesson for them till they learn it. Some of them have recited fourteen verses at one lesson.

Since my last report, death for the first time, has entered our dwelling, and a lovely daughter nearly three years old is gone to the grave, and, we trust, her sweet spirit to the arms of her Saviour. She was beautiful in her person, lovely and affectionate in her disposition, and had never been sick scarcely a day. Death marked her for his victim; disease seized upon her system, and in one short week she was carried to the grave. It was a heavy stroke; but I trust we have been enabled to say, and to feel too, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." We look forward with hope, and when a few more days of toil and suffering are spent we expect to be united to her in that pure land where there is no death nor parting of friends.

WISCONSIN.

A settlement, somewhat on the Fourier plan, was made some years since at Ceresco, in this state, which some persons were led to suppose might furnish a remedy for social evils without having an effect adverse to revealed religion. The following is our latest intelligence from this experiment, and may serve to illustrate the tendency of all schemes for the regeneration of society which leave out of view the depravity of man as an individual, and ascribe all that is wrong among men solely to the mal-adjustment of external relations.

The Fourier Association at Ceresco village has exploded, but it has left behind infidelity and irreligion. The larger part of the members of the old association who remain, think and care but little for the Sabbath or the sanctuary. They disregard and disbelieve the word of God. They show little respect for the Lord's day, and are never found

within the enclosure of his earthly courts. Hence it is difficult to reach them.

The infidels have held meetings upon every alternate Sabbath evening through the winter; at which the school master, who is quite an intelligent man, has acted as preacher. At these meetings it has been a chief object to bring into disrepute the great doctrines of evangelical religion.

On one of these occasions the speaker rose and remarked that "these meetings were intended for the special benefit of the hard heads (Orthodox), but," said he, looking round, "I am sorry I see none of them here."

The *mysterious knockings* have set the people of Ceresco all agog. They have held frequent meetings during the winter to "get up" these knockings, and they affirm that they have met with success. They profess in a number of instances to have heard the sounds and to have received communications from departed friends.

From Rev. E. G. Bradford, Princeton, Marquette Co.

Rapid Settlement of a New Country.

Princeton is one of the many new villages that are springing into existence on the Fox or Neenah river in consequence of the internal improvement along that stream for commercial purposes. Princeton has grown up in a little more than one year. It now contains three taverns, four dry goods stores, several groceries, several mechanics' shops, several doctors' and lawyers' offices, and in the whole about sixty families. The country in the vicinity is rapidly becoming settled. Down the river one mile, lies Hamilton, containing about one half the population of Princeton. One and a half miles below Princeton is St. Maria, a town-plat just laid out, about which there is, just now, much talk of its promise to become a city. It is expected that many buildings will be erected there in the course of this season, and among them a Catholic church. State Centre is the name of another commencement of a village one mile below St. Maria. Steamboats are beginning to run by us from Lake Winnebago to a point within a few miles of Fort Winnebago. A few months more will open the passage for them into the Wisconsin river, by which there is now steamboat communication with the Mis-

issippi. This is an important neighborhood of country, and destined soon to be populous. It is with this view of the place, and of the great importance of having the Gospel early planted in these settlements that I have concluded again to cast in my lot with the pioneer.

I now find myself in a place where everything is new, and where society is heterogeneous in a high degree. No religious organizations yet exist, if we except the Methodist class, which is found everywhere.

I have met with quite a favorable reception by the inhabitants. They wish for a regular stated meeting, and a resident minister of the Gospel, and have done all that could be expected in the case to encourage my settlement with them. My labors here are an experiment. The ground is strictly missionary. Everything is in the crudest state: everything is to be done; and the success of the experiment is among the uncertainties of the future. Brethren, pray for us.

During the last quarter I preached at Princeton Sabbath afternoons, and the forenoon every alternate Sabbath. The intervening Sabbaths in the forenoon I preached at Hamilton. I preach in school houses.

Neglect of parental instruction.

There is a painful fact, with which I meet on every hand—and the evil is, without doubt, increasing—and that is the neglect of faithful parental instruction. It is to be feared that a greater part of the religious instruction which the children of multitudes within the pale of Christ's church, and who have covenanted to walk in all the commandments and ordinances of the Lord blameless, (and one of these commands is, "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up,") is obtained in the Sabbath school or in religious meetings, but not where this command requires. No wonder, whilst this is the case, that so many children bring down the gray hairs of their parents with sorrow to the grave, and that disregard of all religion, profaneness, and Sabbath-breaking and similar sins, abound so much amongst this class, and that the children of professors of religion compose so large a share of this unhappy number. Often, I put familiar questions

to children, as for example, Who died to save sinners? or, Where is God? And frequently have had them look at me with a kind of surprise, as though they never had heard of such things before, and were unable to give any answer. At other times, when sufficiently advanced to express their views, unbelieving or skeptical opinions are drawn out with regard to the reality of religion.

I was led to these reflections by incidents which occurred during the last summer. Riding along one day I overtook a boy apparently about 14 years of age.—"Are there meetings held," I inquired, "in the settlement just past?" "Yes, preaching every Sunday." "Do you attend?" "Sometimes." "Can you employ your time on the Sabbath in a better manner than you can by going, as there you learn what shall be hereafter?" "Hereafter! we can't know anything about that beforehand. Who is there that knows anything about it?" "The Bible tells us of One who came from that world and has returned thither, and He has told us. Do you read that?" "Can't know any more by reading that than if I did not." "If you were going to a country, would you not wish to know something about it beforehand?" "Well, if I did, could not know anything certainly until I got there." "Before you came to Wisconsin, did you not inquire about it before you came?" "Yes, but did not know any more than nothing about it before I got here." "Are your parents professors of religion?" "Yes, my mother belongs to a church." "Does she ever talk to you about these things?" "Sometimes." "Did you ever feel that you was a sinner?" "Don't know as ever I did." Here we parted, and as he left, I gave him the tract "Worth of the Soul." Oh, had the mother of that boy had the faith which Eunice, the mother of Timothy, had, he could not have been a skeptic so young.

A short time previously, as I was returning from a Sabbath school, a devoted teacher said to me, "I had the son of the Revd. gentleman who preached in the morning, in my class to day. He is an intelligent lad, naturally, but I was surprised to see how ignorant he was upon the subject of religion."

Sometime after this, I met with a young man whose father, about a year before, told me he "had found that religion was priestcraft," &c. I made some inquiries of him respecting the subject of religion, when he commenced expressing his belief in a God, in a very pompous manner. "Do you believe," I inquired, "that the Bible is the Word of God?" "No; as

far as it gives us good advice, it is a good book." "How can we know anything certainly about the future except from the Word of God?" "Reason teaches us that there is a future state." "How does it happen that people in these days are wiser than the heathen philosophers respecting the immortality of the soul?" "Well, I believe we are in the hands of a just God, and that he is a good being." "Will not his justice, then, lead him to be true to his word, 'If ye die in your sins,' &c." "God foreknew all things, and I do not believe he foreknew any to be eternally damned." "But will his foreknowledge lead him to go contrary to his word?" "God has given us a conscience, and if we would follow that it is all that is necessary." "Do you do this?" "No." Finding it impossible to bring him to any point, I proposed prayer. To this he assented. After this I made a few personal remarks and left him, more deeply impressed than before, with the thoughts above expressed, and with a conviction of the strength and permanency of parental influence and instruction, whether good or evil.

Can anything be done to arrest this growing evil, wit: *Neglect of parental instruction?*

Extent and Variety of Home Missionary Labors.

The amount of set ministerial public labor required in this town, is two sermons on every Sabbath day, and one weekly evening sermon or lecture, with the usual amount of extra public labor in connection with lyceum lectures, educational interests, and the various benevolent local institutions. I have already learned that your missionaries are called on more than others in all these matters, because, from the very fact of their being connected with the A. H. M. S., the public take it for granted they are men duly qualified. How important then that we sustain the character thus endorsed by the Society!

My experience painfully taught me in the East, that infidels propagated their principles extensively through the lyceums. Although we are not cursed here with the same forms of infidelity, yet we have a great deal of the Abner Kneeland kind, and I feel it important to be "on hand" at our lyceum, to guard our young men from insidious attacks made on Christianity and the Bible.

Foreign Prejudices.

I dropped in on a Saturday evening, at the house of a German neighbor, who can talk very little English. I told him as well as I could, that I would give him some books in German, that I had a lot—that I could not read them myself, and so I would give them to those who could. I left them. Early on Sabbath morning, long before breakfast, soon after light, I heard a great shouting at my front door. On going to know the reason of the uproar, I saw my German friend in a great fury, shaking the tracts, and getting off German as fast as he could; intermixing it with broken English. All I could recognize was "*naughtee man, naughtee man.*" I looked very innocently at him, and took them as politely back again as I could, and bowed him to the road, whilst he stammered German of which I did not understand a word. Well he has read the truth, and it may yet awaken reflection.

ILLINOIS.

From Rev. A. J. Copeland, Geneseo, Henry Co.

The way of the Lord preparing.

During the quarter several events have occurred in this church and society, which we regard as encouraging, by way of *preparation* for revival of God's work. Sometime in December last, a discourse from Isaiah lvii, 14, "Cast ye up, prepare the way," &c., was addressed especially to the church, with a view to arouse Christians to duty.

Agreeably to previous notice, a goodly number assembled early on New Year's day morning, "while it was yet dark," for the purpose of making a fresh dedication of themselves to God.

The annual concert of prayer for the conversion of the world, was observed on the first Monday in January. After some deliberation and prayer, the church felt it duty immediately to take measures to look after her wandering members and to restore them in the Gospel way.

Shortly after a committee was appointed to go out, two and two, and visit all the resident members for the purpose of encouraging them, by a kind and prayerful interview, to the faithful discharge of every known duty, and also to admonish those whom they found remiss.

In connection with this visitation, we

were blessed with the acceptable labors of a warm-hearted and judicious brother from a neighboring church, who spent nearly a week with us, going about from house to house, doing good. The church appears very much quickened, and some cases of seriousness are found among the ungodly; also some opposition is manifested.

The concert of prayer on the last Thursday in February, for revivals of religion in colleges and other seminaries of learning, was quite well attended by the church, and we trust this will prove a season in which lasting impressions for good were made on the hearts of God's people, especially of *parents*.

We are now using such means by way of weekly prayer meetings and lectures as we are able, hoping thereby under God, to advance the cause of Christ in the region around us.

There have been several accessions to the church, during this last quarter, by letter.

Various Means.

Next to a faithful proclamation of the divine message from the pulpit, the diligent use of such auxiliary measures as the following, tends to edify the church and prepare her for efficiency in the work assigned by her Great Head.

The community are becoming better supplied with religious periodicals. By means of these publications and our efforts in the monthly concerts, the great benevolent enterprises of the day are constantly kept before the minds of this people, both old and young.

We try to *feed the lambs* with right instruction on these things, and early to impress their tender minds, with the importance of learning to do good and to be benevolent while yet young; and that Christ wants them to *do all they can*, though it costs them self-denials and sacrifices to help furnish the destitute at home, and the poor heathen abroad, with the Gospel.

The Sabbath school has been reorganized with additional numbers and interest. An adult Bible class has been formed, composed mostly of the oldest men in the place. Our Sabbath school for the present have adopted the Assembly's Shorter Catechism with proof texts, and thus have returned to the *good old ways* of our fathers, which modern innovations have never made better.

Our plan is, to try to induce all the youth to commit the Catechism thoroughly.

The pastor meets the children once a month to hear them repeat their answers, to make some explanation, to tell them something about the heathen, and to receive their contributions to the "Youth's Education fund."

From Rev. Paul Anderson, Chicago.

Scandinavian Church.

Our pretensions to advancement in holiness are humble, for there are indeed many "spots and wrinkles" seen as yet even in those whom we hope "are passed from death unto life." Still, I thank God that many have been more thoroughly established in the truth, and the beauties of the "new creation in Christ" are being more clearly developed, and thus ripening, though slowly it may be, for the heavenly granary. The ministration of God's house has been well attended, and while we have every reason to believe it will prove "a savor of life unto life" to many, we fear, alas! for others. I trust on the whole that our numbers increase in their experience of divine things. *Religious practices (such as prayer meetings, &c., which are peculiar to this country compared to our native country,) are now more and more appreciated among our people. The value of Sunday schools is also felt; and as these (so called by the formalists,) "new measures" expand the mind, the heart is enriched in experience, and the divine life in the soul is strengthened. Our prayer meetings were formerly ridiculed, but they are now well attended; our Sabbath school (in the English,) was laughed at; now it is well patronized by both parents and children. We owe, however, much of the success of Sunday schools to the self denying efforts of several members of the Presbyterian churches in this city, and especially to our valuable and esteemed superintendent. Although there is no English Evangelical Lutheran church in this city, we have nevertheless found all needful aid in the pastors and members of the N. School Presbyterian churches. Those dear brethren in the ministry have ever manifested the most friendly disposition towards us; and it has been, and I hope it will for the future be my privilege to seek their counsel in all important matters.

NOTICE.

Applications for Aid.

We desire to call the particular attention of those churches applying for aid that are within the limits of an agency of the Society, and of individuals who forward applications, to the following notice, which appears in various forms under the head of "Applications" in the Society's publications. A careful observance of it will often prevent delay in the

action of the Society upon the request preferred :

Applications, after being properly certified by individual ministers or Committees of Missions, should be addressed to the care of the Agent, Agency or Auxiliary Society of the American Home Missionary Society for the region where the applicants reside.

The address of the Society's Agents will be found on the cover of its Report and of the Home Missionary.

Appointments by the Executive Committee of the A. H. M. S., during the month of May, 1851.

Not in Commission last year.

- Rev. J. R. Upton, to go to Iowa.
- Rev. Elkanah Whitney, to go to Wisconsin.
- Rev. John Krack, Germans, Jonesboro' and vic., Ill.
- Rev. N. M. Adams, Destinations in Ill.
- Rev. H. C. Abernethy, do.
- Rev. Wm. E. Caldwell, Cleveland, Ten.
- Rev. G. H. Zumpfe, Germans, Evansville, Ind.
- Rev. Edmund Garland, Johnstown, O.
- Rev. Enoch Conger, Peru and vic., O.
- Rev. Xenophon Betts, Johnson, O.
- Rev. E. C. Williams, Kingsville, O.
- Rev. J. P. Brickley, Germans in Bellefontaine and Kenton, O.
- Rev. Charles Schaum, Germans, East New York.
- Rev. Harvey Smith, Masonville, N. Y.

Re-appointed.

- Rev. H. Marsh, Destinations in Sheboygan Co., Wis.
- Rev. J. G. Kanouse, Cottage Grove, Wis.
- Rev. C. W. Mathews, Sun Prairie and Windsor, Wis.
- Rev. I. E. Heaton, Waterloo, Wis.
- Rev. S. S. Bicknell, Koskonong, Wis.
- Rev. J. M. Phillips, Hazel Green, Wis.
- Rev. D. B. Nichols, Warren, Iowa.

- Rev. E. C. Birge, Mokenca, Ill.
- Rev. C. R. Clarke, Magnolia and vic., Ill.
- Rev. Wells Andrews, Tremont, Ill.
- Rev. R. Stewart, Southern Ill.
- Rev. Joseph Gordon, do.
- Rev. N. Shapley, Bloomingdale, Ill.
- Rev. W. A. McCampbell, Scottsville, Ky.
- Rev. J. M. Sadd, Rochester, Ind.
- Rev. H. W. Osborn, Mesopotamia, O.
- Rev. John Williams, Palmyra and Paris, O.
- Rev. L. Godden, Orwell and Bloomfield, O.
- Rev. N. C. Coffin, Hebron, O.
- Rev. Warren Swift, Baltimore, O.
- Rev. Franklin Putnam, Greenville and Hill Grove, O.
- Rev. F. W. Welskotten, Germans, Mansfield, O.
- Rev. Wm. Platt, Lapeer, Mich.
- Rev. Justin Marsh, Tecosha and Eckford, Mich.
- Rev. S. N. Hill, Troy and Rochester, Mich.
- Rev. A. Govan, Byron, Mich.
- Rev. E. F. Waldo, Wayland and Yankee Springs, Mich.
- Rev. J. Patch, Orland, Ind. and Gilesd, Mich.
- Rev. Azel Downs, Mount Hope, N. Y.
- Rev. G. Cross, Canton Falls, N. Y.
- Rev. A. D. French, Center Lisle, N. Y.
- Rev. J. S. Lord, Scott, N. Y.
- Rev. F. H. Ayres, Long Ridge, Ct.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of May, 1851.

NEW HAMPSHIRE—

- Received by Rev. B. P. Stone, Brookline, 9 00
- Mount Vernon Sab. sch., \$10; J. A. Starrett, \$10; Mrs. A. E. Starrett, \$10, Winchester, Ladies' H. M. S., of which \$30 is to const. Mrs. Elijah Alexander a L. M.; \$6 is in full to const. Mrs. Calvin Burnap a L. M., and \$22 is in part to const. Wm. B. Hale a L. M., 30 00
- Keene, Dr. David Adams, L. M., 30 00
- Littleton, Sylvanus Balch, 10 00
- New Ipswich, Young Ladies' Sew. Soc., by Miss S. S. Cragin, 5 00
- Windham, Legacy of Rev. Samuel Harris, 60 00

VERMONT—

- Norwich, North Cong. Ch., in part, to const. Rev. E. B. Emerson a L. M., by J. Steele, 16 00
- Springfield, Ladies' Benev. Soc., by Miss Emily W. Closson, \$20; Legacy of Mrs. Emeline J. Noble, by H. C. Closson, Ex'r., \$9, 29 00

West Haven, avails of ear-rings of a deceased mother, by her daughter, 75

MASSACHUSETTS—

- Home Missionary Society, by B. Perkins, Treas., 8,000 00
- Ashby, by C. W. Wood, 4 60
- Conway, in part of legacy of Samuel Denham, by P. Bartlett and J. Avery, Ex'rs., 189 00
- Cummington, Miss Clarissa Briggs, to const. James Latimer Briggs, of Lanesboro, a L. M., 30 00
- Hadley, Ladies' H. M. S., to const. Mrs. Cynthia Smith and Mrs. Sarah Blake, Life Members, by Mrs. Elizabeth West, 66 00
- In part of legacy of Oliver Warner, by W. P. Warner, 25 00
- Hampshire Miss. Soc., by E. Williams, Treas.,
- Northampton, First Parish, Gen. Benev. Soc., \$231 50; T. Pomroy, \$5, 236 50

Patchogue, L. I., David Case,	1 00	Delafield and Emmet, Welsh Cong. Cha.,	10 00
Potsdam, legacy of Homer Foote, by		by Rev. R. Morris,	
Caleb Foote,	5 00	Delavan, in part, legacy of Miss Lydia	
Richland, Miss B. Pride,	4 00	Perkins, by Rev. L. Foote,	23 00
Schenectady, Presb. Ch., by Rev. J. T.		Milton, by Rev. S. S. Bicknell,	6 00
Backus,	42 94	Somers, Presb. Ch., by Rev. D. Pinkerton,	25 00
Smithtown, L. I., W. P. Buffett,	10 00	Received by Rev. D. Lamb:	
Sodus, Presb. Ch., by Rev. W. W. Col-		Otto, Cong. Ch.,	7 00
lins,	3 00	Springvale and Waupun,	6 00
Southold, L. I., Mrs. Julia Hunting,	10 00		
South Wales, Cong. Ch., by Rev. N. C.		IOWA—	
Robinson,	10 91	Albia, Presb. Ch., by Rev. C. Burnham,	4 55
Van Buren, Mrs. E. Warner,	4 50	Colesburgh, Cong. Ch., Mon. Con. Coll.,	
Williamsburgh, L. I., avails of Miss A. V.		by Rev. E. B. Turner,	13 45
Metcalf's Missionary box,	3 00	Danville, Iowa Cong. Ch., by Rev. Reu-	
Willisboro, Ladies' Benev. Soc. to const.		ben Gaylord,	18 50
Rev. Ebenezer Newhall and Rev. O. I.		Davenport, Cong. Ch., Mon. Con. Coll.,	
Squires, Life Members,	60 00	by Rev. E. Adams,	3 50
Windham, C. Camp and Miss M. Camp,	15 00	Dubuque, a member of Rev. J. D. Hol-	
Yorktown, Cong. Ch., by Dr. H. White,	6 00	brook's Ch.,	15 00
		Iowa City, Presb. Ch., Mon. Con. Coll.,	
		by Rev. S. S. Howe,	3 07
		Old Man's Creek, by Rev. George Lewis,	25
		Ottumwa, Cong. Ch., by Rev. B. A.	
		Spaulding,	6 00
		Warren, Cong. Ch., by Rev. D. B.	
		Nichols,	8 30
		CEYLON—	
		Manepy, Jaffna, T. S. Burnell,	30 00
		MISCELLANEOUS—	
		A Friend, \$100; do., \$5,	105 00
			\$16,626 15
		J. CORNING, Treasurer.	
		<i>Donations of Clothing, &c.</i>	
		Ashby, Mass., a box, by C. W. Wood,	38 27
		Brooklyn, Ct., Mrs. Sarah P. Williams, a	
		box and barrel,	
		Brooklyn, N. Y., Third Presb. Ch., Ladies,	
		a box,	
		Highgate, Vt., a box, by C. F. Safford,	45 00
		Lenox, Mass., Ladies' Sew. Circle, by M. E.	
		Robbins, a box,	62 12
		Madison, Ct., Ladies' Miss. Soc., by Mrs.	
		Austin Dowd, a box,	94 73
		Middletown, Ct., Fem. H. M. S., by Miss	
		Julia A. Russell, two boxes,	62 33
		Moravia, N. Y., Cong. Ch., Ladies, by Mrs.	
		Samuel Day, a box,	
		New Ipswich, M. H., Young Ladies' Sew.	
		Soc., by Miss S. S. Cragin,	39 05
		New York, O. Woodford, a bundle of books.	
		A barrel, for Rev. W. P. Aphorpe.	
		A box, for Rev. Charles Lord.	
		<i>Receipts of the Western Agency at Geneva, N. Y.,</i>	
		<i>from March 3, to May 15, 1851. Rev. JOHN A.</i>	
		<i>MURRAY, Secretary.</i>	
		Alfred,	47
		Andover, by Rev. S. A. Rawson,	7 31
		Batavia,	32 46
		Branchport, by Rev. H. Fraser,	25 00
		Brookport, A. Curtis,	1 00
		Buffalo:	
		First Presb. Ch., Ladies, by Mrs. Jane A.	
		Farnham, Sec.,	160 90
		North Presb. Ch., Ladies' H. M. S., to	
		const. Mrs. Elizabeth Chester, Mrs.	
		Catherine E. Taintor, and Mrs. W. L.	
		Walbridge, Life Members, by Mrs. G.	
		L. Hubbard, Soc.,	91 12
		Byron,	15 50
		Campbell, by Rev. B. F. Pratt,	10 54
		Canandaigua, Miss Betsey Chapin, \$25;	
		others, by Rev. O. E. Daggett, \$5,	30 00
		Ontario Fem. Sem., to const. Mrs. M. C.	
		Tyler a L. M., \$30; Miss E. Chapin, in	
		full, to const. herself and Mrs. John	
		Gregg, Life Directors, and J. A. Gran-	
		ger a Life Member, \$90; others,	
		\$125 50,	945 50

Lenox, Ladies' Sew. Circle, by Miss M. E. Robbins,	3 00	West Woodstock, Cong. Ch., by G. Danielson,	4 00
Millbury, Legacy of Miss Lucy Morse, by I. Harris, Ex'r.,	100 00	Wilton, Cong. Ch. and Soc., by Rev. G. Hall, \$66 12; J. G. Rowland, \$5,	71 12
Shrewsbury, N. W. Williams, South Bridge, Legacy of Richard Arnold, to const. Samuel D. Arnold a L. M., by S. M. Lane,	50 00	NEW YORK—	
Warwick, Legacy of Abigail Wheaton,	100 00	Albany, Cong. Ch., by Rev. R. Palmer,	108 19
CONNECTICUT—		Baiting Hollow, L. L. Cong. Ch., by Rev. A. Downs,	11 00
Branford, Cong. Ch. and Soc., to const. Andrew S. Page a L. M., by H. Page,	64 50	Ballston, Rev. T. S. Wickes,	50 00
Bridgeport, First Cong. Ch. and Soc., by N. S. Worden, to const. Isaac M. Conklin and Isaac Sherman, Life Members,	67 00	Beekmantown, Presb. Ch., by Rev. Z. M. P. Luther,	7 00
Brookfield, Cong. Soc., by Rev. D. C. Curtis,	17 64	Brooklyn:	
Columbia, Samuel S. Clarke, to const. Samuel M. Clarke a L. M.,	30 00	First Presb. Ch., Mrs. W. S. Packer, \$50; Fisher How, \$50; James How, \$10; J. F. Trow, \$5; Wm. Brown, \$20; S. M. Fellows, \$10; D. Pomeroy, \$5; A. A. Lewis, \$5; John T. Terry, in full, to const. himself and Mrs. Terry, Life Members, \$50,	205 00
East Haddam, Cong. Ch., to const. Rev. Wm. Brainerd a L. M., by Rev. I. Parsons,	32 00	Church of the Pilgrims, G. C. Burnap, L. D.,	100 00
Goshen, Cong. Ch. and Soc., by Rev. L. Perrin,	130 60	Third Presb. Ch., Ladies,	3 00
Greensfarms, in full, to const. Rev. Chas. Bentley, a L. D.,	71 00	South Presb. Ch., J. Boynton, \$10; Mon. Con. Coll., by H. R. Dwight, \$27 32,	37 32
Greenville, Cong. Ch. and Soc., by S. Mowrey,	27 02	Mrs. S. E. Austin,	30 00
Griswold, First Cong. Ch. and Soc., by Rev. C. Terry,	50 00	Burke, Cong. Ch., by Rev. R. R. Deming,	7 00
Darien, a Friend,	15 00	Camden, Isaac T. Miner, to constitute Mrs. Paulina H. Miner a L. M.,	30 00
Durham, First Cong. Soc., Children's Penny Subscription, \$10 45; an individual, \$5, by Rev. L. H. Pease,	15 45	Candor, J. B. Hart,	3 00
Hartford, Legacy of Misses Ruth and Mary Patten, by Francis Parsons, Ex'r.,	1,200 00	Cannonsville, Coll., by Rev. A. Phillips,	10 00
Lebanon, South Soc., Gent., by E. Huntington, \$30 20; Ladies, by Miss A. Buckingham, \$37 44; Mon. Con. Coll., by Rev. J. C. Nichols, \$26 36,	84 00	Champlain, Presb. Ch. Benev. Soc., to const. George Graves a L. M., by J. Savage,	37 49
Madison, Ladies' Miss. Soc., by Mrs. A. Dowd,	2 00	Conesville, Justin Morse,	5 00
Middletown, Fem. H. M. S., by Miss Julia A. Russell,	3 00	Cutchogue, L. L. Presb. Ch., by Rev. A. E. Lawrence,	13 53
Millford, in part of legacy of Jonas Hine, by D. Fenn and E. B. Peck, Ex'rs.,	28 33	East Nassau, Presb. Ch., by Rev. J. Hurlbut,	10 00
Monroe, Cong. Soc., by R. D. Gardner,	25 00	Freedom Plains, Presb. Ch., by Rev. S. Mandeville,	8 50
New Haven:		Galway, Mrs. Abby H. Chapin, for the West,	10 00
First Cong. Ch., Mrs. H. F. Whitney, \$50; Eli Whitney, \$10, by J. Ritter,	60 00	Glenville, Sab. sch. Dist. No. 10, by Mrs. P. R. Toll,	10 00
Center Cong. Ch., Sab. sch. Miss. Assoc., to const. Miss Mary Shipman a L. M., by W. C. Macy,	30 00	Greenville, Mrs. Olive Hall, L. M.,	30 00
Ladies' Durand Soc., to const. Rev. Edward N. Kirk, of Boston, a L. M., Mrs. James Donaghe, \$10; H. E. Hodges, \$5,	15 00	Hooeick Falls, Presb. Ch., by L. Wilder,	33 25
North Branford, Miss Abigail Linsley, L. M.,	30 00	Jewett, Mrs. Mary Baldwin, L. M., in full,	10 00
Norwalk, First Cong. Ch.,	111 18	Montgomery, First Presb. Ch., by J. Eager, Treas.,	64 78
A Friend, at the request of her deceased mother,	5 00	Moravia, Cong. Ch., Ladies, by Mrs. S. Day,	3 00
Norwich:		New York, viz.:	
Second Cong. Ch., by Gen. W. Williams,	250 00	Pelatah Perit, \$50; Sarah C. Clark, L. M., \$30; John Dwight, \$30; a Friend, \$25; ditto, \$5; M. Merrill, \$2; Mrs. Amanda Parker, \$6,	148 00
Second and Fifth Cong. Chs., Ladies' H. M. S., by Mrs. Frances C. Morgan,	239 00	Allen St. Presb. Ch., Mon. Con. Coll., by A. Merwin,	5 52
a Friend,	500 00	Central Presb. Ch., Coll., by J. B. Thompson, \$118 84; Eli Goodwin, \$50; Rev. H. P. Tappan, \$10; Mrs. Tappan, \$10; Mrs. Noon, \$5; in full to const. Rev. H. P. Tappan, D. D., a L. D., \$82; Franklin st., \$1; G. Bacon, \$10; Mrs. Bacon, \$4; E. P. C., \$1; S. E. Warren, \$2; J. Tenbrook, \$10; W. P. Warren, \$3; J. Swan, \$3; Mr. Gillett, \$3; E. Bartlett, \$1; G. W. Lane, \$10; Mrs. M. H. Brown, \$2,	243 84
Portland, Ladies' Social Union, by Miss Lucy Sellew,	10 71	Eighth Avenue Presb. Ch., Mon. Con. Coll., by Rev. J. J. Ostrom,	60 00
Redding, Cong. Ch. and Soc., \$27; Rev. J. Bartlett, \$3, by Rev. D. D. Frost,	30 00	Hammond St. Mon. Con. Coll.,	5 45
Sherman, Rev. Maltby Geiston,	5 00	Stark St. Ch. G. Kinney, \$10; C. N. Kinney, \$1,	11 00
Somers, a Friend of Home Missions, to const. Mrs. Cyrel W. Sexton, of Somers, Mrs. Henry Hunt, of Hardwick, Mass., and Miss Vashti Walker, of Greenwich, Mass., Life Members,	100 00	Tenth Presb. Ch., J. W. Benedict, to const. Rev. James Knox a L. D., \$100; J. F. Joy, to const. Henry De Witt Joy a L. M., \$30; others, \$48,	178 00
Stamford, First Cong. Ch., by A. R. Moen,	156 26	Niagara Falls, Miss Levinia E. Porter, L. D., \$100; Albert H. Porter, to const. Mrs. Julia Porter, Miss Julia Porter, and Albert A. Porter, Life Members, \$100,	200 00
Stratford, Cong. Ch. Coll., \$86 77; Mon. Con. Coll., \$28 73, to const. Miss Hannah Booth, Mrs. Lewis Wells, and Mrs. Joseph H. Stagg, Life Members, by D. P. Judson,	115 50	Nunda, Ladies' Miss. Soc., by Jane E. King,	5 00
Waterford, First Cong. Ch., by P. W. Carter,	206 75		

Candor, Capt. Abel Hart, to const. Mrs. Clarissa Leach, of Owego, a L. D., by Rev. Mr. Benedict,	100 00
Castle Creek, by O. Lilly,	6 00
Clarkson, bal., to const. Deac. Levi Smith a L. M., by Rev. R. S. Goodman,	4 00
Geneva, Perez Hastings, to const. Mrs. Harriet Taylor a L. M., \$30; Ladies' Miss. Soc., by Mrs. D. L. Lum, \$26 50; others, \$5,	61 50
Hopewell, Bal., to const. Rev. F. Y. Warren a L. M., from Mrs. Hannah Pratt's estate, by Dan Pratt,	20 00
Ira, by Rev. J. C. Morgan,	2 50
Junius, by Rev. Ezra Jones,	10 00
Napoli, by Rev. John Scott,	10 00
Newark Valley, Fem. Miss. Soc., \$15; Coll., \$21 50, to const. Deac. Ebenezer Pierce a L. M.; Rev. Mr. Ford, in full, to const. Edward Irving Ford a L. M., \$10,	46 50
Newfield, by Rev. O. Fitch,	5 00
North Bergen, by David Fancher,	8 00
North Chili, by Joshua Wells,	15 00
Olean, by Rev. S. Cowles,	25 00
Ossian, by Rev. Timothy Darling,	11 00
Perry, by Rev. J. R. Page,	25 00
Prattsburgh, Ladies' H. M. S., to const. Mrs. Hannah Phelps a L. M., by Miss M. A. L. Porter, \$30; Mrs. Anna Rice, bal. of legacy of the late Burrage Rice, \$100,	130 00
Ridgeway, Mrs. Ann Spencer, by Rev. Ira Ingraham,	75
Rochester, Brick Ch., by Wm. Alling, Treas., of Rochester Presbytery,	124 00
Rushville, by Rev. M. Gelston,	12 77
Trumansburgh, Bal., by Rev. D. H. Hamilton,	8 00
	<u>\$1,244 82</u>

Rev. HENRY LITTLE acknowledges the receipt of the following sums at Cincinnati, O.:

Aurora, Ind.,	12 00
Berlin, Kingston, and Porter, O.,	30 00
Boone Co., Ind.,	8 70
Cincinnati, O., Welsh Cong., \$39 45; to const. D. W. Davies a L. M., \$30,	69 45
Columbus, O.,	140 00
Galena, O.,	8 52
Green Castle, O.,	19 00
Lane Seminary,	135 85
North Fork, O.,	5 00
Terre Haut, Ind.,	17 00
Thomaston, Ind.,	11 00
Trenton, O.,	12 00
Legacy of E. Curtis, in part,	640 00
	<u>\$1,108 52</u>

The Treasurer of the Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of April, 1851. BENJAMIN PERKINS, Treasurer.

Abington, in part of legacy of Edward Cobb,	400 00
Barre, Evan. Cong. Soc.,	39 00
Boston, viz.:	
Essex St. Church, Bal. of Contr.,	77 87
Old South Soc., Annual Contr.,	667 50
German Evan. Soc.,	30 00
Braintree, Rev. Dr. Storr's Quarterly Coll.,	17 00
Brimfield, Cong. Soc., to const. Dr. E. Knight and Newton S. Hubbard, Life Members,	71 92
Dedham, legacy of Daniel Gregg, \$250; interest, \$11 25,	261 25
Dorchester, Village Ch. and Soc., Ladies' Society,	83 00
Dudley, Cong. Ch. and Soc.,	60 00
Enfield, Benev. Soc., by Rev. R. McEwen,	55 00
Fall River, Central Ch. and Soc., for Western Missions, to const. Mrs. Delana B. Durfee a L. M.,	178 50

Foxboro, in part of legacy of Mrs. Sarah Paine,	325 00
Franklin Co., H. M. S., C. Root, Treas.:	
Ashfield, Gent. Assoc., \$21 90; East Hawley, \$15 60; Leverett, \$20 37; Shelburne Falls, \$17 25,	75 12
Harwich, Mrs. Mercy Rogers,	2 00
Hopkinton, in part of legacy of Samuel Goddard,	84 44
Leicester, M. T. E.,	5 00
Medford, Second Cong. Soc., to const. Mrs. Anna L. Angier a L. M.,	38 00
Middleboro, First Parish,	47 07
Newburyport, Ladies' H. M. S., in full, to const. Mrs. Amos Pettingell a L. M.,	7 00
Estate of Mrs. Elizabeth Sweeney, dec'd.,	100 00
Newburywest, Fem. D. M. S., \$4; a Friend, \$1,	5 00
North Bridge, Cong. Ch. and Soc., to const. Deac. Joel Bachelder a L. M., \$30; a Friend, to const. Mrs. Cornelia F. L. Bates and Levi A. Fuller, Life Members, \$60,	90 00
North Chelsea, Cong. Ch. and Soc.,	15 00
North Marshfield, Evan. Ch. and Soc., \$17 67; Rev. D. Tappan, \$2 50,	20 17
North Reading, Deac. Addison Flint,	1 50
Plympton, Cong. Ch. and Soc., \$4 25; Mrs. Lydia Dexter, \$10 50,	14 75
Savannah, Ga., Ralph Dunning,	6 00
Southampton, Sab. sch. class in Rev. Mr. White's Soc.,	10 00
Sudbury, Evan. Union Ch., in full, to const. Thomas L. Dakin a L. M.,	4 00
Taunton, Spring St. Ch.,	16 00
Walpole, Orthodox Cong. Soc.,	7 00
Waltham, Trinitarian Cong. Soc., to const. Francis G. Barnes, John L. Perkins, Miss Joanna Bond, Mrs. Nancy Pearson, and Mrs. Lucy Putnam, of Waltham, and Miss Elizabeth Goodale, of Elmira, Ill., Life Members, \$181 12; Mrs. Susan D. Willis, \$5,	186 12
Ware, Cong. Ch. and Soc., Gent., \$261 25; Ladies, \$124 35; Sew. Soc., \$32,	417 60
First Ch. and Soc.,	50 00
Wendell, Rev. N. S. Dickinson's Soc.,	17 50
West Attleboro, Fem. H. M. S.,	16 00
Westboro, Evan. Cong. Soc. Coll., \$136 26; Mon. Con. Coll., \$61 31,	197 57
Weston, Alpheus Bigelow, to const. John N. Sherman, a L. M.,	30 00
	<u>\$4,223 88</u>

The Connecticut Missionary Society acknowledges the receipt of the following sums to May 20, 1851. E. W. PARSONS, Treasurer.

Colebrook, by S. P. Bolles,	58 00
Coventry, estate of Abigail Wright, by H. Kingsbury, Ad'mr.,	50 00
Eastbury, by Rev. Mr. Snow,	11 00
Ellington, Cong. Soc., by Rev. G. I. Wood,	81 37
Glastonbury, First Soc.,	94 48
Lyme, N. Martin,	5 00
Marlboro, Cong. Soc., of which \$30 is to const. Wm. Phelps a L. M.,	35 33
New Hartford, First Soc., by Rev. C. Yale,	12 50
New London, First Soc., of which \$30 is to const. Miss E. E. Law a L. M., by J. C. Learned,	146 11
Norwich, First Soc., by Rev. H. P. Arms,	71 88
Rainbow, by D. L. Payne,	3 77
Southington, Cong. Soc., of which \$100 is from T. Higgins, to const. J. B. Bale, of Meriden, a L. D.,	338 00
West Hartford, Coll.,	10 00
Windsor, Ladies' Sew. Soc. to const. Miss Eliza Drake and Mrs. S. B. Gillett, Life Members,	60 00
First Cong. Soc., by Rev. T. A. Leets,	69 28
Windsor Locks, by J. H. Hayden, Treas.,	37 94
Wolcottville, by S. P. Bolles,	30 00

THE HOME MISSIONARY.

Go, PREACH the GOSPEL. *Mark xvi. 15.*
How shall they preach except they be SENT? *Rom. x. 15.*

Vol. XXIV.

AUGUST, 1851.

No. 4.

The Claims of the New Territories.

In illustrating the claims of our new Territories upon the enterprise and benefactions of the churches and enforcing the duties of the friends of missions involved in them, we have the pleasure of presenting to our readers the spirited and eloquent address of the Hon. JAMES MEACHAM, at the last Anniversary. Mr. Meacham is a Member of Congress, from Middlebury, Vermont, and has looked upon the field for which he pleads with the eye of a Statesman, as well as of a Christian. We need only ask for his remarks an attentive consideration.

I appear with you this evening as a representative of Vermont, the earliest field occupied by domestic missionaries in the United States. I had the honor of a personal and familiar acquaintance with the first of that number. Returning late to heaven, he had done a great work for his Master. As a travelling missionary, he preached the Gospel in the scattered settlements of New York and Vermont, and gathered into new churches the flocks that were roaming without a fold, and without a shepherd. He became stationary in the western portion of our State; and his congregation furnished, proportionately, more college graduates and ministers than any other in the Union. At home, I need not say, that I refer to Rev. Jedediah Bushnell. If from one I may learn the character of all, a nobler band of uninspired apostles were never sent out, than that detailed by the churches of Connecticut for the service of Vermont. Their names and deeds have a grateful remembrance. We shall honor, and I trust shall imitate the spirit that planted many of our flourishing churches. Perhaps for this cause, we regard your Society as one of the most important of our benevolent organizations. Without disparagement of others, all highly esteemed, we profess a warm affection for the one remaining at home,

and attending to her own domestic affairs. If Vermont were not already supplied, what hope of help could she have at the present time? What chance that her cries would be heeded, while there are actual or impending calls from a territory sufficient to make two hundred States as large as herself; calls that come up like the rushing of many waters, from every quarter of the land?

The pillars on the old Spanish coin current with us, indicated that the dominions of Castile and Leon extended to the Pillars of Hercules, or the end of the world. After the discovery by Columbus, there was a change of the device; a broad fillet encircled the pillars, and on that fillet was inscribed "*plus ultra*," there is "*more beyond*." For the last twenty years, we have heard often, and heard much of the great Valley of the Mississippi; that the dwellers in that fertile and magnificent basin, stretching from mountain range to mountain range, would mould and hold the destinies of this great nation. On the rocky ramparts of the West, were our Pillars of Hercules—that was the end of our world. Since bold adventurers have reached the mouth of the Columbia, since California and New Mexico have been added to our territory, the hum of human voices has reached us round the Cape, and across the Isthmus.

And anon, as the noise of a great army, the voice of the Saxon, the voice of the American, and the voice of every nation under the whole heaven, come roaring and thundering through the passes and gorges of the Rocky Mountains, bidding the government and bidding the church remember there is "*more beyond!*"

We have so long called ourselves a great nation, that when we have made additions large enough to swallow the strongest European powers, we have left no unchartered terms by which to indicate the extent of our augmented whole. But, much as we have talked, I doubt whether, as friends of Home Missions, we fully realize how wide a field is now before us; that, after two centuries of progressive settlement, one half of our territory is not yet organized into States. Since your last meeting, California has joined the Union. She has come into that Union with a dower of gold, such as none but the hand of her Creator could give. Long—yea, forever—may she hold her place as a bright star gilding the firmament of the West; but so far as regards the action of your Society she is in the condition of a territory, and, in many respects, has stronger claims than any other. Since your last meeting, Congress has framed State and territorial governments covering an area eleven times as large as New York, who has so long and so gracefully borne the name and banner of the Empire State. For generations to come, new additions will be discussed, and new States will present themselves at the national altar for baptism into the name of our glorious Union. Into those extended territories, now so rapidly settling; the pending resolution urges you to enter early, and work earnestly for the salvation of men. I know the field is large, and the work as important as any ever laid at the door of Missions, since the foundation of the church. I trust that we have reached our limits, and pray God to give no more additions by the conquest of arms. But, if it be true, as predicted, that our republic is destined to cover the whole North American Continent, then the church, who gave the world the first idea of a representative government, should be prepared to lengthen her cords, and strengthen her stakes, over the same extended empire. If the work be great, there has been great and long preparation for it. God saved this land from the power of the Northmen, and turned the foot of the Spanish adventurer to more fertile and tempting fields, on which to try his disastrous experiment. He held back the

Saxon, struggling like a chained eagle for freedom, till at the bidding of a tyrant's pedant, forty seven men had expended a hundred and forty one years of labor in translating the Bible. When that was printed and put into the hands of our fathers, he brought them slowly to their work, as the chosen seed was sifted from the masses of the old world. He bid the savage hold them in check, till they should coalesce in forming societies and churches. He gave them a free constitution and threescore years of unexampled prosperity under it. More to our purpose, he gave them fifty years of experience in planting churches by the agency of Domestic Missions, till there is not a doubt or doubter left, as to the power or safety of that agent. All this done, the gates are again lifted, and a new tide is heaving onward over river, and prairie, and mountain; and he calls the American churches to take it at its ebb, and follow westward the star of empire. If the work be begun in season, and prosecuted with the spirit and energy it demands, there will probably be as few obstacles as in any field yet occupied; in the old territory comparatively none. In the new acquisitions, we must expect that what has occurred in similar cases, in all human history, will occur again, the original inhabitants will very reluctantly give up the religion of their fathers, for the religion of their conquerors. The Mormons are mistaken in character, when reckoned as a religious body. Such an impression is not derived from their origin, or their creed or conduct. Candid men among them represent but few as sincere, while the great mass wear the mask loosely and carelessly. If that system ever rises above the rank of a cheat, it will not, by any devotion it inspires, or any morality it inculcates, attain the dignity of a religion. I can look on it, only as the larva laid in our richest soil, from which is hereafter to spring a race of infidels.

We should send the Gospel ministry to those territories for the same purpose it was planted on earth, *that men may be reconciled to God*, and constantly reminded that they must be born again in order to see the kingdom of heaven. For this purpose, let the minister follow the merchant to the mart of commerce, and hold before him the pearl of great price, as the first object of his search and purchase. Let him go with the laborer tilling the farm, or digging the placer, and press him to buy the field that has buried wealth of immortal value. We should give the Gospel ministry *for the moral*

influence exerted by the christian sanctuary. There can be no sound morality that does not spring from a pure religion, and nowhere else is it needed more than in laying the foundations of a State. They may have laws, good laws, but the sanctuary can accomplish what the law cannot do, in that it is weak through the flesh. In the memory of living men, two examples have been seen in contrast. In our revolution, all law was lifted up from off the American people, because all authority to enforce it was suspended. Every cord of power was snapped asunder. What did the people do? Did they rush back to a state of disbanded nature? Three millions moved on so steadily, with so little riot, and so little social misrule, that not one man of a thousand now knows that such a state of things has ever existed. In the same age, the same experience was tried by another nation. When they had crushed their government, when they had trod the crown and crossier down, they rushed upon each other to rend and devour, like a menagerie of wild beasts when the bars of their cages are lifted. The morality which held our fathers, is needed to control their sons. It may not be needed in a despotism, whose convincing and coercive logic is lead and steel. But if we are to retain this fair land of freedom, which the Lord our God hath given us, we must have a christian morality. Without it, the present government of this nation, on the neck of the stubborn and headlong Saxon race, will be lighter than the down of a linnet's wing; and the laws now so mild and so safe, will become like the dry leaves of autumn before the wrath of a whirlwind. We should send the ministry to lay and execute the plans for a system of education. There are others who are qualified to do it; but, busy with their farms and merchandise, they will neglect it. The common school is the child of the Gospel, and they will keep company together through the settlements of the West. Generous men, in and out of the church, have contributed to lay the foundations of one hundred and eighteen colleges, and thousands of academies in the United States. But ministers of the Gospel have mainly led in the enterprise; and now mainly control and instruct in those institutions. The same thing will occur again if the proper agents are in the field. If those territories are not supplied with colleges and academies, and dotted all over with the school house, they will come up a land of ignorance, and a land of guilt.

It will be a shame to Christianity, if

the Pacific shore shall give up all her treasure and get nothing in return. Cortes was thought to have gained amazing wealth, when he carried six million and three hundred thousand dollars from the halls of Montezuma, a sum scarce equal to the income of a single month of the present time. In a year, the world has sent out a hundred thousand men, with an outfit of thirty millions of dollars, for the sake of gain. Cannot the church contribute a hundredth part of as many men, and a three-hundredth part of as much money to send the word of life to all the territories? Our own brethren and kindred are there. Scarce a church or a neighborhood but has sent on a representative. Part will return; some rich, some poor. Part will remain; some as a matter of choice, and thousands as a matter of compulsion; they are too destitute ever to get home, unless led back by the hand of charity. There is another new class on those shores. Formerly, Asiatics have not emigrated, as Europeans have done, to settle on our land. Occasionally, one has been brought home for exhibition, to give Americans additional proof that life may linger and flicker in the system, after the clamp and pulley have done their worst to torture the work of God. The attraction of gold has loosened more men than any other cause, for a century. They are now on your western coast. Christianity has sent out missionaries to convert the heathen;—and heathenism, following the example of Scipio, has come to our land and bids the church to make new enlistments, or check the career of her Hannibals, and bring them to the defence of her own firesides and altars.

An eminent Briton has lately given us the friendly admonition—long since uttered by a venerated and still living leader in the churches of Vermont—to save our country for the sake of the world! Christians abroad seem to regard us as peculiarly qualified to lead in the conversion of the world to Christ, and hence the exhortation to save our own republic. There have been republics before. We have heard of that in Greece, with twenty helots to a single freeman; and of the extended power and dominion of military Rome, that at the tread of her cohorts, and at the scream of her eagle, men trembled as at the premonition of a coming earthquake. There have been republics in modern Europe. There was one on this continent, two hundred years before its discovery. That brave band of mountaineers maintained their independence against the sweeping armies of Monte-

zuma. But no republic, before ours, knowing Christianity, has been able to extend it. Cabined, cribbed, and confined, they have had no power or room to expand; while the danger with us is that we cannot stop the expansion. The vine brought out of Egypt, not clambering the walls of a narrow home, but covering the hills with its shadow and stretching its way to the river and sea, leads us to fear it may not carry in its extended branches the virtue and vigor of the parent stock.

Another source of confidence reposed in us is, that in this nation men command themselves and their resources. In Scotland, the land is in the hands of three thousand proprietors; in England, in the hands of thirty thousand. Thirty five millions of serfs labor to uphold the extended despotism of Russia. In Egypt, serfs toiled to build mausoleums for dead kings; in Mexico and Peru, to build hanging bridges and highways for the march of Incas and armies. In this nation, men own the soil they till, and garner the products for themselves; they erect the government, and make the laws, and choose the rulers for themselves; they ply the commerce, and rear the factories, and build the railroads *for themselves*. There is one railroad they will yet build; it will reach to the going down of the sun, and form a continuous and unbroken line from ocean to ocean. It will be a great work for civilization, for agriculture, for commerce, and Christianity. Your Society has a deep interest in it. Men of our age will live to see it done; and the telegraph following in its footsteps; and intelligence crossing the continent in advance of the sun; and the morning news of New York transmitted, and printed, and read, as the morning news in San Francisco. Then, truly, deep will call unto deep; the Atlantic and Pacific may join in the morning matin and evening vesper!

Let the people, having the resources of this great nation in their own hands, be called on to save their own territory for freedom and Christianity, and that call

will be answered. Let all Christians, in all parts of this land, each in their own order, act in concert for the same great end. Laying aside all sectarian rivalry and every other weight, let them imitate the brothers of our revolution, agreeing that one should take care of farms and families at home, while the other went forth to perils abroad for the salvation of the country. Let it be seen that patriots and Christians pray and act alike for the welfare of the land, by a union of all patriotic and christian hearts for the sake of the Union.

I will not renew the discussion as to the qualifications of the ministers to be sent. From all I know of their situation and character, and especially from those whom they have selected to do their business abroad—like the late honored and now lamented Thurston—I judge the people in the territories to be eminently practical. By a change of atmosphere—rarer or denser—they seem to acquire an accelerated motion. They will readily strip the mask from the hypocrite, and as quickly learn to honor the honest ambassador of Christ. This being true, send ministers of piety, of common sense, of learning, of versatility of talent, to meet new men in new situations, and under new impulses, and move them in the right direction. Send on one quack to prescribe a regimen of health, and a hundred physicians should follow to cure the diseases it will generate. There, should be young men with the ardor and energy and hope of youth; and mature men, with the judicious confidence and the judicious diffidence that springs from experience. Some good may be done by those who can create commotion only on the surface, but along with them send other men who will go down to the foundations of the great deep, and work patiently and noiselessly, till the coral reef shall lift its head above the wave and invite the extension of a continent—men who can work for the salvation of the soul, and the salvation of the state, and trust to God and posterity for a reward!

Anniversaries of Auxiliaries.

PHILADELPHIA HOME MISSIONARY SOCIETY.

The Philadelphia Home Missionary Society held its eleventh annual meeting in Philadelphia, on the afternoon of April 22d, 1851,

when the Report was presented, officers chosen, and other business transacted. Arrangements were made for a public Anniversary, on the evening of the 4th of May following.

The Anniversary was accordingly held at

the time appointed, in the Third Presbyterian Church.

After the introductory devotional exercises, the Secretary referred the congregation to the printed abstract of the Eleventh Report, which had been placed in the pews, for a general view of the operations of the Society during the past year.

He then briefly alluded to the loss the Society had experienced in the recent and sudden death of F. A. Raybold, Esq., an esteemed member of its Executive Committee. "Mr. R. participated, a few days ago, in the deliberations of the Annual Meeting, and we expected to meet with him on this occasion, but his seat is vacant. While we are mingling in these services, he sleeps in death! We condole with this church and congregation in their bereavement. You have lost a fellow-member, endeared to you by various kind offices. He was efficient as an officer in the management of the temporal concerns of the church, and beloved as a ruling elder. But while we lament his departure, we sorrow not as those who have no hope. Having finished his work on earth, he has entered into the rest prepared for the people of God. This unexpected event admonishes us to 'watch, for we know neither the day nor the hour wherein the Son of Man cometh.'"

The hymn was then sung, commencing, "Hear what the voice from heaven proclaims," &c.

The Rev. Dr. Stearns, according to previous arrangement, preached the annual sermon. His discourse was founded on Rev. xiii. 2. "And the leaves of the tree were for the healing of the nations." It was an instructive and impressive discourse, well suited to commend the cause of Home Missions to the prayers and generous patronage of the christian patriot.

Annual Report.

The Report is rendered specially interesting by abundant extracts from the letters of the missionaries, thus introducing the reader to the interior of the several congregations, and making them acquainted with the peculiarities of missionary life in what were, till lately, the mountain solitudes of the "Key-stone State." Much hard work has been

done there already; but there is still much more to be done.

An illustration of success and of grateful acknowledgment is found in the returns from Williamsport, Pa.

"The Second Presbyterian Church of Williamsport was organized in December, 1840, with but fifteen members, most of whom possessed but little of this world's wealth. They probably would never have undertaken so bold an enterprise, had they not been encouraged to hope for assistance in the support of their pastor from your Society. But, relying on your aid, and on the blessing of God, they determined to go forward. A revival of religion commenced under the very first sermon that was preached, and the work continued with scarcely any interruption for two years; during which time ninety-five persons were received on profession of their faith. Thus, God smiled upon the little band, and caused them to grow and prosper. * * * *

"Things at first seemed disheartening. But the darkness by degrees passed away. Our heavy debt has been paid off, with a trifling exception. Our Sabbath school room has been very neatly finished and furnished. Our ground has been enclosed, and planted with evergreens. Our Sabbath school numbers about one hundred and seventy-five in regular attendance. Our Bible class, which has been kept up from the first Sabbath I preached here, varies in numbers, from thirty to fifty members, according to the season. Twice, during my ministry, has God visited us with seasons of refreshing from his presence. During the last six months twenty-seven have been added to the church—nineteen of them on profession of their faith. And there are still a number indulging the hope of acceptance with God, who will probably unite with us at our next communion." Our present number of members is one hundred and thirty-two; and a more united and harmonious congregation I have never known.

"Viewing, therefore, both our temporal and spiritual condition, we have reason to set up our Ebenezer, and say—'Hitherto hath the Lord helped us.' We now regard this church as established on a firm footing. We feel ourselves able, with the blessing of God, to take care of ourselves, without further missionary aid. Indeed, for the last two years, our burden on the Society has been light; inasmuch as we have been paying back a

large proportion of what we received.—We feel grateful for the assistance you have rendered us in our time of weakness; and henceforward we shall endeavor to evince our gratitude by aiding you to do for other infant churches what you have done for us.

“At the annual meeting of the congregation, on the first Monday of January, some resolutions were passed, which I herewith transmit to you.

“At a meeting of the congregation of the Second Presbyterian Church of Williamsport, Pa., it was unanimously

“Resolved, That whilst we recognise that for both temporal and spiritual prosperity we are dependent on God, from whom alone prosperity can come; we are yet deeply sensible of our obligations to the Home Missionary Society, whose benevolent assistance aided and encouraged us when our number was small, and our resources limited.

“Resolved, That in taking leave of the Home Missionary Society, the thanks of this church are due to them for their liberal and timely aid when our church was weak and embarrassed in its pecuniary resources by the pressure of necessary and burthensome expenditures.

“Resolved, That it shall be our earnest endeavor not only to repay the debt which their christian benevolence has imposed upon us, but, so far as our means will allow, to increase our contributions to their funds, that they may be enabled to enlarge the sphere of their operations, and to extend to others that assistance so liberally bestowed on us.”

Summary.

During the past year, *six churches* have given notice that they will need no further missionary aid, accompanying this notice with expressions of gratitude for the help afforded them during the period of their infancy; and *nine new fields* have been entered on. *Three houses of worship* were finished. Two others are nearly completed; one of them with a parsonage. Several other church buildings have been commenced; sites have been secured, and subscriptions are in progress.

Spiritual Growth.

The year that has closed, has been one of special spiritual prosperity in a number of the missionary churches; and some have enjoyed those delightful seasons denominated revivals of religion.—In a few cases where the reports of last

year were not only barren of interest, but expressed fears lest the churches would become extinct, because of the spiritual deadness and worldliness of the members, this year they bring cheering intelligence. The Spirit has been poured out from on high; saints have been revived; backsliders reclaimed; sinners converted from the error of their ways; and the hitherto sorrowing and desponding servants of God, inspired with joy and hope.

Two hundred persons have been hopefully converted the past year; and one hundred and eighty added to the churches. Two thousand four hundred and eighty-four Sabbath school pupils are receiving instruction in connection with our missionary churches, and have the use of 5,960 volumes, suited to their juvenile capacities. \$1,073 are reported as having been contributed to the various benevolent objects.

The cause of temperance has received a new impulse in many places. Its friends are putting forth efforts to stay the desolating evil, and Providence has smiled upon their endeavors. God alone is our hope and help in this reformation. Unless he favor the cause, all the wisdom and power of man will avail nothing.—This conviction is beginning to take a strong hold of the minds of Christians, and they are in many places laying out their energies, in reliance on God, for the suppression of this vice.

State of the Treasury.

Balance in the Treasury per last Report, \$410 23. Received at the Philadelphia Home Missionary Society's office from March 1, 1850, to March 1, 1851, \$8,185 40. Received at the office of the Parent Society in New York, during the same period, \$3,052 54. Total resources for the year, \$11,648 17.

Amount expended in this field during the year by the Philadelphia Home Missionary Society, \$7,747 08. Expended by the Parent Society in distant parts of the United States, (including \$100 remitted by us to New York,) \$2,152 54. Total expenditures, \$10,899 62; leaving a balance in the hands of the Treasurer of the Philadelphia Home Missionary Society, March 1, 1851, of \$748 65. Against this balance there was due, or coming due during March, more than \$400. By comparing the receipts of the past year with those of the previous one, it will be seen that our field has yielded an increase of \$652 62. This increase is owing to a greater proportion than usual being de-

rived from legacies the year that has closed.

The Field and the Work to be done.

The field assigned to us for cultivation is extensive, embracing four States, each in some places exceedingly destitute. In many parts of the territory of this Society, there are moral wastes as dreary as any to be found in the wide extent of our country. And in cultivating these places, we act in concert with the Presbyteries within whose bounds they lie. We have found the co-operation of these ecclesiastical bodies of great importance to the vigorous and successful prosecution of our work; and we attribute much of the success that has resulted from our labors to the aid that presbyters have rendered us, by suggesting important points within their respective bounds on which we might profitably expend our means.

Some of our missionary churches are still struggling with difficulties, which interfere with their growth. They are kept feeble, by the removal of young men and others, who seek places of more enterprise and business. In this state of things, for these churches to hold their own, is to make progress; and while they do not themselves enjoy the advantage of the seed they sow, the cause of religion in general is advanced by their efforts. Some of these little churches are feeders to larger ones more favorably located. We deem it unwise to withdraw entirely our aid from such churches, especially when we see them making all possible exertions to sustain the Gospel among them, and that God affixes the seal of his approbation, by employing them as the instruments of saving sinners. The majestic river depends, for its supply of water, upon a great many little tributary streams. Dry up these streams, insignificant as they seem, and soon the mighty river will fail. Analogous consequences might follow, from an entire neglect of these humble missionary churches.

Encouragement.

The cheering results of the past year's operations, show that our cause has the signal sanction of Heaven. It is gaining annually in favor with the churches, and the important openings in the providence of God, that are brought to view every year, prove that we have yet a great and important work to do on our own immediate field. Much has been accomplished for church extension, by this aux-

iliary in the last sixteen years. *More than forty churches have been raised to a position of self-support through its assistance*, and some of these are among the strong and influential churches of our denomination. At least two thirds of these churches, during their partial dependence upon our Society, erected their present houses of worship. While the Society aided them in the support of their pastors, they were encouraged to embark in the enterprise of church building, and to complete so important a work. The missionary aid received from our Society, stimulated the congregations to make sacrifices to secure the permanence of their organization, by building places of worship, where they and their children might worship God, and which they would regard with peculiar emotions as their religious home. Every year, some of the congregations, aided by us, tell us they have commenced the erection of a place of worship, and others inform us that they have completed such buildings; and generally these buildings are unencumbered with debt, or nearly so, when they are dedicated to the worship of God.

MASSACHUSETTS HOME MISSIONARY SOCIETY.

The Public Meeting of this Auxiliary was held in the Tremont Temple, Boston, May 27th, at 7½ o'clock P. M. After the opening of the meeting with prayer, and the presentation of the Report by the Secretary, Rev. J. S. CLARK, able addresses were delivered by Rev. EDWARD BRECHER, D. D., of Boston, and Rev. R. S. STORRS, Jr., of Brooklyn, N. Y.

The following are the leading items of the Report:—

Accounts.

A balance of \$1,014 63 was in the Treasurer's hands at the opening of the year. He has since received, from all sources, \$31,168 61.

The disbursements for the same period are \$6,354 58 paid to missionaries in Massachusetts; \$1,046 27 in defraying incidental expenses; and \$24,000 remitted to the American Home Missionary Society, to be appropriated at their discretion on the field at large. The additional sum of \$6,410 55 has gone from different parts of the State directly to that treasury, without passing through

this; so that the entire receipts from Massachusetts are \$37,579 16; and \$30,410 55 of this sum have been expended out of the State. As compared with those of the previous year, the total receipts are \$1,984 12 less; while the regular and reliable collections from the churches are \$338 26 more,—the legacies amounting to only \$4,548 95, while the year preceding they amounted to \$6,980 38.

Fields of Labor.

The Society has had under its care the past year, in Massachusetts, 53 missionary fields; 4 on the list have disappeared, and 4 others have taken their places; 5 of those reported have relinquished their hold on the Society since the year began; so that the number actually receiving aid at present is only 48, while 17 of these have found themselves able to assume an increased proportion of their minister's support, since the last annual meeting.

Revivals of Religion.

The most decisive token of divine favor is found, in the outpouring of the Holy Spirit on several of the feeblest of these missionary flocks, and the hopeful conversion of 130 souls, in them all, as reported on the 1st of April. Some of these operations have indicated the presence of unusual power from above. In Pelham, after the pastor had gone away discouraged, and the Executive Committee had nearly abandoned the hope of being able to save the church from extinction, the arm of the Lord wrought salvation,—though not without the use of human agency. Besides the labors of several students from Amherst College, a neighboring pastor, while his own meeting house was undergoing repairs, took the oversight of this forsaken flock, for three weeks. At the close of his gratuitous labors he reported as follows:—"I have preached seventeen sermons there in all, and visited eighty-one families. My visit appears to have been very opportune and providential. The congregation on the last Sabbath numbered one hundred and sixty, and the Sabbath school one hundred and twenty. I found some forty hopeful conversions, and others in an inquiring state. * * * I have become much interested in that field. The service which I have been enabled to perform in it, is a very humble one, but I felt, that, from its nature, it was peculiarly pleasing to Christ. I never before realized (and wonder that I did not) what a special sympathy the Saviour must feel with a feeble, struggling church.

Efforts of feeble Churches to sustain themselves.

The average amount of missionary aid appropriated the past year to each assisted parish, has been one hundred and twenty-five dollars. Deduct this from the average salary of their ministers, (four hundred and forty-four dollars,) and it leaves three hundred and nineteen dollars as the average sum which each has furnished for ministerial support. This amounts to just one per cent. of their average valuation, (thirty-two thousand dollars,) as obtained from the town assessors' books. It is to be observed, however, that among these feeble parishes, as among the members composing each, there are some that cheerfully go beyond this standard of effort, while others are hardly persuaded to make even an attempt to reach it.

The first of these classes is well represented by the *West Parish in Hawley*, which is mentioned in the table as having relinquished its hold on this Society during the year. The following extract from the pastor's final report, describes the method of effecting it:

"My report, due the first of November, would have been sent sooner, but for an effort of this congregation to rise to independency. The matter was brought before them on the last Sabbath in October. This was cordially responded to in an informal meeting of the society the next day. The result is, that an amount of funds sufficient to meet the society's expenses for the present year has been raised. But a few days previous to this effort, the congregation had raised seventy dollars to improve the singing. The amount contributed the last year, for the various benevolent societies, is sixty-seven dollars and fifty cents.

"In company with one of the assessors I have just looked at the valuation of this society on the assessors' books. We find it less than twenty-five thousand dollars. Scarcely one-third of this is in the hands of church members; while just about one-third the members of the society owe. So that, in reality, the amount of property, real and personal, free from debt, does not exceed seventeen thousand dollars, according to valuation. Yet, with ordinary prosperity, the society hope in future to be able promptly to meet all current expenses, and to be *always on the list of donors*.

"The congregation in West Hawley, before the communion table on the first Sabbath in November, publicly expressed their deep sense of gratitude to the Massa-

chusetts Home Missionary Society for their paternal watch, care and aid, during the twenty years of their perilous infancy and childhood."

Aspect of the Field at large.

The operations here reported within the limits of our own little state, important as they are in themselves, and still more important in their relations, have absorbed but a small part of our funds. More than *four-fifths* of the receipts from Massachusetts have been appropriated to the AMERICAN HOME MISSIONARY SOCIETY, at New York, to aid in evangelizing the almost boundless field that has fallen under the care of that truly National Institution.

The history of Home Missions in this country has, from the first, been the his-

tory of great effects from little causes. Every movement has been like the silent and hidden, but resistless action of leaven—bringing out results which we can trace to no adequate cause, without supposing the unseen hand of God employed in their production. The fact that a new church can be planted and reared in an old waste, or an infant settlement, during the brief period of seven years, and at an annual cost to the Missionary Society of only \$165 per annum; the fact that several thousands of evangelical churches in our land have actually been brought up to a self-supporting condition at this trifling expense, and by this short process, since the Home Missionary enterprise commenced,—these facts proclaim the existence of an energy more than human. They indicate the presence of an all-powerful, though an invisible agency.

Missionary Intelligence.

IOWA.

Christian Emigrants Welcome.

This is the season when the great tide of emigration sets westward. It has been pouring in upon us for three or four weeks. The flood brings along some valuable families. Two families are about settling here from western New York. One of them a Deacon of the Congregational Church in Collins, New York, with a large and intelligent family. It will be an invaluable addition to our society. I cannot describe to you the pleasure with which the home missionary hails such arrivals. After having fought the battle almost single handed for years, he knows how to appreciate fresh troops. But a small part of the emigration stops here. It is pouring into the new counties on the North and West of us.

Opening for Ministers in the Western Counties.

The facilities for settlement in these counties are good, and they are rapidly filling up. A score of faithful ministers will soon find ample opportunity for missionary labor in these counties, and I trust "the Lord of the harvest" is raising up a band of young in our colleges and seminaries, to labor for Christ in this and other portions of this new country.

How a Missionary feels in view of the Destitutions.

There are many points in the settlements west of us, *where a missionary could find work enough now*. Churches are already forming on the Missouri river, and calling for ministers! Settlements are forming even west of the Missouri. Who will supply the spiritual wants of these rising multitudes? I sometimes almost resolve to go west myself, and leave my present place for some one else. I cannot endure the thought that this beautiful country should be given up to Satan: I think our pious young men at the East would say, without hesitation, "Here are we, send us," if they could be impressed with a sense of the importance of this work. You may think me too sanguine; but I regard the work of elevating these western communities, socially and religiously, by planting churches and institutions of learning, as paramount to every other benevolent enterprise. Not a church nor a college can be planted here whose influence will not be felt ultimately the world over. Every such institution brings this people more and more under the power of the Gospel, and increases the moral influence of the nation upon the world. I pray that God will wake up our pious young men to this subject.

From Rev. B. A. Spaulding, Ottumwa,
Wappelo Co.

A Christian Community eight years old.

This day closes the second quarter of my eighth year of missionary service in Iowa. Eight years ago this day, was the last day that the native Indians held possession of the region of country around and upon which this town now stands. The Des Moines River Association of Congregational churches, has recently held its annual meeting here. This Association now consists of ten churches and nine ministers. In its connection, are nearly 300 communicants. To seven of these churches, during the past year, were added 46 members. The number of scholars in Sabbath schools is 323. Since my last report, eight persons have been added to this church, six by profession and two by letter; four of these have become hopeful converts during the last winter. Our church now numbers forty one.

In February of 1846, this church was organized with eight members. Last Saturday, I was installed as its pastor. On Sabbath, Rev. Mr. Reed, Agent of the A. H. M. S. in this state, preached a sermon to the church and congregation on the subject of Home Missions. A minister, formerly from New England, remarked that it sounded very strange to hear Brother Reed saying what we must do for Home Missions, *we*; while we can almost see the foot prints of the savage, and hear the echo of his war whoop about us, talking about Home Missions! and why should we not? We are children of Home Missions, and may we not soon become supporters and defenders of our parent? But few years, we hope, and have strong reason to believe, will pass, before we shall cease to need your aid, and joyfully prosecute the work of refunding what has been received from your treasury.

What changes do a few short years work out in our new settlements. How soon is the Indian hunting ground turned into the fruitful field, adorned with churches and blessed with the sweet and heavenly influence of Christianity. And how speedily do those whom we nurture in their infancy, become our most efficient helpers in extending into regions, yet more remote and destitute, the Gospel of the kingdom.

A Missionary's Estimate of the Work of the Society.

The following estimate is not a matter of speculation drawn up in the study, but the result of observation and experience in the open field of toil and patient endurance. The presence of such missionaries in the distant West, unwearied in their own labors, unsparing in their sacrifices, and looking with an eye so intelligent upon the great enterprise with which they are associated, and with a faith so strong in the potency of the Gospel to reclaim the wandering and the lost, and make our land the glory of all lands, may well encourage the hearts of the friends of missions at the East.—May the Lord of the harvest multiply such laborers a hundred fold, and give his people the means and the hearts to sustain them, and the privilege to share with them their recompense of reward.

The three years and over, of my employment under the patronage of your Society, have not served to lessen my estimate of the wisdom and vast importance of the enterprise in which you are engaged. There are kindred societies which are, and ought to be, dear to us all; but I think if one will reflect, he will see that yours should stand second to no other. In efficiency and adaptation to accomplish the object which all these have in view—building up and extending the Redeemer's kingdom—nothing can be better than to station watchmen on the frontiers to collect men together into churches, thus uniting the scattered firebrands and kindling a flame, where else all would be darkness, that he who leaves the army at home to seek here his fortune, may be reminded of his duty and guided by its beacon light; and a powerful influence may thence go abroad to bring the surrounding desert waste under the benign and salutary power of the Gospel. When this is done, however benevolent the object may be, and however much isolated individuals may be benefited, still experience proves that, in most cases, with those persons the good effected remains, and with them it dies. It is when men are associated and worship together, that the fires of piety live, and permanently burn. This is Christ's method of promoting religion, and converting nations. Besides collecting and forming into companies the straying warriors, your Society marshals the whole army of God to such movements, that

each victory strengthens and adds to its number the forces of those conquered, and turns the guns of each stronghold which is taken against the common enemy.

I see by the Annual Reports that the number of preachers and churches under your care have doubled once in between eight and nine years. By a mathematical calculation, one may see that had this missionary movement commenced at the close of the revolutionary war with the number with which it did commence, instead of 1,000 missionaries and 1,500 churches, 60,000 missionaries and 90,000 churches, with the yearly addition of 330,000 church members, would now be under the patronage of your Society.—Include in the calculation the missionaries, churches and members that in the course of things might be expected to pass yearly from under that patronage, and the number to be connected with other churches, and we reach a result and contemplate a consummation which present us our whole country as the garden of the Lord, realizing the prediction, they shall all be taught of God and, in our country, merge all rule, authority and power in one kingdom—the reign of Christ.

This one enterprise, the churches, at the time and with the beginning of which we have spoken, might have sustained; and though, by some mishap, all that we have supposed had not been actually accomplished; still school houses and churches, the order, intelligence, and piety of the best portions of New England would now appear and prevail in every part of our land, and those of a faith and order in common with ourselves, exist in millions "rooted and grounded;" and that jargon of sects whose name is "legion," and which is now really the most serious obstacle in the way of extending Christianity in its purity, would be unknown.

Time has not been properly improved; what ought to have been, has not been, done, and the past cannot be recalled; still it may be a lesson for the future. If our population doubles once in twenty years, and your missionaries, churches and members, once in eight years, it will be seen that you are gaining ground; the ratio of increase may be expected to enlarge as the work proceeds, and the moral power of religion gain in its influence on the power of immorality and irreligion; and, if the churches and your missionaries are faithful to their trust, a consummation may be expected which will turn the whole energy—the moral

and financial power of this vast future empire to bear on one object—the regeneration of the entire earth.

WISCONSIN.

From Rev. J. B. Preston, Berlin, Marquette Co.

A good Beginning.

I am seated to report to your Society the results of my labors for the past three months. They have been, with me, months of toil, solicitude and encouragement. I arrived at this place about the middle of September with my family, and soon found that I must provide myself a house for the winter, as there were none suitable to be rented. This, necessarily, occupied much of my time for eight weeks, when we were settled in our own house.

I found, on my arrival, that the American Home Missionary Society, by its missionary, had, three months previous, visited this new and interesting field, looked up the professed people of God, and organized 6 churches of 14 members. Through the urgent solicitations of the brethren of this church, together with other circumstances, I was induced to feel that it was my duty to leave Western New York and come to their help. You can imagine better than I can express the reception your missionary received. I found, indeed, a new field. About two years ago the first settlers arrived, but now the town contains nearly 1,000 inhabitants. During the past year, more than 100 dwellings have been erected.

How a House of Worship was built.

But for this whole community there was no house erected in which to worship God. Our only place was a storehouse on the banks of Fox river, and of this we were deprived after a few Sabbaths. We then succeeded in procuring a third loft over a store. We soon found this room too small and very uncomfortable, crowded as it uniformly was. The thought of spending the winter thus was painful to us, as many who wished to attend upon the preached Gospel would be deprived the privilege. The question arose, What can be done? On the 10th of December we met for consultation. At this meeting a plan was presented, the expense estimated for putting up a shanty meeting house, 24 ft. by 42, with shingled roof, covering it with rough boards, bat-

tening the cracks, ceiling the inside with half inch boards, and filling between with saw dust. If \$250 could be raised by subscription, we resolved to undertake the work. It devolved upon myself to raise the sum if possible. The success was beyond our most sanguine expectations. In two days, \$350 were subscribed, and some of the timber for the frame on the ground. We were not, by cold or storm, prevented from prosecuting our labor till the work was completed. The second Sabbath in January, we were permitted to worship God in our own sanctuary. The house was filled, and thanksgiving, I doubt not from hearts sincere, ascended to God for such signal manifestations of his goodness. This house, we expect, will accommodate us, until we are able to put up a permanent building, though the prospect is we shall soon need more room. The ladies, encouraged by our success, immediately undertook to raise funds sufficient to procure lamps, Bibles and curtains. This they have accomplished, and have now organized a benevolent society, that they may, at all times, be ready to aid in advancing the cause of Christ.

We have much to encourage us; such has been the success which has attended our efforts, and such the respect paid by this community to the institutions of the Gospel. Though our work thus far, as you perceive, has been principally preparatory, yet the Gospel has not been preached in vain. There is that attention, stillness and solemnity in our meetings, which indicate the presence of the Spirit of God applying the truth to the heart.

It is our prayer that the Lord will revive his work, and gather into his fold multitudes of precious souls.

From Rev. N. C. Chapin, Watertown,
Jefferson Co.

Ground lost by the Intermission of Missionary Labor.

For the three months that I have been here, the best that can be said respecting the condition and progress of our church is, that we seem to have made a pretty good beginning—to have taken a fair start. The vantage ground which had been gained in previous years was almost entirely lost, in consequence of the long interval of almost a year, and a half, during which there were no public religious services. The disastrous effects of such

an interruption, in such a place as this, no man will be likely to understand, except from immediate observation. By the efforts of two or three men, whose courage and energy deserve high praise, a church edifice was erected during the period specified. It gives us a great advantage, that we have a neat and commodious house of worship; the finishing touches will be given to it in a few days, and we hope to dedicate it to sacred uses in about a fortnight. It would be very gratifying and encouraging, if we could see our church filled on the Sabbath, a sight which it has never yet been my pleasure to witness. The inhabitants of this place were for years without regular religious services; they fell into habits of neglect, and the holy day was hardly distinguished by them at all. It is very hard to break down such habits; it is one of the most painful facts in my circumstances, that I cannot reach the many, except occasionally, with the truth of the Gospel. There has been, however, a slow increase in the number of attendants upon the Sabbath. Most of those who can properly be said to belong to our congregation, show a good degree of interest in the prosperity of the church.

Hope only in the Power of the Gospel.

The state of things, morally and religiously, is worse in this community than I have ever before seen it anywhere. Sin, open and outrageous, abounds; all sorts of errors are held. There are some skeptics and many Universalists, whose style of life, bad every way, is the natural and necessary growth of their principles. If there was ever a place in want of Gospel influences, here is one. Nothing, I am sure, *nothing* but that Gospel which is the power of God unto salvation, can elevate society here, restore public sentiment to a healthy tone, and allure the devotees of mammon and vicious pleasure to the peaceful paths of true wisdom. A genuine, thorough and extensive revival—that is what we want and seek—that, in spite of all inauspicious appearances, is what I venture, sometimes, when faith is strong and trust full, to expect. If by the aid of your Society, under God, this place should be recovered from the arch enemy, one of whose strongholds it now is, that one victory were enough to satisfy any man that the Home Missionary work is worth its cost a thousand times told. Such a victory, desperate as the case now looks, is possible with God; for it, we will hope and pray and toil.

From Rev. Hiram Freeman, Oshkosh,
Winnebago Co.

Church Members without Letters and without Reputation.

The Lord is blessing this church with an increase of members and strength. Accessions have been made to it at every season of communion since its organization. Fourteen have been added since the first of last March, and the addition has been of an interesting character. Four out of the five that joined by profession had been connected with the church before coming here. But not taking letters with them, and being long absent from the churches to which they belonged before they had selected and fixed themselves in their new homes, their church relation became dissolved by time. On this account, they were under the necessity of postponing their union with the church here, until they had obtained a christian reputation among us in another way. This method of procedure is detrimental to the piety of the persons concerned, and occasions embarrassment to the churches here and to the missionaries. Were I permitted to address the pastors and the churches of the East, I would earnestly implore, that when their brethren leave for the West, they send them away, not only with their best counsels, and a fervent prayer for God's blessing to attend them, but that they also furnish them, if worthy, with the *credentials of their membership*; that when they arrive here, they may at once secure our confidence, and that we may be immediately blessed with their fellowship and co-operation. This course would prevent some of those *lamentable departures* from the way of the Lord, over which we have frequent occasion to mourn.

From Rev. C. L. Adams, Neenah, Winnebago Co.

Accommodations for Worship.

There is to be a meeting this week to devise means for erecting a house of worship. On this item your missionaries could fill out glowing reports. Six months of experience in northern Wisconsin has often made me think of the pains taken to secure the comfort of speaker and hearer in our Eastern churches. When I enjoyed them, I sometimes heard people complain of in-

conveniences. The temperature might not be exactly right. But in Wisconsin we accommodate the houses of worship with a *range of temperature*, from 10 below to 100 above zero.

In our small village, too, we have a *range of time*, almost as wide as is that regulating the temperature of our school houses. Often, one third of the congregation come in after the sermon has commenced. Every time my eye glances at Meneeley's advertisement, and I think of the annoyance of the preceding Sabbath, I could wish myself possessor of a part of Astor's estate. If, with its possession, I could unite a benevolent heart, I would be a liberal subscriber to a new *propaganda*, furnishing the poor churches at the West with *bells*, thereby greatly increasing facilities for doing good.

ILLINOIS.

From Rev. Joseph Fowler, Lacon, Marshall Co.

When your commission came to hand, I was lying low with pneumonia. I had recently resumed my labors with invigorated health and cheering hopes. Just about this time, a fine bell was procured from Boston; and it was truly animating and encouraging to hear its solemn tones inviting the citizens to the house of God. The number of worshippers increased. More serious attention was given to the word. Our meetings for prayer were also better attended by members of the church; and brethren seemed to have more of the spirit of prayer. I began to hope that the Lord was about to revive his work, when I was suddenly prostrated by disease, and could only pray for Zion and for perishing sinners. I felt as if I could leave the world in peace, if I could but witness the effusions of the Holy Spirit, and the conversion of sinners. I have reason to bless God that one so unworthy is permitted to resume his labors, with the hope of reaping the golden harvest. My prayer is that God would sanctify this affliction to myself and family and to my people. I am still very feeble, but was able to give one discourse last Sabbath.

A few weeks before I was taken ill, I tried to perform more labor than I could endure. Besides the ordinary labors of the Sabbath and pastoral duties, I have endeavored to sustain an appointment in the eastern part of the county. There is a great demand for missionary labor in

various places in the county; and I regret that I am not able to meet this demand. All my resources of time and strength seem to be put in requisition in the village and immediate vicinity. The population of Lacon already exceeds 1000, and is rapidly increasing.

From Rev. C. R. Clarke, Granville, Putnam Co.

Wolves in Sheep's Clothing.

Mr. C. is laboring in the destitutions in, and adjacent to, Putnam Co. After speaking of encouraging indications at several points in his large and destitute field of labor, he refers to some of the prevailing forms of error and opposition which he encounters.

My heart almost faints at the difficulties which I have to meet; and these are not found alone, or principally, among worldlings, but among religionists. A class of Baptists called "Ironsides" go strongly against any moral movements. This Bible distribution is "all a speculation, a money making scheme." They say men are *not moral agents*; that there is but one moral agent in the universe and that is God. The fact is, that in this vicinity, the great obstacle to the conversion of the impenitent consists in the inconsistencies of those who *profess* to be religious.

The "come-outer" spirit has also cast a blight over this fair field of promise. But the Lord reigns, and he will cause the wrath of man to praise him, and the remainder of wrath he will restrain. The promises of God are exceeding precious to me, and they hold me up when the dark clouds gather and the angry waters rise and seem ready to swallow me up. "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." "Lo, I am with you alway." With such assurances I cannot, nay, I will not, despond, especially when I have the evidence that my labor is not in vain in the Lord.

Effect of a Funeral Service.

A few weeks since I was called to preach at the funeral of a very dear young brother, who was hopefully brought into the kingdom through my ministry, three years since. He was studying to qualify himself for usefulness as a minister, and intended to go abroad as a

missionary, should he become qualified. But disease suddenly arrested him; but his last messages were to his young friends, and particularly to some who were in their academic course. He exhorted them to become missionaries of the cross and preachers of the Gospel to their perishing fellow men. The preaching on the occasion of this young man's funeral was used as the instrument, by the Spirit of God, of awakening another young man who is now, I trust, a new creature in Christ Jesus. He is, in his studies, far in advance of the young man who died, and of very superior talents. Should his health, which is now poor, be sufficient, I have very little doubt that he will be a bright luminary in the Zion of our God. This conversion, occurring at this time, when so little interest appears to be felt in this vicinity, greatly revived my heart and caused many to rejoice.

From Rev. J. H. Russ, Ewington, Effingham Co.

A Wide and Hard Field.

The field assigned to Mr. R., comprises two of the largest counties in Southern Illinois. As in the case of other missionaries who are engaged in such pioneer service, one of the first results of his labors has been the disclosure of the deplorable destitutions of his field, and the urgent demand for additional laborers.

I find much more labor is imperiously demanded in this county than I can perform. Two efficient and faithful missionaries would find enough to occupy their whole time, and exhaust all their energies. In different parts of this county (Effingham,) and the adjacent parts of Cumberland and Jasper Counties, in a territory twenty miles in length and sixteen in width, we have a church of fourteen members, six of whom were received last Sabbath. In this field there are no less than eight important places for stated Sabbath preaching; and could they be supplied with sufficient frequency and regularity, inculcable good, I have no doubt, would result. In three neighborhoods, in the south, the east, and the north part of this territory, are three nuclei of churches, which will demand separate organizations as soon as their members will allow, as they are too far apart to meet together.

We have not the privilege of reporting

a revival, but the state of feeling has recently appeared more than usually interesting. But the enemy is coming in like a flood. The rage for horse-racing has for some weeks prevailed to an unparalleled degree. A noted professional horse-racer takes his wife with him to the races, where she mingles with the men as well as with the women, bantering them for a "bet." They are now, and have been for several days, here on this business. "A shameless woman is the worst of men." But this unsexing conduct is, in this community, by no means disreputable. The jockeys train their horses on the race ground on the Sabbath with impunity, and members of churches, claiming to be evangelical, do not, so far as I know, even remonstrate against it. And this is not surprising, for *doctrine* regulates *practice*. Their creed in general is, as taught preceptively by most of their leaders, and, as it appears, practically by all, that the observance of the fourth commandment is a great sin. I believe the Sabbath is spent more or less in every family as a day of social merriment and recreation. Hence, minds even though pensive in the sanctuary, are almost sure to be filled with levity before the congregation separates, by the trifling conversation to which they are exposed. The effects of the Gospel, though apparently powerful while it is coming from the lips of the living speaker, generally seem more evanescent than the flying cloud. In view of such influences, I am often, after preaching to an apparently serious and anxious congregation, filled with the most gloomy apprehensions that my message will prove only a "savor of death unto death."

But though I am often disheartened, I think I have, on the whole, great reason to thank God and take courage. Light seems to gleam amid the darkness which covers this field. In every moral point of view, a manifest improvement has taken place within the last ten months. And our prospects, though dark as Egypt, compared with what they are in many places, seem, on the whole, brighter now than they have appeared, for any considerable length of time, at any former period.

From Rev. E. B. Olmsted, Greenville,
Bond Co.

Prospects of Southern Illinois.

The internal improvements, in progress and projected, in this portion of the State, and the

consequent development of its natural resources impart to it new importance as a field of missionary labor. The facts stated in the following communication in reference to one of the Southern Counties, which may probably be taken as a sample of the whole region, will aid in forming a correct estimate of its condition and prospects.

I have just returned from the extreme lower part of the State. The prospects of that part of our field are becoming more promising. I preached one Sabbath at Jonesboro, where Rev. Mr. Dearing labored the last year; another Sabbath at Caledonia, 14 miles above Cairo, and at Metropolis City during two days. At the latter place a church has been organized, and another might be organized at Caledonia. C. is the seat of justice for Pulaski Co., formerly a part of Alexander Co. It is a small county containing 194 square miles, has 312 farms and 2,265 inhabitants. Of that number 359, over 20 years of age, cannot read or write. Of course, among such a people error is rife. Within the last year a man who was shot and severely wounded by an indignant husband, for insulting his wife, has succeeded in building up, or associating a church of 114 members. He only asks the people to believe in Christ as the Son of God, and be baptized, which, he says, is all the Scriptures authorize him to ask. He denies the influence of the Holy Spirit and the necessity of private prayer. But the people are becoming weary of this and of kindred forms of heterodoxy, and are looking with anxiety to the establishment of such churches as are supported by your Society. Caledonia contains 194 inhabitants. There are in the county—Campbellites 114, Methodists 216, Roman Catholics 38, United Baptists 89, German Reformed 20, Evangelical Lutherans 32, Presbyterians 12. There is no Sabbath school in the county. This whole region is high and rolling, heavily timbered, and as healthy as other portions of the State, as is proved by the fact that in the last year there were but 56 deaths in a population of 2,265. Much of the sickness arises from exposure and dissipation. These remarks are equally true in regard to the whole southern portion of Illinois. I hope the time will come when the truth will be known in regard to the physical geography of southern Illinois. It is not, as many suppose, a *frog pond*. On the contrary, I think it may be affirmed, that the country from the mouth of the Ohio

to Chester on the Mississippi river, and to Shawneetown on the Ohio—not much short of 100 miles on each river—and the intermediate country, is more broken and diversified than any other portion of the State of equal area, and only needs the improvement of its society to make it one of the most desirable countries in the world. And the causes to effect this consummation so devoutly to be wished, are already in operation. Caledonia is already a distributing office for the different telegraph lines. At that point you may converse with St. Louis, Louisville, Nashville, New Orleans, &c. The construction of the central railroad, now rendered certain, will introduce a population that will revolutionize the country;—and missionaries of the cross should lead the van.

MICHIGAN.

From Rev. O. W. Mather, Mackinac, Mackinac Co.

This is one of the oldest settlements in the Western States. It was founded by Marquette in 1671. The original settlers were mostly Catholics from Canada, and a majority of the inhabitants have always been attached to the Romish Church. In 1820, this place was made the seat of an Indian Agency, and became an important depot of the fur trade, and the resort of several tribes of Indians. A mission was established among them in 1823 by the United Foreign Missionary Society, and was afterwards transferred to the A. B. C. F. M.; but in consequence of the removal of many of the Indians, it was abandoned in 1837. Since that time no regular worship has been maintained by any denomination of Protestants, except in connexion with the garrison at the Fort, till Mr. Mather commenced his labors, under commission from this Society, in August last. The practicability of gathering a permanent Protestant congregation here has heretofore been considered questionable, but the experiment thus far appears hopeful, as the following communication testifies.

This is a very mixed community. In a population variously estimated at from 800 to 1,000, not less, certainly, than "three fifths,"—very likely even a larger proportion—are professed Roman Catholics, consisting of Irish, German, French and

Half Breeds. There is a considerable portion of the remaining two fifths, who can hardly, with propriety, be ranked either as Romanists or as Protestants. They may have been born and nurtured amidst the institutions and fostering influences of Protestantism, yet here they are practically heathen, in respect to all religious principles or practices. Among them, also, are those who once made a profession of religion. A remnant there is who feel and manifest an interest in maintaining and enjoying for themselves, their children and the community, the ordinances of religious worship. You must have already inferred that it is but a "remnant," and that not very large. At the same time, I have reason to believe that the influence of the truth is not, by any means, restricted to those who are regular attendants upon my service, but others, only occasional attendants, and even some Romanists have come within the hearing and influence of divine truth.

From the time of my arrival, in August, till some time in October, my services were regularly maintained, on the Sabbath, morning and afternoon, in the "Mission church," a building originally erected and occupied by the missionaries in the service of the A. B. C. F. M. But as the season advanced, and fires became essential to comfort, the place of our service was transferred to the Court House in the village. This place is both more central and comfortable, and here we have remained till the present time. Previously to effecting this change, I had taken the necessary steps for procuring the requisites for a Sabbath school. The result was the donation of a library of 100 vols., together with question books, etc. Immediately after transferring our services to the village, preaching was attended in the morning and evening, and the afternoon was devoted to the exercises of the school. At its organization, the school embraced rather more than thirty scholars, being nearly all the children of the congregation, and some not regularly belonging to the congregation. Removals and other causes have somewhat diminished the number, but otherwise the exercises have been attended with much and uniform interest. I have personally superintended the school; and, as a means of increased usefulness and interest, I sought to enlist the children in the matter of singing, by devoting one evening, sometimes two, in the week, to their improvement and instruction therein. The result of this effort has proved exceedingly favorable and gratifying to all

concerned. It has fostered in them a taste for singing, and afforded us good music in the school.

The services for preaching in the morning and evening have been sustained with a tolerably uniform attendance, especially that in the evening, when several, not with us during the day, have been generally present. The attention has been uniformly good and respectful, and with every indication of real interest in the hearers. And here I may say that one of the most attentive and constant hearers, particularly in the evening, has been an intelligent Roman Catholic. My intercourse with the families of Romanists, has become quite considerable, and their treatment of me has been uniformly courteous and respectful. If they harbor a feeling of ill will or jealousy, they have been very successful in the effort to conceal it.

On the whole, I persuade myself that something in the way of, at least, moral improvement, has been accomplished, and, I hope, of religious improvement also.

*From Rev. Wm. P. Russell, Memphis,
St. Clair Co.*

In Journeys often.

There is so much destitution around us that I find much to be done. Long journeys have frequently to be made through the woods, and over roads that are exceedingly bad, to attend funerals and other religious meetings. I usually, on the Sabbath, preach twice in our meeting house, and then for the third meeting, I go from four to eight miles, where I generally find a school house well filled with attentive hearers. In one of these places we have, at times, nearly or quite two hundred. The house is filled, and a good many remain outside because there is no room for them within. They recently erected in this place a school house of good size; the building is two stories high, and they are finishing the upper room for meetings exclusively. A number of those who have been connected with evangelical churches at the East, and elsewhere, have expressed a desire to have a church organized among them, but they fear the services of a minister cannot be obtained, and if a church were organized it might, in consequence, soon run down. Good shepherds are greatly needed in our newly settled towns, who may devote their time to going from house to house, gathering the scattered sheep of Christ's fold into

small churches, that may be encouraged and assisted until able to take care of themselves.

A Pillar fallen.

Our little church has been sorely afflicted of late in the death of one of its deacons. Father Gilbert, as he was familiarly and affectionately called, was a native of Mass. He was hopefully converted in his youth. In the early part of his life he removed with his family to the State of New York, where he remained for a number of years. He came to this state about fifteen years ago and resided in Romeo for a few years, and when a settlement was first made in this place, he with his eight sons located themselves in this wilderness. Deacon Gilbert spent most of his life in teaching, and was favorably known as a successful instructor of youth. In the different places where he has resided, both at the East and in this state, he has held the office of deacon, or ruling elder. When our little church was organized in this place, himself, wife and two of his sons were among the number. From what I can learn in reference to the past life of our departed brother, I infer that he has maintained a consistent walk since his first profession of faith in Christ. During the two and a half years in which I have been acquainted with the deceased, his influence has been very salutary over the church and others with whom he came in contact. When his health would admit he was constantly at the house of God on the Sabbath, and at the meetings for prayer during the week. When at a prayer meeting, he did not sit, like so many professors of religion, as a mere spectator, but was always ready to do his part in making the meeting interesting and profitable. He loved the Word of God, and the family altar, where his fervent petitions daily ascended for his family, for the church and the world. There was so much consistency in his general deportment that during my stay in this place, I have not heard the first whisper against his moral character. His death was sudden, but peaceful and triumphant. When we gathered around his last remains, and looked upon those silent lips from which we had so frequently heard faithful exhortations and humble prayer, I could but desire that his mantle might fall upon many who still live, and that others, who come from the East, may bring with them the same spirit, and thus lift up a standard that shall be for the glory of God, and the salvation of this Great West.

Miscellaneous.

What a Missionary finds "Down East."

We often give sketches of missionary life, and of the privations and trials of the first settlers in the Far West; less frequently do we give the experience of our brethren, and the hardships of those to whom they minister in the "Far East;" as the full reports of missionary labors in that direction less frequently fall into our hands. The following extract, however, from the annual report of *Rev. S. Turner*, of Bingham, Maine, in the Northern part of the state, will show that opposite points of the compass, and thousands of miles of distance make very little difference in the condition of those who first enter the wilderness to fell its forests and bridge its streams, to encounter its frosts and its fevers, and bear all its privations—to be themselves but "stepping stones" to others who shall afterward enjoy there the comforts of good neighborhood, the blessings of education, the consolations and hopes of Christianity; and that East or West, North or South, the dwellers in our new settlements and those who minister to them should share largely in our sympathies, our benefactions and our prayers.

On twelve occasions the last year, I have officiated at funerals, once, at a distance, over a bad road, of 40 miles. Through all this extent, and onward 30 miles further to the Canada line, and I know not how much further, there is an entire destitution of religious privileges, excepting a rare instance, at two or three points, of an occasional sermon. I was more deeply impressed on the occasion just referred to than ever before, with a sense both of the religious and other privations and hardships of the people, especially of those engaged in the lumbering business. The family where I stopped, tarrying two nights with them, were separated from their nearest neighbor, in one direction, by a space of ten miles; and in the other, by a space of five miles. The oldest of the three children, a lad of fourteen, died suddenly. At the first attack of the disease, the father was apprised that he could not live till a physician could be sent for and reach him—the nearest being in this

place, and the road almost impassable. The best he could do was, to send some 15 or 20 miles for an aged Indian doctor, who came and did what he could, though to no purpose. The child died. Fifteen miles was the nearest place at which a coffin could be made; and the same distance, in another direction, was the nearest place at which help could be procured to make other preparations for the funeral. During the day I spent there, I visited, at a distance of five miles, a young man who was nearly killed by the falling of a tree. Another had badly frozen his ears and feet. A third had been knocked down by his cattle and a heavy load passed over one of his limbs, with which he limped, driving his team, some half a dozen miles. He had travelled ten hours in accomplishing a ten mile journey. Several others, I learned, had nearly perished; some for want of food; some from cold; others, by other hardships, caused by the blocking snow storm of December last. Six months of the twelve in this region annually wear away life in these exposures.

The strong become feeble—An historical notice of the Church in Bolton, Conn.

The work of Home Missions is, ordinarily, to care for churches in their infancy. This being past, they no longer need our care. They provide for their own; and they return, with a large hand and a generous heart, into the treasury of beneficence many fold for all they have received. Eight hundred churches, that have been nurtured by the American Home Missionary Society, the last quarter of a century, are now independent, self-supporting. But there are exceptions to the general rule. Some churches—even of those which have been mothers of churches and contributed their thousands to lay the foundations of christian institutions in the new settlements—need to be cared for in their old age. Causes, alike unforeseen and uncontrollable, have reduced them from a state of affluence to that of dependence. Once, they could command the services of the most gifted in the land,

Now, the charitable institution which their wisdom and faith and beneficence aided in founding, must assist them in the support of the Gospel ministry, or their sanctuaries must become a desolation. Some such churches will long remain on the missionary list in our older states. And, surely, if to honor our father and our mother be the delight of our hearts, as well as the first commandment with promise, we shall not grudge the pittance requisite to keep the fires of devotion evermore burning bright upon these ancient altars of our God.

The sketch which follows is from the annual report of *Rev. Lavius Hyde*, the present Pastor of the Church in Bolton.

The time has been, when this church needed not the aid of sister churches. Here, were men of wealth, enterprise and energy, who unitedly labored in the cause of Christ, and honorably sustained divine institutions.

In the year 1722, the inhabitants unanimously assigned fifty acres of good land, conveniently situated, to their first pastor. They voted that every male inhabitant of the town, between the ages of sixteen and forty five, should labor three days each year in clearing this land, constructing fences, cultivating and securing crops, cutting and carting his wood,—besides liberal pecuniary provisions for his support. They extended a call to a young clergyman then preaching with acceptance in the city of New York. In reply he wrote as follows:

“I assure you I have a great esteem of, and affection to, the people of your town, so far as I am acquainted with them, and I should count it a smile of Providence upon me, if ever I should be settled amongst such a people as your society seems at present to me to be. I heartily wish for your prosperity in all things, especially upon spiritual accounts, that God would give you an able, faithful, pious and successful pastor, that may be a great instrument of the advancement of God's glory and the eternal interests of souls among you.

I am, your hearty friend
and humble servant,
JONATHAN EDWARDS.”

His acceptance, on a repetition of the call, is on record among the archives of this church; but about the same time, he was invited to a tutorship in Yale College, and introduced to this people his

friend and classmate, *Rev. Thomas White*, who was of a spirit kindred to his own, and under whose ministry this church enjoyed many years of prosperity.

During the labors of the *Rev. George Colton*, the second pastor, Vermont, and the region between Utica and Rochester, were the new settlements—the great and distant fields of missionary enterprise. Then, this church contributed annually to the Connecticut Missionary Society, and the pastor bequeathed his estate to increase the permanent fund of that institution. Neither he nor any of his people had the most remote idea, that this church would be a suppliant at the door of the Home Missionary Society.

The causes of the decline in piety and enterprise are not without some interest. Bolton included the larger part of Vernon, for thirty years after President Edwards accepted a call here; but it was comparatively an unimportant part of the town. Its streams ran noiselessly through tangled forests, while Bolton Centre was a place of business, occupied by men who were princes in the land. Orford, then a waste place in East Hartford, was dependent for pasturage and bread upon this fertile mountain. Now, Vernon contains three, and Orford—bearing the name of Manchester—two, Congregational churches, and each the same number of other evangelical denominations—and they are all golden candlesticks; while Bolton church, the mother of them all, sits solitary, as a widow, dependent on charity, for there are none among her sons and daughters to guide her. They are gone, some among the leading men of several of these churches; more are scattered all the way from this to California, promoting, as we hope, the kingdom of Christ. She that hath borne seven languisheth. Our most enterprising and energetic youth go from us, every year, to swell the population of the villages around us, or to lend an impulse to the tide which is bearing the institutions and the civilization of the Puritans to the Pacific. It is not more certain that the living springs, gushing from our mountain sides, will send their contributions to drive the machinery in the lower towns, than that our youth will be there to guide the spindle and the loom. The consequence is, that real estate has been depreciating here for fifty years; and the poor who will pay small rent, or buy on lower terms than in any of the neighboring towns, can find a home among us. They who have the means to emigrate do so, and our number lessens every census, though (not so fast as

our valuation; for poverty comes like an armed man. A century ago, there was but one denomination here. The Assembly's Catechism was taught in every family; and one half day each week the school teacher in every district made that wonderfully blessed manual a part of the regular lessons. Now, there are five denominations, aiding to sustain as many separate congregations—one, beside our own, regularly, within the limits of this town; and three, occasionally, here and in contiguous places. And Ephraim envies Judah, and Judah vexes Ephraim.

For the Home Missionary.

Aid for Home Missions.

MESSEURS. EDITORS.—I recently called the attention of your missionaries to the aid, in *libraries*, that the MASS. S. S. SOCIETY was prepared to render to them in establishing and sustaining Sabbath schools, where such aid is *needed*. A reference was also made to the *Well-Spring*. I wish now to make a more definite statement in regard to this periodical.

The *WELL-SPRING* is a juvenile paper published *every week*, and is intended to contain nothing *unsuitable* to be read on the *Sabbath day*. It is circulated widely in our families and Sabbath schools in Massachusetts and New England, and, to a considerable extent, in different parts of the Union, *many* of the schools asking from 20 to 300 copies each. In

numerous cases, according to the testimony of ministers and superintendents, schools have been greatly increased in interest and numbers—many more than *doubled* through the influence of this little paper. Supposing its circulation in the fields of your missionaries *may* have a similar happy influence, the MASS. S. S. SOCIETY is ready, so far as our friends shall furnish the means, to make a *grant* of 20 copies, or \$5.00 worth, to any Sabbath school that may wish them and is unable to pay for them; or to furnish missionaries or missionary churches, or pastors, who *need* it, to aid them in organizing or reviving schools.

From the 1st of July, the postage will be, for any distance between 300 and 1000 miles, only 15 cents a copy for a year; between 1,000 and 2,000 miles, 20 cents; between 2,000 and 4,000 miles, 25 cents; and any distance over 4,000 miles, 30 cents a copy for a year. Or, we can put up a *quantity*, at one time, enough for six months or a year, and they can go with the libraries that are sent, or they can be sent in bundles for a small expense, and then the missionary can furnish the members of his school with a paper *every week*.

Applications for Libraries, Question Books, or the *Well-Spring*, made to the subscriber, will be promptly attended to, so far as the means of the Society will allow.

ASA BULLARD,
Secretary of Mass. S. S. Society,
No. 13 Cornhill, Boston.

Notices.

Pre-payment of Letter Postage.

Letter Postage, if *pre-paid*, under the present Post Office arrangement, is 40 per cent *cheaper* than if paid at the end of the route. This amount is worth saving to the Society and to its missionaries. The American Home Missionary Society will therefore *pre-pay* all letters sent from their office, and they respectfully request their missionaries and correspondents to be particular to *pre-pay* all letters addressed by them to the Society.

Applications for aid.

We desire to call the particular attention of those churches applying for aid, that are

within the limits of an Agency of the Society, and of individuals who forward applications, to the following notice, which appears in various forms under the head of "Applications" in the Society's publications. A careful observance of it will often prevent delay in the action of the Society upon the request preferred:

Applications, after being properly certified by individual ministers or Committees of Missions, should in all cases be addressed to the care of the Agent, Agency or Auxiliary Society of the American Home Missionary Society for the region where the applicants reside.

The address of the Society's Agents will be found on the cover of its Report and of the *Home Missionary*. Digitized by Google.

Appointments by the Executive Committee of the A. H. M. S., during the month of June, 1851.

Not in Commission last year.

Rev. John D. Strong, to go to Iowa.
 Rev. Robert F. Kabus, Germans, Northern Indiana.
 Rev. William G. Laitzle, do.
 Rev. J. C. White, Springfield, O.
 Rev. John Scofield, De Witt and Victor, Mich.
 Rev. J. C. Crane, Bedford, Mich.
 Rev. Royal Mann, Marion, N. Y.
 Rev. Harvey Smith, Masonville, N. Y.
 Rev. P. Perry, Marathon, N. Y.
 Rev. Pindar Field, North Pitcher, N. Y.
 Rev. Charles Parker, West Hoboken, N. J.

Re-appointed.

Rev. W. H. Smith, Eslem and vicinity, Mo.
 Rev. A. G. Taylor, Hermon, Mo.
 Rev. C. H. Heckmann, Germans, Brunswick, Mo.
 Rev. Bennet Roberts, Marion, Iowa.
 Rev. G. B. Hitchcock, Eddyville, Iowa.
 Rev. H. W. Cobb, Le Clair, Iowa.
 Rev. Josiah Town, Geneva, Ill.
 Rev. Seth Smalley, Channing, Ill.
 Rev. A. J. Copeland, Geneseo, Ill.
 Rev. A. M. Dixon, Carlisle, Ill.
 Rev. J. R. Dunn, Chesterfield and String Prairie, Ill.
 Rev. Samuel Ordway, Northampton, Ill.

Rev. George Langdon, Crystal Lake, Ill.
 Rev. Jacob E. Conrad, Warsaw, Ind.
 Rev. Samuel D. Smith, Destinations in Dayton Presb., O.
 Rev. Thomas Griffith, do.
 Rev. George Baruum, Medina and vic., Mich.
 Rev. John Monteith, Blissfield and vic., Mich.
 Rev. A. W. Bushnell, Galesburgh, Mich.
 Rev. George Winter, Atlas, Mich.
 Rev. Andrew Govan, Corunna and Owasso, Mich.
 Rev. Josephus Morton, Sylvan, Mich.
 Rev. Samuel Sessions, Concord, Mich.
 Rev. Daniel Jones, California and Algansoo, Mich.
 Rev. Roswell Parker, Adams and vic., Mich.
 Rev. J. W. Baynes, Hudson, Mich.
 Rev. Luther Shaw, Chesterfield and New Baltimore, Mich.
 Rev. Jeremiah Woodruff, Richford, N. Y.
 Rev. S. A. Rawson, Burns, N. Y.
 Rev. Lyman Manley, Ontario, N. Y.
 Rev. Ebenezer Everett, Rose, N. Y.
 Rev. Ward Childs, Sheldon and Java, N. Y.
 Rev. John Scott, Napoli, N. Y.
 Rev. David Powell, Eden, N. Y.
 Rev. Andrew Phillips, Cannonville, N. Y.
 Rev. S. H. Williams, Bangor, N. Y.
 Rev. Zenas Riggs, New Lisbon, N. Y.
 Rev. D. Van Valkenburgh, Taberg, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of June, 1851.

NEW HAMPSHIRE—			
Gilsum, a friend,	5 00	South Dennis, Juv. Miss. Soc., by Miss O. S. Tolman,	1 00
Harrisville, Lovell Harris,	5 00	South Egremont, Ladies' Miss. and Benev. Soc., by Rev. E. Clark,	80 00
Keene, Samuel Town, \$5; Dr. Dudley Smith, \$5; Mrs. Eliza P. Hastings, \$5,	15 00		
Marlborough, Cong. Ch., \$5; legacy of Mrs. Betina Whitney in full, to const. Mrs. Phebe Woodbury, Mrs. Lucy W. Rice, and Mrs. Sarah Bigelow, of Winchendon, Mass., Life Members, \$75,	80 60	CONNECTICUT—	
Pathum, Jeremiah Tyler, to const. Mrs. T. C. Tyler a L. M.,	30 60	Bethlem, Fem. Cent Soc., by Mrs. Abby Church,	5 00
Swanzy, Rev. E. Rockwood,	10 00	Bridgeport, Second Cong. Ch., of which \$60 is to const. Charles S. Northrop and Edgar W. Hawley Life Members, by H. Higley,	861 58
Warner, Dr. P. Widden, to const. Geo. F. Widden a L. M.,	39 60	Chester, Rev. E. G. Swift,	5 00
Ackworth, Miss Hannah Ware, by A. Kingsbury,	5 50	Dunbury, First Cong. Ch. and Soc., by A. Seeley,	67 00
Epsom, Ladies' Sew. Circle, by Rev. R. A. Putnam,	3 00	Fair Haven, Individuals, by Rev. B. Hart,	30 50
Henniker, Abel Cannon,	10 60	Glastenbury, Ladies' Benev. Soc., by Miss P. S. Lockwood,	33 00
Hillsboro, John Gilbert, Jr.,	3 00	Greenwich, a friend,	28 00
Hollis, Benev. Soc., by J. A. Wheat,	74 00	Meriden, First Cong. Ch., by Rev. G. W. Perkins,	65 87
Jaffrey, a friend, by Rev. L. Tenay,	5 60	Milford, Ct., Second Cong. Ch. Sab. sch., by F. Trowbridge,	19 56
Lyndeborough, Israel Crane,	8 50	New Britain, South Cong. Ch. and Soc., by Rev. A. Rockwell, Dr. Lucia Woodruff, L. M., \$30; Frederick H. North, L. M., \$30; others, \$183,	263 00
		New Haven, West Conn., by A. Townsend, Treas.;	
		Middlebury, EM Hiss,	16 00
		Mount Carmel, in full, to const. Mrs. Lucy Ives a L. M.,	24 00
		Orange, to const. Henry M. Bradley and David Beecher Life Members, West Haven, Woodbridge,	63 00 53 77 26 26
		New London, First Cong. Ch., a family, by E. Learned,	15 00
		New London, Second Cong. Ch., by R. Colt, Gent., \$223; Ladies, \$84; a friend, \$100, to const. Hiram W. Farnsworth, Artemas G. Douglass and Simeon Smith Life Members;	
		Dorcas Soc., by Miss F. M. Caulkins, \$5,	421 00
		North Greenwich, Cong. Ch. and Soc., by Rev. F. Munson,	24 60
VERMONT—			
Fairfield, Wm. Morse, \$1; Thos. Morse, \$2, by C. F. Safford,	3 00		
St. Albans, Mrs. Sally Strong, by C. F. Safford,	5 00		
Woodstock, Mrs. S. Woodward, to const. Deac. Dana Pierce a L. M., by B. Perkins,	50 00		
MASSACHUSETTS—			
Home Missionary Society, by B. Perkins, Treas.	1,000 00		
Andover, a widow's thanksgiving,	5 00		
Attleborough, Ladies' Sew. Circle, by Miss Maria Capron,	4 00		
Conway, Married Ladies' Benev. Soc., by Mrs. Maria H. Avery,	19 00		
Enfield, by R. McEwen,	1 00		
Franklin, North Dist. Fem. Char. Soc., by Mrs. C. B. Flaher,	30 00		
Lenox, Otter Peck,	10 00		
Leominster, Mrs. Susan Lincoln,	4 00		
Southbridge, Ladies' Benev. Soc., by E. Carpenter,	8 60		

Norwich, Maine St. Ch., Gent., by W. A. Buckingham, of which \$180 is from a friend, to const. Miss Ann Beebe, Miss Louisa Jackson and Miss Nancy Ladd, Life Members, Ladies' Miss. Sew. Soc., by E. B. Woodhull,	213 50	New Providence, in part legacy of Mrs. Margaret Riggs, by J. L. Riggs, Ex'r.,	110 00
Plymouth, Edward Langdon,	5 00	PENNSYLVANIA—	
Saybrook, Ladies' H. M. S., by Mrs. C. K. Dowd, of which \$30 is to const. Mrs. Anna A. Pratt a L. M.,	10 00	Ashland, Dr. J. C. Plant,	1 00
Stonington, Aux. Soc., by Miss L. A. Sheffield,	67 00	Hawley, George Watson,	2 50
Watertown, John De Forrest, to const. Carlos M. De Forrest, of Troy, Pa., a L. M., \$30, Coll. \$59,	18 00	Honesdale, First Presb. Ch., Young Ladies' Dorcas Soc., by Miss E. M. Kirtland,	10 00
Westminster, Cong. Ch. and Soc., by G. Danielson,	89 00	NORTH CAROLINA—	
Winchester, Cong. Ch. and Soc., Coll. \$18 66; Rev. J. H. Dill, \$5 34, A friend, \$10; H., \$20,	15 00	Concord, a friend,	1 00
	24 00	TENNESSEE—	
	30 00	Farmington, Rev. T. J. Hall,	2 00
		Moorburgh, Presb. Ch., by Rev. J. B. Logan,	75
NEW YORK—		OHIO—	
Amber, S. C. Hemenway,	5 00	Chesterfield, Cong. Ch., by Rev. G. Barnum,	2 80
Auburn, deposit for a child now deceased, by I. F. Smith,	10 00	Defiance, Presb. Ch., by Rev. E. R. Tucker,	7 00
Bengor, Cong. Ch., by Rev. S. H. Williams,	13 86	INDIANA—	
Barryville, Cong. Ch., by Rev. F. Kyte,	4 00	Received by Rev. J. N. Williams:	
Brooklyn, viz:	374 75	Bristol, Presb. Ch.,	8 00
Plymouth Cong. Ch., by T. Hale,		Little Elkhart, Presb. Ch.	10 00
First Presb. Ch., I. N. Judson, \$10; D. Wesson, \$25; Alfred Edwards, \$50; Mrs. Alfred Edwards, \$30; Mrs. Andrew Wesson, \$15,	120 00	Porter, Presb. Ch.,	1 00
South Presb. Ch., Mon. Con. Coll., by J. Robinson, \$69 31; D. W. Ingersoll, \$30,	99 31	Logansport, Miss Mary Knowlton, by Rev. M. M. Post,	4 00
Third Presb. Ch., by W. W. Hurlbut, Coll. \$54 62; Mon. Con. Coll., \$28 06; Sab. sch., \$6 75,	89 43	Marion, Rev. Alfred Hawes,	7 50
Curtis Noble, to const. Mrs. Anna Noble, of Unadilla, a L. M.,	30 00	Spencerville, Asa Fletcher,	50
Camden, Un. Cong. Ch., bal. of Coll., by T. Stone,	32 63	Tersteegen, Ger. Ch., by Rev. L. Austman,	4 00
Canterbury, Presb. Ch., by Rev. J. Silliman,	10 64	ILLINOIS—	
Catskill, Mrs. E. Graham, \$5; a friend, \$40; do. \$40,	85 00	Albany, Cong. Ch., by Rev. J. J. Hill,	10 00
Fishkill, legacy of Jeremiah Platt, by D. W. Platt and H. D. Platt,	250 00	Henry Seminary, Mon. Con. Coll., by Rev. H. G. Pendleton,	2 50
Flatbush, L. I., Rev. J. W. Woodward,	3 00	La Harpe, Cong. Ch., by Rev. J. H. Henry,	2 80
Haverstraw, First Presb. Ch., to const. Rev. James H. Trowbridge a L. M.,	44 51	Mechanicsburgh, John Thompson, by Rev. B. Pond,	10 00
Jewett, Presb. Cong., by L. Andrews, Lumberland, Fem. Mis. Soc., by Rev. F. Kyte,	6 00	MICHIGAN—	
Moira, Cong. Ch., Mon. Con. Coll., by Rev. G. C. Strong,	6 00	Flint, First Presb., by Rev. J. G. Atterbury,	40 00
New York City, viz:	14 58	Hudson, Cong. Ch., by Rev. J. W. Baynes,	10 67
A friend of Missions, \$50; John McComb, \$20; a friend, \$5; W. M. Pierson, \$1,	76 00	Lapeer, First Presb. Ch., by Rev. W. Platt,	4 46
Brainerd Ch., O. Darfee,	5 00	Medina, Cong. Ch., by Rev. G. Barnum,	9 43
Central Presb. Ch., J. C. Baldwin, \$150; T. B. Gunning, \$10; others, \$11,	171 00	MISSOURI—	
Church of the Puritans, Mon. Con. Coll., by W. H. Smith,	19 00	Harmon, Presb. Ch., by Rev. A. G. Taylor,	4 00
Eastern Cong. Ch., by S. Cutter,	7 17	WISCONSIN—	
Hammons St. Ch., Mon. Con. Coll.,	2 80	Byron, Cong. Ch., by Rev. S. D. Darling,	1 30
Mercer St. Ch., B. F. Butler,	75 00	Hazle Green, Presb. Ch., by Rev. J. M. Phillips, Coll. \$6 30; Mon. Con. Coll., \$1 70,	8 00
Stitz St. Ch., W. E. Dodge, \$166; Mrs. W. E. Dodge, \$5,	171 00	Oakfield, Cong. Ch., by Rev. S. D. Darling,	7 20
Thirteenth St. Ch., in full to const. Rev. S. D. Burchard a L. D.,	50 78	Richmond and Buena Vista, Presb. Ch., by Rev. S. Chaffee,	3 00
Thirteenth Presb. Ch., by J. D. Vandenberg,	21 25	IOWA—	
Omar, Cong. Ch., by Rev. L. S. Morgan,	5 00	Bellevue, Cong. Ch., by Rev. W. L. Coleman,	2 00
Sand Lake, Presb. Ch., by E. J. Knowlson,	90 00	Burlington, Cong. Ch., Mon. Con. Coll., by B. Balter,	15 85
Sinclairville, Cong. Ch., by Rev. N. H. Barnes,	10 00	Fort Madison, Presb. Ch., by Rev. T. Lyman,	7 00
		Keosauqua, Cong. Ch., by Rev. D. Lane,	10 00
		Troy and Shunem, Presb. Ch., by Rev. J. C. Ewing,	10 00
			65,544 11
		J. CORNING, Treasurer.	
NEW JERSEY—		Donations of Clothing, &c.	
Madison, H. Keep,	20 00	Attleborough, Mass., Ladies' Sew. Circle, by Miss Maria Capron, a box,	70 00
Mendham, Presb. Ch., \$20; Stephen Thompson, \$10; Rev. D. H. Johnson, \$10,	40 00	Brooklyn, Ct., Mrs. E. F. Williams, a bundle,	

Conway, Mass. Married Ladies' Benev. Soc., by Mrs. Maria H. Avery, a barrel,	53	45	Sacketts Harbor, Presb. Ch., \$33; Major M. R. Patrick, L. M., \$30,	63	00
Dunbarton, N. H., Sab. school, a box of books,			St. Lawrence Co. H. M. S., by S. Raymond, Treas.,	18	00
Enfield, Mass., a box,			Scott, Cong. Ch., by Rev. J. S. Lowe,	25	00
Epsom, N. H., Ladies' Sew. Circle, by Rev. R. A. Putnam, a box,	28	00	Sherburne, Cong. Ch., of which \$30 is from D. A. Rexford, to const. Sarah R. Havelly a L. M.,	109	00
Hollis, N. H., Ladies' Read. and Char. Soc., by J. A. Wheat,	76	58	Stockbridge, T. B. Rockwell, Taberg, Coll., \$14; Rev. D. Van Valkenburgh, \$10,	1	00
Leominster, Mass., Mrs. Susan Lincoln, a barrel,			Triangle, Presb. Ch., by Rev. J. Woodruff,	24	00
New York, a friend, a bundle,			Truxton, Cong. Ch.,	5	00
New London, Ct., First Cong. Ch., Ladies, by E. Learned, a box,			Utica, Mrs. P. Gridley, \$5; Mrs. Hulburt, \$8,	8	00
Second Cong. Ch., Dorcas Soc., a box, by Miss F. M. Caulkins,	150	00	Vernon, Coll., to const. Rev. I. Stryker a L. M.,	13	00
Northfield, Ct., Ladies' Benev. Soc., by Elizabeth F. Turner, a box,	36	61	West Coventry, Cong. Ch., to const. Calvin R. Tagart a L. M.,	31	10
Norwich, Ct., Miss. Sew. Soc., by E. B. Woodhull, a box,	100	00	Whitehall, Miss A. Jones, by Rev. L. Kellogg,	10	00
Norwich Town, Ct., First Cong. Ch., Ladies, by Mrs. E. H. Strong, a box,	130	00	Whitney's Point, Coll.,	12	50
Nunda, N. Y., Ladies' Miss. Soc., by Jane G. King, a box,	75	00	Winfield, Cong. Ch.,	12	00
A box for Rev. Horace Lyman.			A friend, \$4; a young mechanic, 25c.,	4	25
					\$1,491 45

The Central Agency, at Utica, N. Y., acknowledges the receipt of the following sums during the quarter ending June 1, 1851. REV. R. F. CLEVELAND, Secretary.

Augusta, Mrs. Polly Hart,	1	00
Bainbridge and Nineveh, Cong. Chs.,	8	00
Bellville,	40	00
Binghamton, Rev. P. and Mrs. M. D. Lockwood, \$10; Mrs. Susan P. Doubleday, \$10,	20	00
Presb. Ch., Coll. \$108 19; Ladies' H. M. S., \$29 56,	137	75
Cong. Ch.,	25	00
Brownville,	10	00
Center Lisle, Cong. Ch.,	18	75
Clinton, bal. of Coll.,	2	00
Columbus, an individual, by Rev. W. B. Tompkins,	5	00
Concklin, Cong. Ch.,	4	82
Cortlandville, Presb. Ch.,	33	00
Coventryville, G. D. Phillips, to const. Mrs. Phoebe E. Hoyt a L. M., \$30; Mrs. Eliza M. Hoyt, \$10; Cong. Ch., to const. Matthew S. Hoyt a L. M., \$36 02,	76	02
Deerfield, Presb. Ch.,	5	00
Fairfield, Cong. Ch., by Rev. N. Hurd,	25	00
Fort Covington, Presb. Ch., \$32 50; dying bequest of Miss Julia Mann, of Westville, \$2 50, by Rev. C. Gillette,	35	00
Greene, Cong. Ch.,	13	00
Gullford, Cong. Ch., to const. Daniel Beebe a L. M.,	37	69
Hamilton, Cong. Ch., \$9; Isaac Foote, \$10,	19	00
Homer, Cong. Ch., Sisters' Soc., \$85; J. M. Schermerhorn, \$50; Rev. T. K. and Mrs. Fessenden, to const. Rufus Boies a L. M., \$30; Coll., \$90,	265	00
McGrawville, Cong. Ch.,	15	00
Madison, Mon. Con. Coll.,	12	00
Malone, Presb. Ch.,	45	21
Mannsville and Sandy Creek,	12	32
Mantinsburgh, bal. of Coll.,	7	00
Massena, Second Cong. Ch., Coll., \$12 50; Ladies' Miss. Soc., \$8 50; First Cong. Ch., \$4,	25	00
Mexico, by Rev. E. Scovill, in addition,	5	00
Morrisville, Cong. Ch., in part,	3	00
New Hartford, Presb. Ch., by Rev. E. H. Payson,	70	00
New Lisbon, Cong. Ch.,	18	75
Norwich, Presb. Ch.,	21	80
Onelda, Rev. C. Machin,	25	00
Paris Hill, Cong. Ch.,	20	24
Plymouth, Cong. Ch., by Rev. G. M. Smith, Potsdam, bequest of Mrs. Melinda Knowles, \$25, Liberty Knowles, L. M., \$3,	6	25
Redfield, Amos Johnson, for Minnesota,	30	00
Remsen, (Bethel), Rev. M. Roberts,	12	00
Richville, Deac. M. Allen,	1	00

Donations of Clothing, &c., received by the Central Agency.

Exeter, Ladies, by Rev. J. Phillips, a box,	20	00
Lowville, Second Presb. Ch., Ladies' Miss. Soc., by Mary S. Wilber, sec.,	74	34
Marathon, Ladies' Benev. Soc., by I. S. Roe,	26	23

REV. CALVIN CLARK acknowledges the receipt of the following sums in Michigan.

Clinton, Presb. Ch., George Pomeroy,	10	00
Cold Water, Presb. Ch.,	20	35
Hillsdale, Presb. Ch.,	19	00
Jonesville, Presb. Ch., Mrs. G.,	1	00
Kalamazoo, Cong. Ch., Mr. Stebbins,	2	00
Litchfield, Cong. Ch.,	3	47
Lodi, Presb. Ch.,	1	61
Mishawaka, Ind., Presb. Ch.,	20	00
Munroe, Presb. Ch., Charles Noble, to const. Miss Ellen C. Noble a L. M.,	30	00
Olivet, Cong. Ch.,	4	86
Portland, Cong. Ch.,	1	00
Saline, Presb. Ch.,	2	00
Sandstone, an individual,	94	
Springport and Tompkins,	13	71
Union City, Cong. Ch., \$12 63; Rev. H. C. Morse, \$5,	17	63
Vermontville, Cong. Ch., to const. Mrs. Caroline M. Scovell a L. M.,	30	10
		\$177 67

The Treasurer of the Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of May, 1851. BENJAMIN PERKINS, Treasurer.

Abington, in part of legacy of Edward Cobb,	1,100	00
Amesbury and Salisbury Mills, Cong. Soc.,	30	00
Amherst, First Parish, Deac. J. Leland,	20	00
Andover, Rev. Joseph Emerson, to const. Miss Sally Sweetser a L. M.,	30	00
Athol, Mrs. H. Sweetser, to const. Mrs. Abby M. Wood a L. M.,	30	00
Attleboro, Second Cong. Ch. and Soc., Fem. Benev. Soc., to const. Mrs. Cynthia Moulton a L. M.,	43	17
Berkshire and Columbia Home Miss. Soc., Billerica, Cong. Soc., Mon. Con. Coll.,	593	00
Boston, Benjamin F. Whittemore, \$20; J. Tappan, \$10; a friend, \$1; do., \$2; T. S., for the A. H. M. S., \$10,	43	00

Brookfield Assoc., S. M. Lane, Treas. :	
Holland,	8 00
Sturbridge, Cong. Ch. and Soc., of which \$30 is to const. Mrs. Laura D. Haynes a L. M.,	171 96
Cambridge, Shepard Sew. Circle,	66 71
Cambridgeport, Rev. J. Haven,	50 00
Chilmark, J. Allen, \$1; T. S. Allen, \$1,	2 00
Dorchester, Second Parish, Ladies' Home Misc. Soc.,	161 50
Dracut, First Evan. Cong. Soc.,	30 00
Class in Rev. Mr. Emerson's Sab. sch.,	2 75
East Douglas, Rev. Mr. Rice's Soc., to const. Mrs. Eunice Balcom, and Justin B. W. Whipple Life Members,	67 08
East Falmouth, Rev. Mr. Hyde's Soc.,	10 00
East Medway, Gent. Miss. Soc., \$26 25; Ladies, \$33,	59 25
Fall River, Central Cong. Soc., Young Ladies' Social Circle,	150 00
Falmouth, North Cong. Soc.,	10 00
Fitchburgh, Miss Charlotte Cowden,	5 00
Franklin Co. H. M. S., C. Root, Treas. :	
Buckland, First Cong. Soc.,	71 34
Conway, First Cong. Soc., to const. Z. Richmond and N. T. Trow Life Members,	123 25
Deerfield, First Cong. Soc., Mon. Con. Coll.,	23 47
South Deerfield, First Cong. Soc., to const. M. K. Cross a L. M.,	52 12
Hampden Co. H. M. S., J. Brewer, Treas. :	
Chester Factories, Cong. Soc., to const. Rev. J. C. Strong a L. M.,	30 00
Ludlow, Mrs. D. Cady, to const. Hubbard Dutton a L. D.,	100 00
Springfield, South Ch., Lad. Sew. Soc.,	25 00
Other sources,	600 00
Haverhill, Rev. Mr. Lewis' Soc.,	16 00
Lawrence, G. H. Bailey,	3 00
Lowell, John St. Cong. Ch. and Soc.,	49 11
Elijah M. Reed, L. M.,	30 00
Malden, Mrs. Oaks and sister,	25 00
Manchester, Fem. Miss. Soc.,	15 00
Medway, John Clark,	3 00
Milford, Rev. Mr. Pond's Soc.,	14 00
Millbury, First Ch. and Soc.,	73 05
Norfolk, Conference Coll., at meeting,	69 63
North Chelmsford, Cong. Ch. and Soc.,	50 00
North Rochester, Rev. Isaac Briggs and wife, to const. Sarah C. Crane a L. M.,	30 00
Orange South, Ladies' Benev. Soc., to const. Rev. M. E. Angier a L. M.,	30 00
Orleans, Cong. Ch. and Soc.,	16 00
Oxford, Rev. Mr. Bardwell's Soc.,	110 00
Pembroke, Mrs. Mary C. Ford,	5 00
Phillipston, Ladies' Circle of Industry,	96 29
Prescott, Cong. Soc.,	9 50
Roxbury, Elliott Soc.,	440 48
Rutland, Cong. Ch.,	20 00
Sherburne, Evan. Soc., to const. Miss Anna Clark a L. M.,	32 62
South Abington, Rev. Mr. Haynes' Soc., Mon. Con. Coll.,	23 60
Taunton West, Fem. Benev. Soc.,	13 75
Walpole, Ladies' Sew. Circle, Rev. Mr. Newhall's Soc.,	11 00
Waltham, bal. of Coll.,	5 00
Webster, Cong. Soc.,	20 80
Westford, a friend,	5 00
West Tisbury, Rev. Mr. Chase,	1 00
Wilmington, Ladies' Social Circle,	17 39
Worcester, Salem St. Ch.,	59 69
	\$4,978 78

The Philadelphia Home Missionary Society acknowledges the receipt of the following sums from March 1 to June 1, 1851. REV. ROBERT ADAMS, Secretary.

NEW JERSEY—

Augusta, First Presb. Ch., Frankford,	20 00
Baskingridge, Mrs. C. McKowen, \$10; A. M. McKowen, \$5, by Rev. Dr. Fairchild,	15 00

Bethlehem, by Rev. J. G. Williamson,	28 25
Fairton, by Rev. D. C. Meeker,	20 00
Newark, First Presb. Ch., Aaron Carter,	25 60
Parshippany, by Rev. John Ford,	26 26
West Milford, by Rev. D. Higbie,	18 75

PENNSYLVANIA—

Brooklyn, by Rev. Burr Baldwin,	25 00
Catasauque, by Rev. Hugh Carlisle,	5 17
Dauphin, by Rev. G. R. Moore,	12 50
Eric Board of Agency, by Rev. James R. Read,	19 50
Great Bend, by Rev. J. B. McCreary,	6 25
Green Hill, Mrs. Davis,	2 00
Hamiltonville, by J. Clarkson,	17 08
Hawley,	80 60
Honesdale, S. Torrey,	10 00
Montrose, by Rev. Burr Baldwin,	51 00

Philadelphia, viz. :

First Presb. Ch., a friend, \$100; John A. Brown, \$100; James Smith, for Iowa, \$100; Alex. Fullerton, \$100; James Fassitt, \$50; A. R. Perkins, \$50; John R. Neff, \$50; Thomas Fleming, \$50; Arthur A. Burt, \$50; W. L. Hildeburn, \$50; Rev. A. Barnes, \$50; C. P. Bayard, \$30; J. S., \$30; P., \$25; Thomas Hill, \$25; J. H. Williams, \$25; Wm. Raiguel, \$25; G. W. Toland, \$20; J. S. Kneeder, \$20; Thomas Biddle, \$20; S. H. Perkins, \$20; J. R. Gemmill, \$15; J. W. Paul, \$15; Jacob Duntton, \$15; J. Lapalry, \$10; J. M. Atwood, \$10; J. S. Wheeler, \$10; J. Richardson, \$10; B. W. Richards, \$10; Q. Campbell, \$10; E. Safford, \$10; T. Roney, \$10; J. O. Ewing, \$10; J. M. McLanahan, \$10; W. McKee, \$10; J. R. Campbell, \$10; E. S. Handy, \$10; a gentleman, \$10; T. B. Sharhawk, \$10; Solomon Smith, \$10; others, \$38 50. Ladies, by Miss Caroline Brown, \$341 75; Mrs. Barnes, \$35; Mrs. Fassitt, \$20,	1,670 25
Third Presb. Ch., Mrs. M. Carewell, \$25; T. Sparks, \$25; John C. Farr, \$50; A. W., \$20; Edwin King, \$15; R. W. Davenport, \$10; Wm. Taylor, \$10; Charles Robb, \$10; Wm. Clark, \$10; Robert Clark, \$10; others, \$84 50	269 50
Clinton St. Presb. Ch., C. S. Wurts, \$25; G. W. Fobes, \$20; D. W. Prescott, \$20; James Bruen, \$15; B. W. Tingley, \$15; A. Fassitt, \$10; N. B. Thompson, \$10; L. S. Fithian, \$10; others, \$43; Mon. Con. Coll., by G. W. Fobes, \$76 70	244 70
Logan Sq. Presb. Ch., by Rev. Chas. Brown, \$41; Sab. sch. Miss. Fund, \$14,	55 00
Western Presb. Ch., T. Potter, \$10; J. Carmichael, \$10; Miss Mackey, \$5; a lady, \$2 50,	27 50
First Presb. Ch., Southwark, Miss S. Hart,	2 60
First Presb. Ch., Northern Liberties, Infant Sab. sch., by Miss S. Patterson,	10 00
Second African Ch.,	5 00
First Independent Ch., Miss. Soc., by F. Newland,	30 00
First Presb. Ch., Kensington, Coll. \$28 52; Miss. Soc., \$12,	40 52
Pleasant Mount, by Rev. S. D. Ward, Treas. of Presb.,	32 29
Providence, by Rev. J. Barlow,	25 00
Wells, by Rev. J. L. Riggs,	7 50
Williamsport, by Rev. Wm. Sterling,	42 00
Rev. A. Rood,	6 00

SOUTH CAROLINA—

Charleston, Rev. J. S. Bartlett, by Rev. Dr. Convers,	5 00
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\$4,948 04

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

Vol. XXIV.

SEPTEMBER, 1851.

No. 5.

God's Purpose Concerning Our Country.

God's dealings have always indicated a design that the greatness and influence of this nation should be attained by arts of peace, and that its power should lie in its character rather than in arms. Having opened to it a new continent, he has from the beginning indicated a design of securing to it a greatness, differing in kind from all preceding national greatness, and worthy of a new world. Lord Bacon has remarked, "In the youth of a state, arms do flourish; in the middle age of a state, learning; and then both of them together for a time; in the declining age of a state, mechanical arts and merchandise." This has been true of the nations of the past. But this nation, first of all, has had a youth distinguished by education, inventions, commerce and religion, rather than by arms.

This speaks volumes as to the peaceful character of the greatness and influence which Providence has marked out for this people, and by which alone they can realize glory and power. And from the beginning, he has caused the circumstances of the people unusually to favor this result. He has separated us from the old world by the ocean, and cut us loose from the entanglements of European nations. In driving our ancestors to America, he compelled them to leave behind the old feudal institutions which military age had incorporated into the very frame-work of society.

Then the whole history of the colonies made it inevitable that this nation should be a confederation of small republics, a constitution of government least compatible with a state of war. The richness of the country in resources necessarily stimulated the peaceful pursuits of agriculture, commerce and manufactures. And God has given to religion and education and their institutions, a universality and power elsewhere unknown; and by a series of revivals of religion, reaching back with some interruptions to the settlement of New England—revivals distinguished in their frequency, character and results, from any development of religion in Europe—has sustained and extended that influence. These are plain tokens of a path opened by God to greatness by arts of peace, and to power by character and example—a power, which, were it but fostered by a growing intelligence, virtue and piety in the people, and justice and moderation in the government, would give us an influence on the nations mightier than all armies can acquire.

And already is God indicating his disposition to enable us to extend this influence to other nations, not by arms and the rapacity of conquest, but by bringing to

us opportunities of peaceful influence. By an immigration, having no parallel in extent since the migration of the nations, he is bringing the world to school to us. And this migration is marked by the facility with which the immigrants become assimilated to the population. While in Hungary, for example, will be found to-day, Magyars, Slavonians, Wallachians, who by migration were brought together eight hundred years ago, and who, living side by side under the same government, have retained their own languages and customs entirely distinct, here the grandchild of the immigrant is often undistinguishable from the descendants of the original inhabitants. Even differences of religion give way to this assimilating power. The Romanist is compelled to unlearn old prejudices, and to look with new feelings at passing events. If he does not rejoice at the flight of the Pope and the occupation of Rome by republicans, if he sympathizes not with Italians against the priesthood and with liberty and toleration everywhere against the hoary despotisms which the Pope has blessed and defended, he finds himself opposed to the sympathies of all around him. The priesthood even, cannot avow their wonted sympathy with hierarchy without the risk of estranging the members of their own church, and Romish bishops become the advocates of freedom. These influences react on the nations of Europe.

Besides, God is already attracting the attention of European nations amid the convulsions at home, to the stability of our government and the order of our people, changing the long familiar language of contempt to that of admiration, and thus giving us an illustration of the power which must result to us from a continuance of peace, justice, order and stability. And, as regards our influence on less enlightened nations, it must be added that the nation itself confronts the strongholds of heathenism, and our language, our literature and our race are extending, so that they who speak English will soon be more numerous, as already they are immeasurably more influential, than those who speak Chinese.

This, then, is the character, these the sources of influence, these the opportunities of using it which the providence of God marks out for this nation. Thus nurtured to strength she will need no martial weapons to assert her power, but will awe the nations by her nod and control them by the breath of her mouth. If she steadily pursues this path which Heaven has marked out, and by peace, justice and beneficence, by education and religion, secures prosperity, the only words which can describe her destined glory and her influence for good, are the inspired numbers in which rapt prophets have sung the consummation of man's blessedness on earth. To this end every statesman, every patriot should guide her expanding energies.

But if she forget this end and these conditions of her proffered triumph, if her statesmen lose sight of these elements of the nation's greatness in the strife of party and of personal ambition, if America turn aside from this open path to glory such as no nation ever won, to take up instead the old and faded laurels of military prowess, and by injustice, oppression, rapacity and conquest seek for greatness only to find disgrace, her ruin will be such as no words can describe, no tears adequately lament; a fall more terrible and disgraceful than earth ever witnessed in the history of nations: for no other was ever set apart on a continent by itself as a spectacle to the world; none ever had such a history; none ever had opened such a path to greatness by arts of peace, such an opportunity to conquer the world by character and example, and to control it by beneficence.

Therefore in directing our energies to spread the Gospel through the land, we are but working with the great designs of God, and contributing most effectually to the nation's true greatness and power. And every effort of ours to induce Americans to send the Gospel abroad is but working according to the great mission of the nation, by the very means which God has ever pointed out, and in some small

measure is disciplining and developing that benevolence which, if America fail not of her duty, is yet to subdue and bless the world.

It only remains to add that we have encouragement to expect God's providential aid, from the success which has already attended our missionary work. On this point we cannot enlarge. Yet in respect to Home Missions we will record our deliberate opinion that, since the primitive triumphs of Christianity, history has no record of so many hundreds of missionary churches planted in so short a time, with so small an expenditure of means, with an influence so wide and growing, and producing a change from what would otherwise have been the character of the country they occupy, so great in itself and so momentous in its results.—*Rev. S. Harris.*

Fruits of Home Missions in Illinois.

NORTHERN ILLINOIS.

THE religious history of Illinois for the last *twenty years*, furnishes a striking illustration of the productiveness of Home Missions. The changes effected through this agency are such as no Christian can contemplate without gratitude to him who giveth the increase. To those who view them from this distance, and through the occasional and brief notices of the missionaries, they appear surprising:—how much more to those who have been eye witnesses of them, and the chief agents in producing them!

Rev. Aratus Kent, now an Agent of the Society in northern Illinois, was for many years one of its missionaries in the same region. He commenced his labors at Galena in 1829. At that time there was no other clergyman of any denomination on the Mississippi above St. Louis, nor within 200 miles of Galena in any direction. In that year the first Presbytery in the State—the Presbytery of the Centre of Illinois—was formed, consisting of seven members. Since that time, "what hath God wrought?" The number of Presbyterian and Congregational Ministers has increased to more than 200, and the Churches to more than 350, of which about 250 belong to the denominations acting through this Society.

In his last Report Mr. Kent speaks of having reviewed his whole missionary life, and thus alludes to the contrasts it has presented to his mind:

This review brought up scenes of thrilling interest and changes, most striking of course to me, but which may bring joy to every pious heart. As the old soldier fights his battles again, so I

revisited localities which were associated in my mind with "incidents of travel" in former days. Memory carried me back to the time when with a commission in my pocket, I came by "a straight course," i. e. the only feasible course to travel, down the Ohio and up the Mississippi to Galena. From this point, I was wont to make frequent missionary tours over the district included between the Wisconsin, Rock and Mississippi Rivers, which I used playfully to designate as my parish, though I often overleaped those boundaries without awakening any jealousy of ecclesiastical rivals, for there was no evangelical minister except brother Dew, of the Methodist Church, within a week's travel.

I wandered over the ground where I was left to journey two days on foot, because my horse broke away and left me. I thought of the scenery skirting the horizon of my vision when night overtook me, and I made the earth my pillow and "wished for the day." I went down to the fords, where at different times I periled my life in crossing swollen streams, and I thought of the closet, 40 miles in extent, along which a man might pray all day without the fear of being overheard, except by the wild game which occasionally flitted by him. I reverted to one of my first visits to Prairie Du Chien. I had gotten over the Wisconsin not without peril and delay, and reached the settlement "after night," and was rejoiced to find a room full of people gathered at the house of my friend to pray that God would send them a minister. And another incident came up afresh and awakened some emotion. It was on a cold and bleak wintry day, when exploring my field I had lost my road, and wandered until I reached a cabin in the margin of a grove. I called and made myself known as a missionary. I met with a welcome and

evidence that God had "directed my steps." The man stated that he was an Englishman—was converted while in the army at Calcutta, under the preaching of Ward, the Baptist Missionary—had wandered from God and from one country to another, until he reached the wilds of Wisconsin, where he had seen his heinous guilt, and was praying that God would send some minister to guide him. I know not that there was a man of prayer within 20 miles, nor an evangelical church within 200 of him.

Such was my parish then. But how changed is the aspect of things. Now there are on that small part of the same field which lies south of the Wisconsin State line, 21 villages numbering from 50 to 1,000 families, 28 churches, and 24 ministers of the Presbyterian and Congregational denominations. They have already 19 houses of worship, and there have been within the last year, or are still in progress, revivals of religion in seven churches, four of which will add some 30 each to their number. Besides all this, there have been four or five Baptist, and probably four times four Methodist churches, refreshed with the dews of Heaven. To this it should be added that many scores of Sabbath schools are in operation, Bibles are scattered without stint, and the various objects of benevolence are well sustained. Had I seen all this in vision twenty two years since, it is questionable whether my unbelief would not have said, "If the Lord would make windows in heaven, then might this thing be."

CENTRAL ILLINOIS.

In the central part of the State the Home Missionary work was commenced at a somewhat earlier date; but the more heterogeneous character of the population—a considerable proportion being from the Southern States—opposed peculiar obstacles to the success of these efforts. Yet the fruits of missionary culture on this field for the last *twenty years* have been scarcely less abundant than in the more northern portions of the State. Rev. William Kirby, Agent for Central Illinois, in his last Report thus indicates some of the prominent changes effected during this period.

The Missionaries of the American Home Missionary Society are everywhere received with favor, though it must be confessed without a correspond-

ing sense of obligation to supply their wants. Twenty years ago, they were looked upon with distrust. Men could not understand *how* they could feel love enough for souls, and zeal enough for the glory of God, to deny themselves the comforts of older and more privileged communities, and to come and endure the hardships of a new country, with the prospect of nothing but a living. They suspected them of sinister motives. They were charged with aiming at a union of Church and State. Politicians, in their zeal for the people's rights, echoed the cry. Or, they were the secret agents of some wealthy corporations, to buy the land away from the poor people. But time has effected great changes. No class of ministers possesses, to a greater degree, the confidence of the people of all classes. They are known to be the friends of education. Under their labors its institutions have flourished from the common school to the college. Twenty years ago, there were not as many Sabbath schools in the State; now, there are single counties in which there are as many. Twenty years ago, but few common schools—and those not worthy of the name—were sustained even part of the year; now, we have an efficient system in operation, which will place their benefits within reach of every family in the State. Twenty years ago, the first college, which had successfully encountered the difficulties of a new country, had been in operation a little more than a year, with not a regular college student in it; now, within the field of my agency there are no less than five such institutions—most of them well patronized. Twenty years ago, there was not an academy for either sex in the State; now, within the field of my agency I count twenty four—which is probably less than the truth. The course of education in these institutions, if not equal to what it is in the older States, is in advance of what it was in them twenty years since. We can claim precedence of most of the Eastern States in the work of female education. Monticello Female Seminary has been pronounced by competent judges equal to any in the country; while in Jacksonville not far from 400 youth of both sexes have been assembled the past winter, in its different institutions, for the purpose of acquiring an education. In all that has been done for these various enterprises, the missionaries of the American Home Missionary Society have not failed to perform their full share of labor.

On the field of my agency, there are 30 churches which sustain the preaching of

the Gospel without foreign aid. Of these, seven have attained to independence the past year, while two that were unaided for several years, have, for peculiar reasons sought again the aid of the Society. A few of the churches that have determined to rely upon their own resources, enjoy preaching but a portion of the time, but the greater part are favored with it every Sabbath. In these, decisive results have followed, the truths of Christianity have entered strongly into the very organization of society, and a distinctive christian civilization has been developed. In this respect, such communities compare favorably with those in the older States. In some instances the comparison is even to the advantage of the former.

Prospective Improvements and Wants.

The internal improvements, provided for by the Legislature at its last session, will, when completed, produce a great change in the number, condition and wants of the population of our interior counties. There can be little doubt, but that the more important improvements contemplated will be carried into effect. The Central Railroad, with its branches, will be the most important. This will intersect or approach the borders of twenty seven counties. The Chicago branch will cut seven more; the Galena branch, four; the Alton and Springfield road, three; the St. Louis and Vincennes road, six; the Morgan and Sangamon road extended, ten; besides others chartered, which may or may not ever be worked. This will bring fifty seven counties in contact with these highways of commerce, making no allowance for such as may be cut twice in different directions. In a commercial and pecuniary point of view, the result will not be insignificant. But it becomes us to contemplate them with reference to higher objects. Every improvement of this kind sustains an intimate relation to man's spiritual interests, and the progress of the kingdom of God. The great obstacle to the temporal and religious interests of the interior counties—which will be mainly reached by this vast chain of iron roads—has been two-fold,—the sparseness of the population on account of the scarcity of timber, and their remoteness from any of the natural channels of trade.

An impulse was wanting to develop their energies and resources. They seemed, in comparison with other more favored portions of the State, to stagnate. Mind was not awake, delighting in the trial of its strength, and coping with obstacles, as if rejoicing that they were placed in the pathway of its progress to draw out its energies. These internal improvements will break up this lifeless inertia. Facilities for breaking the soil, and carrying forward all the improvements which the best stage of society requires, will be at hand. The timber and coal of the southern counties will supply the deficiency of the central and northern. And the ease of finding the best of markets, united with a rich and deep soil, will allure emigrants of every description from the older States, whilst the construction of a main road by an eastern Company, will bring multitudes westward, who will eagerly exchange their rocky and barren hills for the fertile prairies of the West.

Nor should we indulge in fears that secular enterprise will engulf the growing population in its own vortex, leaving no room for Christ and his cause. Religion is not hostile to enterprise in business. It fosters it, draws out the energies of the soul, and sanctifies them for God. Christianity never ingrafts itself upon dead and lifeless stocks. Its principles demand life and vigor. The dead stupor of slumbering hearts is more hostile to its progress than the vices which it subdues. Enterprise is both the result and harbinger of its triumphs. And though its animating spirit be worldly, those triumphs will sanctify it, and make it auxiliary to the kingdom of Christ. Hence we may expect the counties, so long destitute of the more intelligent preaching of the Gospel, to become urgent for missionary labor, and lay new responsibilities at the door of the American Home Missionary Society. Already there are fields that call for laborers where churches are not, but soon may be, organized. Invitations come to me from almost every direction, in counties and communities where no churches are organized, to come and do something for them. But I can meet these demands, only as God puts it into the hearts of young men to consecrate themselves to the work of laying foundations for Zion in the GREAT RISING WEST.

Intelligence from Western Missions.

CALIFORNIA.

A Death and a Birth.

How affecting are life's realities—often more exciting than the details of romance! Contrasts of sorrow and of joy frequently stand side by side in the Missionary's experience, so that he seems to himself like one that dreams. Such contrasts were the following—the death of a pilgrim to the land of gold, and the spiritual birth of one who it is hoped, is now a pilgrim to the land of eternal blessedness. The occurrences took place on a vessel, while on her voyage to California.

A young man was taken suddenly ill, so that it soon became evident to himself and to others that he could not live long. He had left home much against the wishes of his parents and friends, and the urgent entreaties of his wife, to whom he had not long been married. He was offered every inducement to stay at home. His business was good, and increasing; but his desire to get sudden wealth was so strong that he could not be prevailed upon to stay. As he lay on his cot, he mourned very much that he had not regarded the wishes of his friends. He said he was not prepared to die, and could not prepare on such a bed of suffering. I told him of Christ—able and willing to save. "No," said he, "I cannot repent now"—shook his head, turned away, and tried to sleep; but his thoughts and words showed that his mind was too far gone for hope. To the last, however, he expected to recover, and would say when he should be well once more, he would live a better life. His end was near, and on Sabbath morning he breathed his last. I was to have preached that day, but sickness prevented. I was able, however, to attend the burial, and the corpse was laid on the table that stood on the quarter deck, and which was frequently used by some of our company for card-playing. The dead body lying on that table, wrapped in unsightly habiliments for its watery grave; the dead weight attached to the feet; the moaning winds; the surging sea; and a clouded gloomy sky, added a solemn effect to the services of the occasion.

Those who had delighted to trifle away the golden moments of their passage to eternity around that very table, in mirth, amusement, games of chance and card-playing, were present to see and hear.

They were admonished to consider what would be the message of the dead if commissioned to speak to them from the eternal world, where they all were so soon to appear? Would he advise them to throw off time from their restless minds by amusement; kill it by card-playing, or spend the hours of holy day, as some had done, by the most murderous process of novel reading?

How could they again gather together around that table, and sit for hours, without thinking that they were sporting on a bier—it might be their own? Would they not then be admonished, by prayer and holy living, to prepare to meet their God? This passage, so mournful and sad to many, was also the occasion of life to others. Two, I believe, were converted before we landed from the ship.

One was remarkably clear and hopeful in his experience of a change. He was led to think of what he owed to God, who was preserving him in perfect health, while so many were sick and dying; how ungrateful and sinful it was to live without loving one whose love to him was so great; and when he thought of the extreme wickedness and profanity of those who were returning from the very land to which he was going, he said that a sense of his danger was so great that he could not rest. He felt that without a change of heart he was running an awful risk in going to such a wicked place. To secure the salvation of his soul, he was determined to seek God without a moment's delay; and I think, in the sincerity of his soul, and under the power of the Holy Spirit, he gave up all to Christ. It was ever refreshing, after this, to hear him speak of the change he had experienced. It seemed to him like a dream. How strangely God had dealt with him! What a place, and what means, for the conversion of any one,—and for him how passing strange that he had yielded! He was sure it was all God's work, and was surprised that he had never seen, felt, and thought as he did now. I have not seen him since he landed, but I am sure that God will keep him by his mighty power through faith unto salvation.

IOWA.

From Rev. H. N. Cobb, Le Claire, Scott Co.

First Experience of Missionary Life.

As this report closes the first year of my labors as your missionary in Iowa, it

may be well to look briefly to the effects of the year's labor. When I relinquished a good salary at the East to come to the West as a Home Missionary, I did it not for worldly gain—for I knew that in this respect I was to be a loser—but to do good. I longed to go forth into the frontier settlements to preach Christ and him crucified, and build up the kingdom of God. I said, therefore, to your Society—"Here am I, send me." Had not the Home Missionary Society proffered its helping hand, I see not how I could have come. I came into this broad open State—fast filling up with immoral beings—with a strong desire and earnest daily prayer to God for direction; I longed to go where I could be most useful. I could tell no one to what point I designed to go, only that I desired to go whither God should direct. At length I was directed *most plainly* to this place; and here I stuck my stake, and began work. For two weeks, I could find no house of any sort that I could rent for love or money. At last we succeeded in renting part of an old log cabin quite out of town, where we tarried for two months and a half, till we could build a little house of our own. Able, or not able, necessity was laid upon us to build. We did build, became involved in debt, and have *cramped* our way through the year. Every day God has fed us and helped us beyond our fears. I would not, I do not complain; rather would I erect my "Ebenezer," for hitherto had God helped us. We have tried to trust in the Lord and do good, and the promise has been verified to us, "So shalt thou dwell in the land, and verily thou shalt be fed." I have been compelled to labor more with my hands than in future I shall be compelled to do. This has necessarily taken from the precious time that I longed to spend otherwise. However, my numerous preaching appointments have been regularly attended to, in whatever way other interests might be affected.

Then and Now.

But what spiritual results has the year produced? This will appear by comparing the state of things as they existed when I commenced here one year ago, with their present condition. Then, this little church had but just begun to live, or even to have a name. Now, it has a respectable standing in the community. Then, there were but twelve members; twelve more have since been added. Then, the church members knew little of each other, and consequently little attachment existed between them; now, they

are well acquainted with each other, and are a loving, happy band. Then, there was merely a church organization, no ecclesiastical society, no missionary collections, no monthly concert,—in short, all was to be begun; now, we have made a beginning in all these matters. Then, Universalism was loud in its boasts and "great swelling words," and seemed to be gaining away over a large part of the community; now, it is decidedly checked; I hear no more of its boasts, and of no more entering its ranks. Then, error seemed to be bewildering the minds of the mass;—now, there seems a turning away with disgust, and a corresponding inquiring after the right way of the Lord. Then, the region around seldom heard a gospel sermon;—now, at six different points your missionary has appointments for preaching. Then, there were in this field and the neighboring ones, in which I have felt in duty bound to labor, about one hundred souls in sin, without hope, and on the broad road to hell, who are now hopefully converted, and are giving pleasing evidence that they are on the highway of holiness, and on the road to heaven, mainly through your missionary's feeble labors. Many backsliders have been reclaimed, and the graces of God's people strengthened. While I have tried to do what I could under God, still I have often felt condemned for doing so little. May God forgive the errors of the past, and strengthen me anew for the coming year!

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From Rev. Reuben Gaylord, Danville, Des Moines Co.

At the commencement of the period under review, the church had just enjoyed a season of refreshing, and a few were born into the kingdom of God. As the result of this outpouring of the Spirit, six were added to the church on the first Sabbath in June. From that time through the summer, the church and its pastor were called to pass through a season of darkness and trial. This seemed to drive us more to a throne of grace, to awaken more brotherly love and Christian sympathy, and this enkindled hope. During the winter, there seemed to be a growing spirituality in the church. Prayer meetings were attended with interest. There was more freedom among the members. I felt that we ought to make some special effort for the salvation of souls. I made two ineffectual attempts to get a brother to assist me. In the mean time a Baptist brother came unexpectedly to labor for a few days with

the Baptist Church in this place. They tendered a cordial invitation to me and my people to come in with them and hold a union meeting. Our brethren seemed ripe for the work, and we accepted the invitation. The meeting continued for three weeks, and was one of great interest. It was well conducted, and the results thus far are good, and good only. The number of conversions is, I think, from 25 to 30. Of these, some have united with us, some with the Baptists, and some with the Methodists. The best feeling continues between the churches, and we feel that the cause of our Redeemer has been greatly advanced. It seems to me that the way is now prepared for still richer displays of God's grace among us at some future time. Yesterday with us was a day of great interest. Nine came forward and publicly dedicated themselves to God, and entered into covenant with this church. Four others expected to unite by letter, but did not receive their letters in time. There are some who have not yet professed Christ, who will soon, I trust, unite themselves with the people of God.

WISCONSIN.

From Rev. C. W. Matthews, Sun Prairie, Dane Co.

God has graciously spared my life, and given me health, so that during the past quarter I have been enabled to perform rather more than my accustomed amount of labor, in preaching and visiting from house to house. For the most part of the time I have preached from three to five times each week. I usually preach three times on the Sabbath, and during the winter I have preached once or twice in each week on week days.

My congregations at this place have been increasing, and are usually as large as can be accommodated in the place where we are obliged to worship. Had we a suitable place to worship, our congregations would be much larger. Our log house is about eighteen feet square. At my other preaching places, we have better houses, and they are generally pretty well filled.

Increase from small Beginnings.

The winter has been refreshing, from the presence of the Lord to many churches in this State. "O, that men would praise the Lord for his goodness, and for his

wonderful works to the children of men." The church which I helped to form at Exeter, Green Co., has been visited with a refreshing from on high. The prospect when the church was organized was dark. The church was formed with only four members—two males and two females. But they were good members, and God has blest them; and now the church numbers about twenty, with the prospect of still more additions. "Not unto us, O Lord, not unto us, but unto thy name give glory." Who can estimate the good that has been accomplished through the instrumentality of the Home Missionary Society. Eternity only can unfold its blessings. I always have felt, and still do feel, as though I was the most unworthy of any of its beneficiaries. But as the Lord gives me strength, I mean to devote myself to his cause. I thank your Society for their aid, and hope its patrons will remember the missionaries, especially in their prayers. They labor under many privations and discouragements; but I hope our trust is not in an army of flesh, but in the Lord of hosts. And may we ever feel that our strength is in God. May we trust in him, live near to him, and glorify him forever!

From Rev. C. C. Mason, Exeter, Green Co.

Exeter is situated in the Sugar River Valley, a region of remarkable natural beauty and fertility, but hitherto nearly abandoned to intemperance and irreligion. The church, in their application for aid in supporting their present minister, say: "Many orders of Christians have tried in past time to gain a footing for Christianity among us—for our village is one of the oldest in the State—but all till now have failed, for sin made mad with rum was too strong for them." Mr. Mason commenced his labors there, and in several adjacent places, in January last. In a communication of a more recent date than the one above, he speaks as follows of the changes wrought under his labors.

The progress of the cause of Christ in this place, once so lost, is to me more than cheering. For years they had taverns and groceries, and all the outfit of such a state of things, but no meeting-house and no school-house; and they had resolved that they would not have them, lest they should have religion also. Of this state of things I believe they are

heartily and honestly ashamed, so much so, that any allusion to this *dark past* is offensive to them, and every effort to clear themselves of the remains of this state of things is made with a *will!*

They have built a new school-house—said to be the best in the county—which will hold from two hundred to three hundred persons, and they are resolved to have a meeting-house also. The Sabbath school is doing well, and the church is very harmonious; the Sabbath is a day of worship, the grocery has *died*, and the taverns are the worst property in the place. The work is God's, and it is like him only. It is indeed the foolishness of preaching only, that can save the world! In the town of Mount Pleasant, the attendance is great, for a small place, and the attention to the word is close and solemn. They are Eastern people, and they appear glad to take up the habit of worship and devotion. The work in which I am engaged would be hard, but that success makes it sweet. The toil of such long riding, such coarse fare, such sleeping and preaching in rude, half-finished log cabins would be too much, but that the promise proved is here, and God is here. I never received so small a *dollar* reward, yet I never was so well paid; I never was so small a being, yet I never was so strong; I never so wondered why I was allowed to help in this ministry, yet I think that I never was so prepared to do my little with all my might.

Frequent Removals.

I will improve this opportunity to sketch one cause of slow progress of western society in forming regular habits, viz: *frequent removals*. If emigration produces even in a small degree "a tendency to social decline," this tendency must be increased by a periodical removal. The remark of Dr Franklin, that "three moves are as bad as a fire," is here reversed. Men are constantly removing to increase their wealth. An improved farm will sell for an advanced price, and they can repeat the experiment of removing to the frontier. The idea of escaping from moral restraint is not, therefore, the only motive for a frontier residence. This habit produces several unfavorable results. Such persons are constantly in a new settlement. Being in some measure secluded from the influence of education, refinement and moral and religious restraints, they become insensibly, if not willingly, remiss in every duty. They also feel less interest in their own

neighborhood, and less concern for its social improvement. "My residence is merely the lodging place of a wayfaring man, I shall soon leave it."

It ought, however, to be added, that men, and women also, acquire in this way, habits of energy, patience, self-denial, and many other qualities, which, if religiously directed, might qualify them to become good soldiers of the cross. It was said of the American Revolution, that the times made the men. Circumstances greatly modify the elements of western character; it is unpolished, but potent for good or evil. The social, moral, and political influence of the West will soon be predominant in our country. May it be sanctified, and made fit for the Master's use.

ILLINOIS.

From Rev. E. Jenney, Waverly, Morgan Co.

A Week in Shelby County.

It was stated in the last Report of this Society, that 285 of its missionaries during the year ministered to two or three congregations each, and 140 extended their labors over still wider fields—the destitutions of a county or of several contiguous counties. This extreme diffusion of missionary labor is not, in itself, desirable. God has ordained the settled and permanent ministry of the Gospel as the means best adapted to give it its full effect. Hence the Society aims, according to its ability, to supply each congregation with the stated means of grace. But the harvest is great and the laborers are few, and this end cannot be attained without greatly increased supplies of men and funds. There are also extensive regions at the West which are yet to be explored. The scattered sheep of the wilderness are to be gathered together, and organized into churches, and thus the way prepared for the stated ministrations of the Word. The amount and value of the services of this character, performed by the missionaries of this Society, especially by those to whom the larger and more destitute fields are assigned, are not generally appreciated nor understood. They do not stay to gather, and therefore do not ordinarily report the harvest of the seed they sow; but they labor, and others enter into their labors. The utility of this kind of service is well

illustrated by the facts stated in the following communication. Mr. Jenney, the writer, and Mr. Pond, to whom he refers, are commissioned to explore and supply the destitutions within the bounds of Illinois Presbytery, comprising several counties in the central part of the State.

One week's labor, which I performed in connection with Brother Pond, will yet be seen, I trust, to have advanced the interests of religion in a very destitute portion of our State. While we were at Springfield, intending, if possible, to go forth together on an exploring tour, the Macedonian cry, feebly uttered by a young lady residing in Shelby county, reached us. Thither we repaired, as the freshet prevented our going in the direction we intended; and there we found a people very much scattered, almost destitute of religious privileges, and yet hungering after the bread of life.

Sheep Scattered for Want of a Shepherd.

On that ground a Presbyterian church was formed in 1843, of eighteen members. They were favored for a while with preaching once in five or six weeks, for a year or more. But at the expiration of that period they were left without ministerial aid, except as, at long intervals, a servant of Christ chanced to pass that way, and gave them a sermon. It was not to be expected that Christianity would flourish in such circumstances. And, in fact, the little association was soon broken up, and its members dispersed. A few died, more moved away, and the remainder, some four or five, very judiciously connected themselves with the Lutheran church existing in that neighborhood.

A Forerunner.

About two months since a young lady, belonging to Rev. Mr. Hale's church in Springfield, went into that settlement to teach. Seeing, and being affected by, the moral desolations around her, she sent a request to her pastor for ministerial aid, which we, as unexpectedly to ourselves as to her, were called to meet. Being heartily devoted to the business of doing good, in every possible way, she was not satisfied with communicating instruction during the week, but collected as many as she could in a Sabbath school,—several others coming to her assistance. Though modest and unassuming, she had also ventured to warn those with whom she associated, of their guilt and danger,

and entreat them to attend to the things that belong to their peace. Here was our forerunner. Through her instrumentality the way was prepared for us. Already two young men had come out upon the Lord's side, and others, both males and females, were known to be more or less thoughtful and anxious.

Protracted Service.

Such were the circumstances under which we entered the neighborhood. For a few moments we were at a loss to decide what course to pursue,—whether to go on our way and let the work proceed as it had begun, or remain, and endeavor, with the blessing of God, to give it an impulse. We retired beneath the shade of a tree, and deliberating on the matter, found ourselves strongly inclined to tarry, at least till we should ascertain more definitely the real state of things. The conclusion to which we came was very gratifying to the young lady, and to those who attribute their conversion to her efforts. Notice was accordingly given, through her school, that there would be preaching that night; and to our amazement,—for the announcement was made late in the day, and the entire population were busily engaged in farming,—there were not less than sixty or seventy persons present. Such was the appearance of the congregation, that we felt constrained to make an appointment also for the next evening. And thus we continued to do through the whole week. Oh! to witness what we did on those occasions, was more than a compensation for the toil we endured in reaching the place, and the fatigue to which we were subjected while there, by labors out of, as well as in, season.

Descent of the Spirit.

Instances of thoughtfulness, and of more or less anxiety, were daily coming to our knowledge, and we felt constrained to believe that the Holy Spirit was there to "convince of sin, of righteousness, and of a judgment to come." Especially was this apparent on the Sabbath, when our series of meetings closed. About 250 persons were present. So large a congregation could not be crowded into the school house. We therefore repaired to the grove, notwithstanding there had been a severe rain the preceding night, and even that morning, and the ground was consequently very wet. There we preached two sermons, at 11 and 4 o'clock.

The latter was on "the judgment." While that was being pronounced, it was evident that the Author of truth was rendering it effectual on not a few minds and hearts. Never did I before witness such an awful solemnity among so large a number. Every ear was open to the words uttered; every eye intently fixed on the speaker. Moved by what he saw, and, I trust, by an impulse from on high, he proposed that all, who were determined to aim to receive the welcome, "well done good and faithful servant, &c.," and would, even unto death, strive to enter in at the strait gate, should signify it by rising. No sooner had this request been made and explained, than four-fifths of the congregation sprung to their feet—all solemn, and many affected to tears. A scene like that, I have read of, as occurring elsewhere, and in other days; but nothing of the kind, so marked, has ever before come under my observation. It was a baptism of divine influence, and it fell with oppressive weight upon almost every heart present. It was said that some were too much affected to rise; and others, we saw, stood for a moment only, and then sunk back upon their seats, crushed by a sense of the fact that they were hastening to the final bar where their destiny will be determined forever. Oh! that it may then appear that all those who thus openly expressed a determination, God helping them, to gain heaven, have fulfilled their vows, and accomplished the great and glorious object!

We should have continued our meetings at that point, had we deemed it prudent. But we were fearful of a reaction. Most of those to whom we preached came a distance of miles, some two, others three, four, and even five. They labored hard on their farms during the day, at one of the most busy seasons of the year, and as they could not retire to rest till 11 or 12 o'clock at night, we knew they would be unable to attend much longer. We were compelled, therefore, most reluctantly on our part, and with many an expression of regret from some of them, to bring our meetings to a close. But we assured them that, Providence permitting, we would be on the ground again four weeks from that time. Next Wednesday we are to leave home for that place, and expect then to organize a church of some thirty members. May the Lord work graciously among them, and add greatly to this number of such as shall be saved.

Thus signally has God succeeded these brief labors of his servants. But, while we

praise him for the rich displays of his grace, in gathering these wanderers into his fold, the inquiry forces itself upon us,—Who is hereafter to feed and guide them? The little flock gathered there eight years ago, was scattered, and came to naught, because they had no shepherd? Shall it be so again? For how can this and other feeble churches, continue and increase if they hear not the Gospel? "And how shall they hear without a preacher? and how shall they preach except they be sent?" The greatest obstacle to the work of evangelization and "church extension" at the West, is the want of competent ministers of the Gospel. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

The Flood and its Lessons.

We should fail to exhibit correctly the present aspect of the missionary field, did we not notice the fact, that for several months large portions of it have been *under water*. The desolating floods with which the West has been visited, is mentioned by many missionaries as a serious hindrance to their work. In traversing deluged roads, and crossing swollen and bridgeless streams, they are exposed to many delays and dangers; and in some instances it is quite impossible to meet their appointments. Many, too, who have aided liberally in sustaining the institutions of the Gospel, have suffered severe losses; and all branches of business have been affected by this immense destruction of property. The following communication from a missionary describes the scene as it appeared in the neighborhood of Alton.

We are now witnessing, as in 1844, a striking manifestation of the majesty and might of the Almighty. The floods of great waters are pouring by us, and spreading over many of our farms, and dwellings, and places of business, with desolating power. The dark rolling tide of the Mississippi sweeps by, spreading out its turbid waters to the width of from five to fifteen miles. At this point commences, on the Illinois shore, what is termed the "American bottom," which extends two hundred miles in length to the mouth of the Ohio, and in width from ten to fifteen miles. It is unsurpassed in fertility, and many portions of it are highly

cultivated. A few weeks since its immense fields of corn, wheat, oats and vegetables of every name, were in the highest state of promise. But a noise like the noise of great waters alarmed the inhabitants, and they fled with their flocks, and herds, and households to the hills; some of them staying to care for the stuffs, till they were obliged to wade for miles—the water coming up to their waists, and often to their necks. The calamity is great, especially upon the renters, who have lost their all. But although the valleys are scenes of desolation, we trust no one will suffer from hunger in this land of bread. The footsteps of the Almighty are in the deep, yet his ways are just and right. Who shall say, what doest thou? May he not do what he will with his own? The silver, and the gold, and the cattle upon a thousand hills are his. And surely he may remind forgetful man by how slight a tenure he holds them.

It is often said the West is still poor, too poor to sustain the Gospel and her institutions of education; and let no one doubt that this is fully true of those who can say, "I love thy Kingdom, Lord," and who are willing to spend and be spent in laying the foundations of many generations. The comparatively few whose hearts sympathize with the heart of Christ in the mighty work of saving the great West from ignorance, error and sin, have not the pecuniary ability to carry on this enterprise. But the reason why we need, and must have aid, is not because the West is poor, but because the silver, and the gold, the flocks, and herds, and the countless acres of waving grain are not consecrated to Christ. The hand of God in the flood has swept away, along the banks of the Mississippi and its tributaries, in a single week, more property than has ever been given by eastern Christians and philanthropists to plant and sustain the institutions of education and religion in the valley of the West. Even some professors of religion have lost more in a day than they have given in their lives to sustain the institutions of religion.

Oh! when the surplus product and wealth of this great valley, over and above the supply of the wants of its every inhabitant, shall be consecrated to the work of doing good; they shall be more than sufficient to bless the world with the messengers of salvation and the book of God. That day will surely come, and the American Home Missionary Society will share a glorious part in hastening its coming.

From Rev. Josiah Wood, Duquoin,
Perry Co.

Protracted Meeting.

I mentioned in my last report, that we contemplated a meeting at Pinckneyville, of a few days' continuance. That meeting commenced March 17th, and from the first gave promise of the happiest results. The Spirit of God was evidently present, and sinners were deeply impressed. Perhaps there were as many as twenty that manifested publicly their interest. A few came out on the Lord's side. The individuals wrought upon were the principal citizens of the place. And there was no small stir abroad, that Pinckneyville should become interested in the subject of the soul's salvation. The results of the meeting, or rather the results of all the influences of the Gospel that have there been employed, are as follows:

A small church has been organized, now numbering fifteen members. A Sabbath school has been started, which numbered last Sabbath fifty one scholars. The congregation has increased from thirty, or less, to one hundred and fifty, or more, as there were more than that number present last Sabbath. An effort has been made to finish the lower room of the Temperance Hall, which will cost us not far from one hundred dollars, and secure the house half of the time.

There seems to be around and in the place a general waking up to the great interests of the soul; and we trust that there is yet to be a rich harvest of souls gathered into the garner of the Lord. We hope that what we are now permitted to see are only the drops which betoken a plentiful shower of divine grace. These things are truly encouraging; the more so as the place has had the reputation, be it just or unjust, of being abandoned to all that is evil. There was a long and dreary night of toil ere any spiritual light was discernible. It was nearly a year and a half that your missionary spent one third of his Sabbaths in that place, under the most discouraging appearances.

Inferences.

These facts suggest a few practical thoughts.

1. The hardest places should not be left without the means of grace adapted to the wants of the perishing.
2. Delay in the manifestations of the divine favor should not be regarded as evidence that

there is no mercy in store. 4. Fickleness in the appliances of the Gospel cannot be expected to work out God's intended results.

The genius of the Gospel demands time—a sowing time—a germinating time—a harvest time. These may follow close upon each other, under certain favorable circumstances; but under others, delay may be far safer, and for the advancement of the greatest good of Zion.

Taking Timber from Unsettled Lands.

The matter referred to in this extract has long been a subject of complaint. Early in the history of the West, when there were few settlers, timber was comparatively worthless, and the habit grew up among the early squatters of taking the limited quantity which their necessities required wherever they could find it; and as it belonged to the U. S. government, and there were no private owners to dispute the rightfulness of this custom, it grew up into a kind of prescriptive right of the pioneer. But since the lands have become partially occupied and have risen greatly in value, the owners feel that the timber is an integral and important part of their property, and both the government and private owners take measures to protect themselves against this system of spoliation. It is important that western churches should purify themselves from this evil. The following action is creditable to the people who have passed the resolutions.

Among the many wicked practices in the West, is that of individuals taking timber from lands which do not belong to them, and this without permission. By the *conscientious*, this practice has long been regarded as a growing evil, and one under which the ungodly "cover their sins." Our church, feeling its duty to take up this stumbling-block out of their way, at a special meeting called for this purpose, passed the following preamble and resolutions:

Whereas, the practice of cutting and taking timber from the land of non-residents has become so common, that even some of the professed members of Christ's church are commonly reported to be guilty of this great and crying sin; and as it is an evil wide-spread and alarmingly on the increase, and very corrupting and demoralizing in its tendency; we deem it our duty as members of the christian church

in this place, to enter our solemn protest against it; therefore

Resolved, 1st. That we regard the prevailing practice of trespassing upon the lands of others, by cutting and converting to one's own use the timber thereon, a violation of the divine law as contained in the tenth commandment, which says, "Thou shalt not covet," and of the command of our Saviour—"As ye would that men should do unto you, do ye also unto them likewise." (Luke vi, 31. Matthew vii, 12).

Resolved, 2dly. That in view of this great evil, this practice, if *persisted* in, we believe to be a *disciplinable offense*.

Resolved, 3dly. That we will use all conscientious and rational means to discountenance the prevalent practice of taking timber by trespass, or purchasing that so obtained.

A Reason for Labor with Individuals.

It often happens, after I have labored very hard, and in my own view successfully, to enforce some duty, and point out the danger of some sin, that subsequently I find in private conversation, that I have failed altogether to produce the desired effect upon some minds, owing to peculiar objections, or their different previous experience or circumstances; so that all of my "strong reasons" seem to have been like shooting arrows into a sand bank. But in private interviews, these difficulties and objections come out in a light which I could not anticipate in my study; and here, face to face, more can be accomplished in a short time by familiar conversation, than by any argument which could be conceived in the study.

I would by no means discard patient and laborious investigation of religious truth, but have the two united, so that each may receive a portion adapted to his case.

In these interviews a minister will hear remarks without solicitation, or making any invidious inquiries, which may be admonitory to himself, and tend to keep him upon his guard. For example: "Such a minister comes here occasionally and talks familiarly upon almost every subject except religion; and that he has never mentioned in our house, nor has he made a prayer. But he preaches good, sound sermons on the Sabbath, and in the desk appears to be a nice man." Another says, "Well, when I want to get the news of the day I go to the post-

office—the minister's family." Severe as these remarks appear, the writer has heard them made, and respecting Presbyterians too. When speaking of the violation of the Sabbath, "Why," says one, "I have seen the — minister ride out to his field on the Sabbath after church and bring home vegetables." Could many who appear to be excellent brethren on the whole, be made sensible to the impression which their own example and that of their households make upon minds now receiving durable impressions, they would adopt the Psalmist's motto, Ps. 39: 1, as their own.

The Modern Infidel.

He soon gathered a large congregation, as he always does where he goes. But such a congregation!—made up of apostates from evangelical churches, Universalists, infidels, the intemperate, the profane, the Sabbath breaker, and the licentious, besides a crowd of thoughtless youth, who go there, as they say, to hear the fun. These are all exerting their utmost energies to draw off the members of our evangelical churches, and those who attend worship with us. In a very few instances they succeed. Two members of our little church have joined them, while all the rest remain firm and decided. We have a very excellent choir of singers in our church, said to be one of the best in the State. Much has been done by those above referred to, in order to induce members of the choir to leave our church and attend that meeting. Our Sabbath school has been, and is, very interesting. They are sparing no efforts to break it up, by establishing something in their own congregation, to take the place of a Sabbath school, and by which they hope to entice the children and youth away from us.

This party are very hostile to the evangelical churches and their ministers, and ridicule the doctrines they preach and the duties they enjoin. Prayer, the observance of the Sabbath, repentance, regeneration, are with them stale and by-gone matters, fit only for the dark ages.

A body of men at the East they say, (the A. H. M. S.) sends out hundreds of men into this region, to preach and teach *certain things*—their own minds are narrowed down by puritanical training, and they are laboring to bring others into the same bondage. Such will have nothing to do with the man of original ideas and liberal sentiments.

The effect of these labors is dreadfully apparent. The morals of his hearers are evidently not improving, and all vital religion is ridiculed by them.

MICHIGAN.

From Rev. John Scoford, De Witt, Clinton Co.

Strengthening the things that Remain.

Clinton County, in which this missionary has recently commenced his labors, has hitherto been comparatively neglected and destitute. Its settlement too has been retarded by its remoteness from market,—all its surplus products being transported in wagons, 100 miles, to Detroit. The completion of a plank road which is now in process of construction to Lansing, the capital of the State, will impart a new impulse to enterprise and improvement in this region, and thus give it new importance as a field of missionary labor. From the results of his labors, thus far, Mr. S finds much encouragement.

A small church of seven or eight members formerly existed here, but in consequence of the death of the leading man in the church, and the removal of others, only three of the original members were found remaining on my arrival; and the records of the church, (if there ever had been any) were lost. Soon after commencing my labors at this place, an ecclesiastical society was formed, preparatory to the organization of a church, and a board of trustees chosen with a view to the building of a house of worship. In my pastoral visits I have found about fourteen or more persons who have been connected with Presbyterian or Congregational churches elsewhere, and arrangements have been made to organize a church. Our friends here are much encouraged. Our congregations are gradually increasing, with an increasing seriousness and attention to the word, and the way seems to be preparing for the outpouring of the Spirit.

But we have much to contend with. Infidelity and Universalism are rampant. However, we do not despair, for the cause is God's. He blesses our efforts, and we rest upon his promise for final victory.

Mr. S. preaches also half of the time at Victor, twelve miles from De Witt. (Here he

has been enabled to resuscitate an expiring church.

At the time when I first visited this church, it was composed of only eight members, and was in a languishing state. They had sought so long in vain for a minister, and could do so little towards supporting one, that they were discouraged, and had serious thoughts of disbanding. In view of their condition, and the moral wants of the county, I felt it my duty to settle here, and do what I could for the cause of Christ. Simultaneously with the commencement of my labors with this church, a revival of religion commenced in this township,—under the labors of Rev. Mr. Boynton, a Methodist minister,—which resulted in the hopeful conversion of a number of souls. The church in Victor has shared, to some extent, in the fruits of this revival. Two have united with the church upon profession of faith, and several more are designing to do so soon.

The history of the churches in this county is instructive, as showing the result of a want of an efficient and permanent ministry. Much labor has been lost because it has not been followed up by the regular ministration of the word.

Important Change for the Better.

For want of looking back on the past, we are in danger of not appreciating the amount of success which God is giving to the efforts of his people. A pastor in Michigan thus notices improvements which have taken place under his own observation.

It is delightful to me to see the various indications of the progress of public sentiment in favor of religion. Our county papers through this region have been generally worse than harmless as to morals and religion, but a gradual change is in progress. You may now publish almost any thing which you would deem proper on the subject of religion; and I am well persuaded that your Society, more than any other single agency, contributes to this progress. Here is the main instrumentality. Others are tributary and important, but without this, would be inefficacious. Other denominations are sometimes popular, well-received, and patronized; but your agencies inspire more confidence, concentrate more powerful influences, and produce more abundantly

those fruits which tell upon the elevation of character and the improvement of society.

From Rev. A. Govan, Byron, Shiawassee Co.

In presenting my report of missionary labor for the last quarter, I would express the most sincere gratitude to the great Head of the Church, for that measure of encouragement and success which has attended every effort I have made within the bounds of this Society during the period of my labors. Particularly, I would mention the very unexpected and pleasing effusion of the Divine Spirit, in connection with a series of meetings which I attended in this county, with some other brethren, in the months of February and March. These efforts were followed by an awakening in the church, by confessions of sin, by renewed attention to covenant obligations and religious duties, and by signal displays of the power of divine truth upon the hearts of the impenitent, especially the young, who had been scholars in the Sabbath school. In all, there are about twenty-five persons who exhibit satisfactory evidence that they have been born into the kingdom of God. The enlargement of the field of ministerial labor within the bounds of Shiawassee county, during the past twelve months, and the daily increase of calls for preaching, attest the growing interest in the subject of religion which now pervades this region. Indeed, it may be truly said that the field is white already to the harvest.

Abundant Labors.

Your missionary, during the past year has traveled about three thousand miles, preached two hundred sermons, visited all the Presbyterian churches in the county, being five in number, organized one new Congregational church, consisting of twenty members, and made three hundred ministerial visits; during which period he has not omitted one appointment on account of personal sickness; and, though called upon to submit to many privations, and to great fatigue, both of mind and body, he has great reason to record this instance of the goodness and faithfulness of God, both in preserving his own health and life, and that of his family, without interruption. Surely, the praise is all due to Him who hears the young ravens

when they cry, and who will not suffer his servants to labor in vain, nor spend their strength for naught.

Conversion and Happy Death.

We have been much cheered by an instance of supposed conversion among my people. It was that of an interesting female, a wife and mother, who, I am told, during the revival in the winter before the last, had been seriously affected, and who, it was expected, would soon connect herself with the church of Christ. Her husband, too, together with his father, had been wrought upon during that season of refreshing. The father, however, hesitated about joining the church, on the ground, as he termed it, of his exceeding unworthiness. The husband also hesitated and delayed, hoping that both his wife and parents would come with him into the church of God, all at the same time. But this father, some six or eight weeks ago, was taken sick with a lung fever, and shortly after, died. On Friday last, I preached the funeral sermon of the wife. She died, as we think, in the triumph of faith, trusting in Christ, and singing, "Come, Holy Spirit, heavenly dove," until her strength forsook her. But before she died, she wanted to make that open confession of Christ which she had neglected in health. She wanted to connect herself with Christ in baptism. I visited her for that purpose, at her request, and found her in great distress, but clear minded, intelligent, and steady

fast in her wish to be baptized into the name of the Father, Son, and Holy Ghost. I complied with her wish, in the presence of her husband and household, and during the evening of the following day, she went into the spirit world, singing, "Holy Spirit, heavenly dove." Both father and wife, we trust, have joined the church triumphant. The husband need wait for them no more.

When I visited this female in the commencement of her last sickness, she did not think her heart had ever been changed by the Holy Ghost, and she felt no peculiar anxiety on the subject of her salvation. Before she died, religion was her chief concern, and Christ her all in all. If heaven rejoices when one sinner repents,—if it joys with joy unspeakable when the lost is found, you must not be surprised if we, too, are deeply affected by this instance of conversion.

The Commission has Come!

The very welcome commission arrived this week, and brought much joy to me and to my family. Even my little girl, when her brother arrived from the Post Office, ran to me to the wood pile, almost out of breath, and cried out, "The commission,—the commission has come!" Such is the estimate placed upon the Home Missionary Society even by the little children of the western missionary. They know very well that your noble institution is their best earthly friend in these western forests.

Miscellaneous.

"THE MARTYR SPIRIT OF THE HOME MISSIONARIES."

Address of the Rev. James B. Shaw, of Rochester, N. Y., at the twenty fifth Anniversary.

The phrase martyr-spirit, possesses, in a modified sense, the power of the resurrection. The words cannot be spoken but a thousand fires start from their ashes—a thousand graves give up their dead. They bear us back over the intervening ages; we stand where our fathers stood, and see what our fathers saw. We are in St. Andrew's, gathering with the multitude around the spot where Patrick

Hamilton is to die. We are in London, following John Rogers, as he goes up in his chariot of fire. We are in Smyrna, listening to the last words of Polycarp, the disciple of John. We are in Jerusalem, looking on the face of Stephen, which shone like an angel's. Nay, we have left the precincts of time—we have crossed the azure fields—we have passed the celestial gate. We are standing on the sea of glass, and our eyes are fixed on the great wonder of heaven, a Lamb, as it had been slain—the martyr-Lamb. The martyr spirit has always been in the church; is now in the church. It is the life of the church: there can be no church without it. No man at the pre-

sent day, we acknowledge, can die, except indirectly, for Christ. He might covet a martyr's death, and determine to secure whatever glory it can confer. He might select his tree and fell it—might hew out his cross and stretch himself upon it, and call on every one who passed by to take the hammer and drive home the nails. But who would regard the call? Put a Christian to death! why, it would not pay. Time and strength could be turned to better account. A poor speculation to crucify a man who, like Elijah and like Christ, had nothing but his mantle to leave behind.

But if a man cannot, except indirectly, die for Christ, he can suffer for him. He can endure hunger, and thirst, and cold and nakedness. He can forego every comfort, and encounter every evil. Voluntary suffering is the essential element of the martyr spirit. Every man who for Christ's sake bears a pain or endures a privation which might have been avoided, is a martyr, and shall receive a martyr's peerless crown. Now, no men in the land, as we think—no men in the world possess so much of the martyr-spirit—no men any where are, to-day, giving up so much, and suffering so much for the Master, as our Home Missionaries. There is indeed nothing which these devoted men would not do—nothing they would not bear, if the Lord Jesus might only get glory thereby.

The celebrated Samuel Johnson, when servitor in college, was exceedingly poor. One winter, a severe winter, his shoes were in such a dilapidated condition that every body pitied the man; and a gentleman-commoner one night delicately placed a new pair at his door. Johnson arose in the morning, took up the shoes; but instead of putting them on, walked to the banks of the river Cam and threw them in. Johnson valued an education beyond all the gold above the ground or under the ground, and he was willing to do every thing but one to secure it. He could work, he could put himself on an allowance, he could go in rags, but he could not depend on another. He could not wear a gift garment, or eat charity bread. His shoes, it is true, were old and past repair; the water had free ingress, but not so free egress; they excoriated the feet, and were but a beggarly protection against the cold. But they never upbraided him with his dependence—never told him that he was a pensioner on another's bounty, or worried him with the remembrance of uncancelled obligation. So he stuck to the old shoes, and discarded the new. But

these Home Missionaries can do what Samuel Johnson could not do. For Christ's sake, they can wear a gift garment; for Christ sake they can eat charity bread; and wear the one and eat the other without envying man or reviling God. Oh! as we have already said, there is nothing which these men are not willing to do or to bear, if Christ may only get glory thereby. There is a minister of Jesus toiling in an obscure place. He has a bare living, and no provision—no patrimony, but a promise for which the worldling would scarcely give the parings of his pen. That man might have had a high place—that man might have gathered a large fortune—that man might have left his children a name that would have been a passport to any position. But possessing the true martyr spirit, he gave up all for Christ. Nor has he been deceived, nor is he disappointed, nor in any way dissatisfied. He has received all that he expected to receive. He has Christ. Continual toil, continual privation, continual anxiety, the prospect of a premature death, or a forsaken old age, cannot drive him from his post. Nor does he call himself an object of pity. He asks no man to drop a tear or utter a sigh for him. For his daily work he gets his daily compensation—not fortune or fame—not a place or a name, but Christ. Old Philip Henry said that he would beg all the week to preach on the Sabbath; and blessed be God, the Philip Henrys are not all dead yet. There are men now in the American Church who would preach the Gospel, if they had to go from the poor-house to the pulpit, and the pulpit to the poor-house. And if any man is curious to know where these men are, we point him to the West. You cannot starve these men out of the ministry. There is but one way to silence them, and that is the way which the Scribes and Pharisees took. You must revive the old order of things—must make preaching once more a capital offence, and put every man to death who tries to turn a sinner from the error of his ways.

Another thing which adds value to the voluntary suffering of our Home Missionaries, is the fact that they have perhaps less outward encouragement and support than any other class of men. The Foreign Missionary is an honored man among us, and most worthily so. His name is one of our household words, and his labors part of the common glory which constitutes the patrimony of the church. Come when he may, there are always warm hands and warm hearts ready to give him a reception. ogle

But when a Home Missionary comes back to his native region, if he attracts any attention at all, it is not the attention which a wise man desires, or a good man deserves. A gentleman told me of a scene which he witnessed in one of our most wealthy, influential, eastern churches, and when I mention it you will perceive that it is an illustration in point. A western man entered the pulpit—he was a western man, there could be no misapprehension on that point. There was a something about his gait, a something about his dress, a something about his manner, a something about the whole man, which showed clear enough to which side of the mountains he belonged. Yes, he hailed from the West, and there had endured hardness as a good soldier of Jesus Christ. He had gone whole days without food. He had slept all night on the ground. He had entered the pulpit with an ague fit upon him, and swam rivers and preached with dripping clothes. He had passed over plains where nations might have gathered their food. He had wandered through forests where armies might have lost their way. He had sailed down rivers, each one of which might have supplied a continent with water, and been a river still. And he himself had been made on the same grand scale as the plains and forests and rivers of his native West. His own great heart could have supplied a whole community of ordinary men, with noble impulses and benevolent purposes, and been a heart still. But I am to speak to-night of the congregation, and not of the man. Some of the audience came to the door, and seeing who was in the pulpit, made a precipitate wheel—some arose and left the house—some turned scornfully away—some settled down to sleep; while all seemed to say, this is a hard infliction, who can bear it? But the western man made them all heartily ashamed before he got through. When he finished his powerful, if not polished discourse, every head was up, every eye fixed, every ear open. When the never to be forgotten, the ever to be lamented Dr. Nelson, preached in my pulpit, the congregation thought that some miller of the city, not wonted to the sanctuary, had made a mistake and got into the wrong place. But that gifted man preached a sermon remembered to this day, as no other sermon preached in that house, has been remembered.

Oh! we none of us know how much we are indebted to these godly, these self-denying men. We none of us know how much they are doing for the church,

how much for the country. Elijah was worth more to Israel than all the other inhabitants of the land, and worth more because he possessed the martyr spirit and had power with God. All the priests of Baal, all the false prophets of Jezebel, all the sycophants of Ahab's court, could not have put a cloud in the sky big as a man's hand. But Elijah prayed, and every window in heaven was opened. The only green thing then in Judea was the mountain moss, which had hid away from the sun under some sheltering stone, and all the prayers of all the ungodly in the land could not have secured for that the little moisture it might need. But Elijah prayed, and the answering clouds came thick and fast, and the rain fell as if for another flood. Now these Home Missionaries are all Elijahs. They all have power with God, not that they could replenish the emptied cruse, or reproduce the consumed bread. No, they can do something better; they can avert God's anger; they can secure God's blessing. What keeps this city from destruction? The avenging elements are on every side of you, above, beneath, around; and what stays their wrath? Your municipal laws, your city authorities, your day and night police? Nay, but what kept the commissioned fire so long from Sodom? The prayers and intercessions of the righteous.

Let us then, Mr. President, sustain our Home Missionaries, for they are the men who watch over the republic—they are the men who tend the national watch-fires—they are the men who infuse into the masses those virtuous principles, without which we must drift among the breakers and dash upon the rocks!

The Support of Pastors.

A correspondent of the Louisville Presbyterian Herald states the following facts, as specimens of the support given to ministers in that vicinity. Similar statements have likewise recently appeared in the Ohio Observer.

"Rev. Mr. A—— is a good man, with fair talents, and good theological education, and some years experience as a minister, and a very laborious worker in the vineyard. In the churches to which he ministers, there are 111 members and 51 families—many of them in good worldly circumstances. These 51 families with 111 members, paid Mr. A—— \$146

only, for ministering to them during the last year as a messenger of Christ."

"Can you employ a clerk or printer's boy for such a sum?"

"The Rev. Mr. B—— is a gentleman of finished education, having spent ten years and \$1,500 in securing it—an investment which, with his talents, would secure in any other department, a comfortable living, and a handsome profit for increasing his capital. He preaches to about 140 members in 60 families—some of these families are wealthy—adding farm to farm, and in educating their children, these parents spend several hundreds per annum. Do you suppose that this good brother receives as much from these 60 families for his faithful labors as does a second or third clerk on one of your Louisville steamboats? I trow not. Would \$400, without boarding, satisfy your clerk? And that is more than he received."

"Rev. Mr. C—— is a young man of superior mind—good education—fine address—great amenity and sweetness of temper, and especially characterized by humility and fervor in his vocation as a minister of the glorious Gospel of the blessed God. His church membership is near 90, comprising some 50 families. These 50 families paid him last year for his unremitting and earnest labors for their spiritual good, the sum of \$160."

"Rev. Mr. D——'s case is exactly parallel to C——'s. But I need not specify further—I ask whether the church can ever hope to prosper while setting such an estimate upon the ministry?"

"These churches are not poor, except in *spirit*, and that not in the Scriptural sense of the phrase. They are able to live comfortably—educate their children and increase their possessions, and pay a compensating price for all they procure—except the Gospel!"

The evil here complained of is not confined to the western country. It is a great and crying evil throughout the land. We have a letter before us from a minister in one of the eastern counties of New York, in which he says, "I received a call to this church with a salary of \$400, and hoped to receive a payment in three months; but seven months have passed and I have received not more than \$30." The salaries of ministers, even in New England, and throughout the middle States, except in a few prominent situations, not only fall very far short of a fair compensation for the services rendered, but furnish a very inadequate support. A great many pastors in our country are obliged to depend on other resources.

Some of them use up a little private patrimony which they ought to reserve for the time when they may be laid aside; some resort to literary labor; and others, by far the greatest number, who have no such means within their reach, patiently toil on, under crushing embarrassments, till compelled to seek a dismissal as the only remedy.

There are several causes which have contributed to produce this state of things in the East. In New England, the primitive custom was, to settle a minister for life, and to give him in the commencement, what they termed a "settlement," which consisted of a house and a small farm, or some portion of the means of procuring them. The demand for ministerial labor was not so great but that he could find some time to labor on his farm; and in process of time, his boys assisted him in the labor of cultivation. And, in the simple style of those times, his eighty pounds a year, with the product of his farm, furnished a good living, and enabled him to make comfortable provision for his old age.

But, with the advance of society, the style and expense of living have greatly increased; while the stirring spirit of the age requires the whole time and the undivided energies of the minister to be devoted to his appropriate work. At the same time, the views of the people, as to the support of the ministry, have not advanced in due proportion; and the variety of denominations, and the multiplication of parishes, in order to give every man a church at his own door, has made them all comparatively weak.

But, the principal cause lies back of all these, in a radical error as to the principle upon which a minister is to be paid for his services. It is supposed that he is simply and only entitled to a *support*, without any regard to the *value* of his qualifications and labors. The *value received* principle is rejected as too profane to find a place in church matters. But is this the principle of the Gospel? Christ says, "The laborer is *worthy* of his *hire*." Here, the value received is distinctly recognized as the ground of a minister's support. His salary is therefore to be estimated upon the common mercantile principle; and he should be paid what he is worth. Look, then, first at the *capital* which he has embarked. He has spent nine years of vigorous youth, in obtaining an education. It is a low estimate, to say that, in this time, he might have laid up \$1,000; and without doubt, he has expended \$2,000 besides his time. In many instances, he enters

on his profession in debt for a portion of thus sum. The interest on \$3,000 is \$180. If these nine years had been spent in mercantile business, he might, upon a low estimate, command a thousand dollars salary as a clerk. This would make \$1,180. Or, with this capital he might engage in lucrative business or purchase a valuable farm. Or, with the same time devoted to an education, he might take rank in either of the other learned professions.

There is another aspect, also, in which this may be viewed. The maintenance of public worship enhances the value of real estate in any place at the lowest calculation, twenty-five per cent. We have known it immediately to advance 100 per cent. on the building of a house of worship. And we venture to say, there is no town in the country where it would not fall more than twenty-five per cent. on the withdrawing from it the regular preaching of the Gospel. The property holders, therefore, are benefited in their secular concerns, (to say nothing of their spiritual interests,) to the full value of a minister's services.

But, instead of receiving compensation upon this principle, the inquiry is made, "How little can our minister live upon?" And the standard is set down at the *minimum*, not the *maximum*. Hence, men who, by devoting themselves to secular pursuits, might command an abundance, and grow rich, are put upon a bare subsistence, and even that is held back and not paid. A great many worthy men even in New England and New-York, are put upon an allowance of \$400 or even less; and we doubt whether the average in the West would reach that sum. The consequence is, their minds are continually worried with pecuniary embarrassment, and they are obliged to shift from place to place, with the hope of bettering their condition, and then forced to exclaim,

"And 'tis a poor relief we gain,
To change the place but keep the pain."

There is not only downright injustice in this thing, but it is bad policy.—*New York Observer*.

Center of the World.

The States of North America, are to be the commercial center of the globe. This destiny seems so inevitable, that one hardly requires more than an inspection of the map to perceive it. Both sides of the globe—the two hemispheres are ours, by our position; for we are the

land of two oceans. From our hither shore we hail the European and African continents; from our thither shore we greet Oceanica and the African continent. And all between the oceans is our own; to be filled with our own people, under common institutions, speaking one language. The interior structure of this continent peculiarly fits it to be thus the mart of the globe. Its rivers open the interior, from almost every part, and give natural outlets; its lakes are embosomed oceans, giving to the northern frontier a third shore and an inland commerce, scarcely less than the Atlantic or Pacific shore. Such artificial ways as are needed, especially the great thoroughfares from ocean to ocean, the inland highway, from the Atlantic to the Pacific—are within our own bounds. We have no Prussia on our border; no Russia beyond her. Our vast interior is not grouped into national estates, blocking each other up, and wasting each other's means by monstrous armies of watch or attack. We can ask of commerce what she needs, and whether it is northward or southward, eastward or westward, her path lies among our people. Shortly the carrying trade of the globe must be in our hands! Upon our shores are the gates through which must pass the world's merchandise. But let a thousand cities spring up where one now toils and groans with the wheels of industry, and let canals and roads and rivers be increased a hundred fold, our resources, when developed, will require them all. Our mineral treasures are not a few—a little lead, a little coal—but all minerals known to science, or discovered by art are here. Every year's discovery teaches us that the few, not yet found out, will soon be added to the catalogue. Our agricultural products, in variety, surpass computation, and in quantity, defy imagination. Were all our fields in till, and the products given to commerce for distribution, we could supply the globe, though every foreign acre rested a thousand years.—*Hunt's Merchant's Magazine*.

Settlement of California.

We have, for fifty years, been moving upon the heathen world from the eastern shore of the continent, and have been compelled to make almost the circuit of the earth, and to cross two oceans, on our way to Asia and the islands of the Pacific. We needed some position nearer our work. We needed a country whose climate, and soil, and rivers and

harbors, should invite the establishment of a great centre of christian civilization on the shores of the Pacific. It was indispensable that the country should be unoccupied, in which we might plant the Anglo-Saxon race, remote from the regions where the Aztec, the Indian, the Negro and the Spaniard mingle their blood, vices, and superstitions. It was indispensable, too, that the country should possess extraordinary attractions for the emigrant, and yet, that these attractions should be hidden from every eye until the land should become ours. All these conditions, the co-existence of which would seem impossible, are fulfilled in California. Its climate is genial, its bay is the noblest on earth, and its wealth is the wealth of Ophir. Its treasures were strangely hidden from the searching eye of Cortez, who discovered its shores; from the Jesuit missionaries and gold hunters who followed his footsteps, and from the unerring instinct of modern rapacity. No sooner did the land become ours, than the sands began to glitter, the rivers rolled the generous tide along their courses, and the rock-bound and ice-bound vaults of the Sierra Nevada unlocked their golden gates. A nation was born in a day. It now looks forth upon the beaming brow of Asia; it feels the spicy gales of Polynesia. Commerce, the great auxiliary of the Gospel, has at last found the long sought western passage to India, and is spreading her sails for shores whose unexhausted wealth has enriched western Europe for a thousand years. Those vast dominions oceanic and continental, usurped by Satan, but long since given to the Son of God, now lie at our very doors. Our western mountains almost cover them with their shadows. The new position, far on towards the heathen world, is gained. The church may at once plant there her standard, and advance, as the sun advances, westward upon China, New Holland, and Polynesia.—*Rev. Dr. E. P. Humphrey.*

Relations and Claims of Our Country.

The vastness of its extent and capabilities, the peculiar character of its present and prospective population, its wide destitutions, its multiform religions, its Gorgon infidelity and blaspheming atheism, with its rampant vices, and atrocious crimes, its intimate connections with other nations, and its mighty influence for good or ill over the world, according to the spirit that pervades its bosom, through the channels of learning,

commerce, and quenchless enterprise—all distinctly announce our duty to "publish salvation," and say to every city, hamlet, and individual of the land, "Jehovah reigns."

Would you then, bless your country, and the world? Rise to labor, and lead forth the streams of salvation, and invite every man who claims a common birth-right here, to come to the waters—to come, and drink, and drink again, without money and without price. So shall our American Zion fill her sanctuaries, glory shall cover her palaces, and her righteousness shall spring forth before all nations.—*Rev. Dr. Storrs.*

Our Country.

Lines suggested by seeing a large new map of the United States at a Home Missionary Meeting in Bridgeport, Ct., June 13, 1851.

My Country's Portrait, on yon canvas wide,
Her bold, bright features, greet my raptured eyes;
A mighty ocean rolls on either side,
And here and there her dark-browed mountains rise.

There are her rivers! broad, and deep, and wild,
Mid wooded banks, or mid the prairies vast.
There glides the stream New England's loving child
Remembers well, where'er his lot be cast.
At Oregon, or where the golden mine
Allures his steps from home and kindred dear,
His thought, beloved Connecticut, are thine.
He to thy mem'ry sheds the frequent tear,
And hears, in dreams, the music of thy waves,
Which sigh from near his fathers' graves.

America! my country, dear thou art,
Not only in the spot that gave me birth;
Thou art *all* mine! I wear thee in my heart
From heaven above thee, to thy lowest earth;
From East to West; far as the eye can see
In yonder picture, reaching wide and fair:
From the great lakes' united family,
To orange groves that wave in Southern air—
Thou art *all* mine! thou land of liberty;
Thy hopes, thy fame, thy power, belong to me.

But not for these I love thee, though I glow
To call thee mine! Not for thy new-found wealth,
Thy giant mountains and thy rivers' flow,
Nor yet because earth's weary ones have found
The tranquil shadow of thine eagle's wing.

Home of the Church! here let her children see,
As they have fled, from superstition's power.
Lo! from our blood-nursed soil a glorious tree
Shelters the nations in earth's stormy hour.
Watered by tears, and fanned by martyrs' sighs,
It blooms and brightens mid the wrecks of time;
While from its branches notes of gladness rise,
Till distant islands catch the strain sublime;
For o'er its tops REDEMPTION'S morning glows;
The desert buds and blossoms as the rose! M. A. M.

Appointments by the Executive Committee of the A. H. M. S., during the month of July, 1851.

Not in Commission last year.

Rev. H. H. Dixon, Johnstown, Wis.
 Rev. Francis Leonard, Flagg Creek, Ill.
 Rev. William E. Cullin, Carthage, Ill.
 Rev. John Wettle, Germans, Belleville, Ill.
 Rev. Francis Lawson, Roscoe, Ill.
 Rev. D. S. Altman, Germans, Richmond and vicinity, Ill.
 Rev. Asa Johnson, Goheen, Ind.
 Rev. John M. Frazer, Troy, O.
 Rev. S. V. Blakelee, Hampden, O.
 Rev. James H. Spelman, St. Albans, O.
 Rev. A. D. Brincherhoff, Chazy, N. Y.

Re-appointed.

Rev. Charles Burnham, Abbia and Marysville, Iowa.
 Rev. Reuben Gaylord, Danville, Iowa.
 Rev. J. W. Windsor, Maquoketa, Iowa.
 Rev. J. Perry, Welsh Cha., Racine and Somers, Wis.
 Rev. Samuel H. Thompson, Salem and Willmot, Wis.

Rev. James Jameson, Center and Magnolia, Wis.
 Rev. W. T. Dixon, West Ely, Mo.
 Rev. John Gibson, Plum Creek, Ill.
 Rev. Joseph D. Baker, Bloomington, Ill.
 Rev. Theron Loomis, Raymond, Ill.
 Rev. I. A. Hart, Hebron Ch., Greenwood, Ill.
 Rev. John N. Powell, Cedarville, Ill.
 Rev. J. M. Grout, Mechanicsburgh and Rochester, Ill.
 Rev. Gideon C. Clark, Winchester and Manchester, Ill.
 Rev. C. R. French, Udina, Ill.
 Rev. Louis Anstman, Germans, Thersteogan, Ind.
 Rev. James Shaw, Newburgh, O.
 Rev. L. R. Morrison, Lebanon and vicinity, Va.
 Rev. Lee C. Brown, Wythe and Carroll counties, Va.
 Rev. Israel N. Naff, destitutions in Tazewell co., Va.
 Rev. A. O. Peloubet, Circleville, N. Y.
 Rev. Isaac D. Cornwell, Head of Delaware, N. Y.
 Rev. William Dewey, Pekin, N. Y.
 Rev. N. H. Barnes, Sinclearville, N. Y.
 Rev. A. D. Barber, Peru, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of July, 1851.

NEW HAMPSHIRE—			
Manchester, First Cong. Ch., Ladies, by Rev. C. W. Wallace,	94 00	Hartford, South Cong. Ch. Ladies' Sew. Soc., by A. W. Butler,	4 00
Nashua, First Cong. Ch., to const. Jesse A. Crosby, Mrs. Fanny Crosby and Deac. J. A. Wheat, Life Members,	90 00	Lakeville, Ladies' Sew. Circle,	5 00
		Middletown, Ladies' H. M. S. to const. Robert F. Rand a L. M., by Miss J. A. Russell,	30 00
VERMONT—		Millington, Cong. Ch. and Soc., by Rev. N. Miner,	10 00
Clarendon Springs, Mrs. Polly Ewing, Union Village, Individuals, by J. Lord, Woodstock, Cong. Ch. and Soc., by J. Steele,	2 00 90 00 23 35	New Canaan, Cong. Ch. and Soc., by S. St. John,	76 07
		New Hartford, South Ch., in part to const. George R. Adams, a L. M., by S. S. Bates,	94 00
MASSACHUSETTS—		New London, First Cong. Ch. and Soc., in full to const. Miss Fanny Lyedgar a L. M., by E. Learner,	10 00
Andover, Old South Ch., by Rev. J. L. Taylor, Coll. \$171 08; a friend, \$3,	174 08	North Stonington, Cong. Ch. and Soc., by Rev. M. N. Morris, to constitute Samuel B. Wheeler and Charles Wheeler Life Members,	22 90
Conway, Young Ladies' Benev. Soc., by Miss E. S. Matthews,	24 78	Norwalk, First Cong. Ch. and Soc., by A. E. Beard, Edward C. Bissel to const. Mrs. Beale H. Bissel a L. M., \$30; a friend, \$5; others in full to const. Geo. H. Randall, Henry I. Hoyt, James Malory, Thomas C. Hanford and Ira Gregory Life Members, \$41 16,	76 16
Cummington, First Cong. Ch., by W. Packard,	8 00	Norwich, Second Cong. Ch., (\$250 previously acknowledged) by W. Williams,	36 00
Dunstable, a friend, to const. Miss Amanda M. Kimball a L. M.,	30 00	Ridgefield, Cong. Soc., by E. B. Jones,	90 00
East Hampton, Williston Seminary Miss. Soc., to const. Rev. Josiah Clark a L. M., by S. H. Kelsey,	30 00	Stamford, Mrs. Clara Fox,	30 00
Northampton, Edwards Ch. Fem. Sew. Society, by Ann Moody,	2 00	Stonington, Second Cong. Ch., by Rev. W. Gift,	61 00
Shrewsbury, Ladies' Benev. Soc., by M. P. Colton,	3 00	Tarryville, Cong. Ch. and Soc., by M. Blakelee,	78 75
South Reading, Burrage Yale, of which \$30 is to constitute Miss Sarah B. Walton a L. M.,	60 00	West Chester, Cong. Ch. and Soc., by S. Brown,	14 00
RHODE ISLAND—		NEW YORK—	
Barrington, Ladies' Benev. Asso., by Mary Tiffany,	15 00	Albany, A. S. Kibbee,	2 00
CONNECTICUT—		Berkshire, Cong. Ch., by A. P. Johnson,	47 00
Black Rock, Cong. Ch., to const. Alanson Allen a L. M., by Rev. W. J. Jennings,	25 80	Bridghampton, a friend,	50
Bridgeport, Second Cong. Ch. Sab. Sch., by Thomas Lord,	75 00 1 00	Brooklyn, South Presb. Ch., \$6 50, Mon. Con. Coll., \$41 04, by H. E. Dwight,	47 54
Bridgewater, Lucretia Treat,		Cincinnati, Coll. by M. G. Lee,	6 80
Chester, Cong. Ch. and Soc., \$21 50; Penny a Week Soc., \$12 50,	34 00	Cuba, Presb. Ch., by Rev. J. Wynkoop,	14 15
East Hampton, Cong. Ch. and Soc., to const. Warren A. Skinner a L. M., by Rev. W. Russell,	41 00	Dryden, Freeman Stebbins,	4 50
Essex, Rev. Mr. Pettingell's Ch. and Soc., Annual Coll., Gent. \$104 30, Ladies, \$65 70,	170 00	Fayetteville, Youth's Miss. Assoc., by Rev. L. H. Reid,	5 00
Fairfield, First Cong. Ch. and Soc., by S. A. Nichols,	197 00	Head of Delaware, Presb. Ch., by Rev. L. D. Cornwell,	18 12
Gaylord's Bridge, Miss C. J. Gaylord,	1 00	Jefferson, Presb. Ch., by H. Merchant,	57

Livingstonville, Presb. Ch. and Soc., by R. Bostwick,	10 00
Lowell, legacy of Jonathan Evans, by G. Adams and Ch. M. Maitly, Ex'rs.	184 84
Moreau, Cong. Ch., by Rev. C. W. Treadwell.	8 00
New Rochelle, Presb. Ch., to const. Rev. Charles E. Linsley a L. M.,	55 00
New York City, viz:	
A friend, \$75; legacy of Mrs. Joanna Lathrop, by Rev. W. A. Hallock, \$10;	
J. L. Cross, \$10; a friend, \$5; Aldace Walker, \$1.	
Central Presb. Ch., James M. Halsted, \$50; Rev. Wm. Bolden, Jr., \$15.	101 00
Hessmond St. Ch. Sew. Soc., by Mary A. Halsted,	65 00
Mercer St. Ch., Mon. Con. Coll., by R. Lockwood,	5 00
Pearl St. Ch., by F. H. Bartholomew,	43 84
Church of the Partisans, Coll. \$244 31;	25 31
T. McNamee, \$100; O. E. Wood, to const. Hon. Thomas S. Williams, of Hartford, Ct., a L. M., \$50; T. Rigney, \$25; Rev. Dr. Cheever, \$20; W. C. Gilman, \$12; J. Hunt, \$10; C. B. Hatch, \$10; Mon. Con. Coll., \$18,	480 21
Union Theological Seminary Soc. of Inq. Mon. Con. Coll., by R. R. Booth,	7 60
Oswego, Mrs. H. A. Balls, in part to const. G. H. Balls a L. M., \$5; a friend, by B. C., \$5,	10 00
Owego, First Presb. Ch. Sab. Sch., in part to const. Mrs. Celinda Gregory a L. M., by O. Hall,	10 00
Smithfield, Presb. Ch., by Rev. G. T. Todd,	5 00
Wading River, Cong. Ch., by Rev. L. G. Hallock,	30 00
Upper Jay, Cong. Ch., by L. Brewster,	3 45
West Durham, R. P. Bascom,	1 00
Wilmington, Cong. Ch., \$2 60; Rev. L. Brewster, \$1,	3 60
Yonkers, Ref. Dutch Ch., to const. Wm. C. Foote a L. D., by Rev. S. D. Rockwell,	100 00
NEW JERSEY—	
Morristown, from the estate of Mrs. Silas Condit, to const. Miss Julia A. Burnham a L. M.,	22 00
Newark, High St. Presb. Ch., by J. B. Pinnoo,	294 43
Orange, First Presb. Ch., Josiah Frost,	25 00
South Orange, Presb. Ch., by Rev. D. G. Sprague, \$20; Ladies' Benev. Assoc., by Mrs. D. G. Sprague, \$10,	30 00
PENNSYLVANIA—	
Summersville, F. Summers,	3 00
Wilkesbarre, W. C. Gildersleeve,	20 00
DISTRICT OF COLUMBIA—	
Washington City, a friend,	50 00
TENNESSEE—	
By Rev. J. N. Blackburn,	
Benton, Presb. Ch.,	3 15
St. John's, Presb. Ch.,	1 60
By Rev. H. F. Taylor,	
Madisonville, Presb. Ch.,	12 45
New Bethel, Presb. Ch.,	3 00
Upton, Presb. Ch.,	1 55
Sparta, James E. Manning,	1 00
KENTUCKY—	
Frankfort, legacy of Mrs. B. Mills, to const. Rev. Benjamin Mills a L. D.,	100 00
OHIO—	
Ellsworth, United Pres. and Cong. Soc., in full to const. Martin Allen, Joseph W. Edwards and Mrs. A. M. Chandler Life Members by Rev. J. Chandler,	63 62
Perrysburg, Presb. Ch. Mon. Con. Coll., by Rev. J. H. Newton,	8 40
Salem, Presb. Ch., by Rev. F. Muxxy,	4 00
Wheelerburgh, Presb. Ch., by Rev. L. Kelsey,	12 50

INDIANA—	
Winchester, Rev. J. G. Brice,	6 00
ILLINOIS—	
Bloomington, Cong. Ch., by Rev. J. D. Baker,	8 00
Chatham, Presb. Ch., Mon. Con. Coll., by Rev. J. Porter,	5 50
Joliet, Cong. Ch., by Rev. R. Reed,	5 47
Orangeville, by Rev. C. Porter,	4 68
Sycamore, Mrs. Waterman, by Rev. C. F. Hudson,	1 00
Vermillion, Cong. Ch., by Rev. R. C. Bristol,	6 00
Washington, Presb. Ch., by Rev. A. Johnston,	7 80
MICHIGAN—	
Mackinac, Coll., \$5; Rev. O. W. Mather, \$11 67,	16 67
Richmond, by Rev. W. P. Russell,	7 50
WISCONSIN—	
Delavan, in part of legacy of Miss Lydia Perkins, by Rev. L. Foote,	25 00
Madison, Cong. Ch., by Rev. C. Lord,	9 00
IOWA—	
Augusta and Washington, by Rev. O. Eastman,	3 00
Danville, Cong. Ch., by Rev. R. Gaylord,	4 00
French Settlement, by Rev. J. B. Madoulet,	4 00
MINNESOTA—	
Falls of St. Anthony, Presb. Ch., by Rev. C. Seccombe,	3 96
MISCELLANEOUS—	
A Reader of the Home Missionary,	5 60
	<u>\$3,618 49</u>

J. CORNING, Treasurer.

Donations of Clothing, &c.

Conway, Mass., Young Ladies' Benev. Soc., by Miss Ellen S. Matthews, a barrel,	30 13
Hartford, Ct., South Cong. Ch., Ladies Sew. Soc., by A. W. Butler, a box,	
Manchester, N. H., First Cong. Ch. and Soc. Ladies, by Rev. C. W. Wallace, a box,	18 67
New York, Hammond St. Ch. Ladies, by Mary A. Halsted, a box,	85 32
Northampton, Mass., Edward's Ch. Fem. Sew. Circle, by Ann Moody, a box,	34 84
Shrewsbury, Mass., Ladies' Benev. Soc., by Marion P. Colton, a box,	27 85
South Dennis, Mass., Juv. Miss. Circle, by Olivia S. Tolman, a barrel,	20 00

The Western Reserve Agency acknowledges the receipt of the following sums, from April 1st to July 1st, 1851. REV. MYRON TRACY, Secretary.

Atwater, Cong. Ch.,	\$22 20
Aurora, Cong. Ch.,	23 29
Austinburgh, Joseph B. Cowles, in full to const. Joseph S. Cowles a L. M., \$15; M. Whiting, \$3; B. Whiting, 50c.	18 50
Bazetta, bal.,	1 25
Berlin, bal.,	7 00
Brighton,	20 00
Burton,	2 00
Cleveland, in part of legacy of P. M. Weddell, (\$761 65, previously acknowledged),	125 00
Cuyahoga Falls, Mon. Con. Coll.,	15 00
Freedom,	13 80
Geneva, Mrs. O. Knapp, \$5; Coll. \$11,	16 00
Hudson, West. Res. College Ch. and Cong.,	16 82
Johnson, in part to const. Rev. O. S. Ellis a L. M.,	8 00
Kingsville,	<u>12 00</u>

Lyme,	20 00
Meopotama,	31 43
Monroeville,	24 00
Nelson,	31 01
Painville, First Presb. Ch.,	23 10
Peninsula,	7 25
Plymouth,	14 00
Rootstown, Cong. Ch. Coll., \$14 68; Deac. Gad Case, half for Oregon and California, and to const. Deac. Gad Case, Mrs. Tirzah Case, and Rev. Jairus Ordway Life Members, \$200,	214 09
Richfield, interest on Notes donated by H. Oviatt,	36 00
Rome, Cong. Ch.,	10 00
Solon, Rev. J. Seward, Siretaboro',	5 00
Tallmadge, Benev. Assoc.,	13 88
Thompson, Mrs. E. Scott,	53 24
Twinsburgh, Cong. Ch.,	50
Unionville,	12 31
Windham, Coll. in part, \$42 63; Rev. H. Bingham, \$10; E. Earl, \$10,	10 00
York, Dr. A. Branch,	62 62
Home Missionary,	2 00
	4 00
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	\$576 08

REV. WILLIAM KIRBY acknowledges the receipt of the following sums in Illinois.

Beardstown, Cong. Ch.,	19 33
Chicago, a Friend,	5 00
Jacksonville, Cong. Ch., to const. Rev. Edwin Johnson a L. D.,	101 00
Payson, Cong. Ch.,	12 00
Quincy, Cong. Ch.,	105 00
Spring Creek, Presb. Ch. Coll.,	3 25
Winchester, Presb. Ch.,	8 00
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	\$253 58

The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of June, 1851. BENJAMIN PERKINS, Treas.

Ashland, Miss. Assoc., to const. Mrs. Rebecca M. Thayer a L. M.,	\$41 37
Braintree, Rev. Dr. Storr's Soc. Quarterly Coll.,	18 50
Brookfield Assoc., S. M. Lane, Treas.: Coll. at meeting of Conf.,	14 16
Dana Storrsville,	19 15
Oakham, Ch. and Soc., to const. Mrs. Emily P. Kimball a L. M.,	55 00
New Braintree, Ch. and Soc.,	63 79
North Brookfield,	22 00
Spencer, Con. Ch. and Soc.,	120 00
East Claremont, Cong. Ch., for Oregon Mission,	16 00
Essex, North, Aux. Soc., James Caldwell, Treas.:	
Linebrook, Ladies, \$2.25; Gent., \$7,	16 25
Newburyport, Rev. Dr. Dimmick's Soc., to const. Samuel Thurlow, James M. Huvey, Josiah French, Fanny E. Hoyt, Thomas Atwood, John Bailey, Jr., and Peter Russell, Life Members,	218 11
Rowley, Rev. Mr. Pike's Soc.,	64 25
West Newbury, a Friend,	1 00
General Association of Massachusetts, Coll. at Wrentham, \$30 08; Holden Cong. Soc., \$50 34; Legacy of Mrs. Mahalah Hubbard, in part, \$14 61,	65 15
Kingston, Evan. Cong. Soc.,	9 12
Marblehead, Rev. Mr. Lawrence's Soc., to const. Mrs. Emily A. Searle, Mrs. Mary J. Blackler, Miss Mary A. Cross, Miss Catherine F. Whidden, Miss Caroline A. Briggs, and Miss Mary E. Prentiss, Life Members,	102 00
Nedway, a Friend,	30 00
Middletown, Ladies' Home Mis. Soc., to const. Mrs. Mary W. Peabody, a L. M.,	30 00

Plymouth, Third Ch. and Soc. of the Pilgrimage, Ladies' Assoc., \$41 22; Gent., \$38 48,	80 00
Royalston, First Cong. Soc.,	42 00
Saxonville, Rev. Mr. Northop's Soc.,	44 20
South Amherst, Rev. Mr. Merrick's Soc.,	20 00
Southboro', Rev. Mr. Ransom's Soc., \$6 66; Ladies' Dom. Mis. Soc., \$20 48,	36 14
Truro, First Cong. Soc.,	20 00
Webster, Ladies' Sew. Soc., in full to const. Mrs. Sophronia More and Mrs. Rachel Davis Life Members,	43 00
West Hawley, John Eastman,	10 00
West Newbury, Rev. Mr. Edgell's Soc., for Western Missions,	26 00
Wilmington, a Friend of Missions,	10 00
Winchendon, Rev. Mr. Marvin's Soc.,	31 40
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	\$1,372 90

The Connecticut Missionary Society acknowledges the receipt of the following sums, to July 30, 1851. E. W. PARSONS, Treasurer.

Andover, Cong. Soc., by A. Miller,	42 00
Canton, Deac. U. Hooford, L. M.,	20 00
Canton Center, by E. Hooford, to const. Mrs. B. C. Burt, a L. M.,	60 30
Chaplin, by Mr. Simpson,	40 77
Enfield, H. M. S., by Albert King, \$126 23; H. B. K., \$90,	146 22
Exeter, Cong. Soc.,	25 00
Farmington, First Soc., S. Hart, Treas.,	136 00
Gilead, Ladies Benev. Soc., Mary L. Gilbert, Treas.,	22 33
Hartford, viz.:	
First Cong. Ch. and Soc., Dr. Hawes',	1,187 91
North Cong. Ch. and Soc., Dr. Bushnell's,	533 31
Lisbon, Hanover Soc., "Harrison," for the Wes.,	25 00
Litchfield, South Farms, by Rev. D. L. Parmelee,	45 25
Lyme, Cong. Soc., by John Hart,	15 00
Mansfield, south, by Rev. A. S. Atwood,	40 50
Middletown, J. Wilcox, \$5; Legacy of Molly Wilcox, \$25—to const. Jedediah Wilcox a L. M.,	20 00
Newington, Legacy of Mrs. Nancy S. Wells, of which \$30 is to const. Miss Jerusha Seymours L. M.; and \$70 is in full to constitute Jeremiah Seymour a L. D., 100; Young Men's Mis. Soc., \$41 50,	141 50
Newton, of which \$30 is to constitute Mrs. D. Danforth a L. M.,	40 00
North Canaan, by G. Lawrence,	24 00
Plymouth, First Soc., by J. Wlard,	62 00
Rockville, Second Soc.,	193 00
South Coventry, Coll. by Rev. H. B. Blake,	56 75
Vernon, Legacy of Mrs. A. Talcott, by Allyn Kellogg,	80 00
Westville,	61 00
A Friend,	10 00
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	3,081 54

Receipts of the Missouri Home Missionary Society, from March 5, 1850, to July 14, 1851. G. K. BURN, Treasurer.

Hannibal, Presb. Ch.,	\$7 50
Palmyra, Presb. Ch.,	37 00
Rock Hill, Presb. Ch.,	10 00
St. Louis:	
First Presb. Ch., \$268 90; Ladies' Sew. Soc., \$135 25; Miss Mary Darrah's Sab. Sch. Class, \$3 50,	567 65
Spruce St. Presb. Ch.,	45 63
Third Presb. Ch.,	140 50
Union Presb. Ch.,	137 00
Washington Avenue Pres. Ch.,	103 00
Presbytery of St. Louis,	8 00
Synod of Missouri, May, 1850, \$26 25; May, 1851, \$36,	66 25

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

Vol. XXIV.

OCTOBER, 1851.

No. 6.

Our Country for the Sake of the World.

A DISCOURSE on this topic was preached in behalf of the American Home Missionary Society, in the Cities of New York and Brooklyn, in May last, by Rev. D. H. Riddle, D. D., of Pittsburgh, Pa. The text is Psalm 67: 1, 2. "God be merciful unto us, and bless us, and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations." The duty of American Christians to labor for the establishment of religious institutions in all parts of our land, as the means of securing the evangelization of the world, is eloquently enforced. The extracts which follow, though embracing only a few of the points illustrated, will be read with interest. The Sermon has been published by the Society, and is commended to the attentive perusal of every friend of Home Missions.

Source of our Country's Influence.

In the sober light of facts and statistics, and the deep responsibilities they involve, we can hardly adequately measure the present, and especially the prospective greatness and consequent influence of our country. This impression is deepened by every view we can take of our country.

Look at the *extent of territory*, embraced in our present limits, immensely enlarged by recent annexations and acquisitions, requiring new editions of geography and alterations of maps every year to keep pace with our progress—stretching already from the Atlantic to the Pacific, from wintry Maine to golden California! What a country! What an immense sea coast! And then a northern boundary of glorious inland seas—God's highways of commerce and communication from one extremity to the other!

The same impression is made, if we look at the *physical resources of our country*—the almost immeasurable capacity of sustaining population, and the almost infinitely varied productions of her soil. The natural resources of the American continent, it is computed, would afford sustenance to 3,600,000,000 inhabitants—four times the estimated present population of the globe. The Western country alone, could supply the whole world with bread-stuffs! I remember to have seen at one time, years ago, on the levee at St. Louis, a pile of such, half a mile long, and nine feet high!

Again, this impression is deepened, if we think of the *prospective population of our country*. It is conjectured, that fifty years from this time, we shall have a popu-

lation of 75,000,000; and 100 years hence, of 275,000,000. In other words, where there is now one person, 50 years hence there will be 5, and 100 years from this time 16. And these will not be serfs or paupers, but American freemen, enlightened by education, conscious of their rights, and privileges, and powers, whether moulded or restrained by religion or not. Long before this latter period, our people, reinforced from the effete nations of the Old World, will have filled up the vast basin of the Mississippi, and stretched across the Rocky Mountains to the shores of the Pacific, and be occupying centers of commercial wealth and of moral power, in close proximity to China and the East; and thus, empire and civilization, completing the mystic cycle, will reach the point whence they began their march westward round the world!

Again, the same view is confirmed if we think of the *enterprise of our country*. How many hundreds of thousands of square miles of territory have we settled already; and how many tens of thousands of miles of canals and railroads have we constructed, and are now constructing and projecting! What immense primeval forests have given place, as by enchantment, to villages, and towns and cities! See how agriculture, and commerce, and manufactures, and schools, and churches spring up along the path of American enterprise! In virtue of this characteristic, the United States have already become the third, if not the second, in the rank of commercial nations. The rapidity of our growth in this respect, throws Tyre, and Venice, and Holland, and England altogether into the shade. We now compete successfully with England in furnishing ships, engines and machinery for other nations. We excel and undersell her, in almost every market of the world; and by superior diplomacy, share with her in the results of her conquests in India and China. At the wharves of Pittsburgh we fit out vessels for the trade of the Orinoco. American artisans build railroads for the Autocrat of Russia. They construct steamers for the Sultan of Turkey, and build and drive coaches across the desert for the Pacha of Egypt. We shall soon have lines of communication across the Isthmus of Darien, and a continuous communication to the Pacific, across the continent. But a few years ago, we carried on a war with one nation of the New World, and, without inconvenience, fed at the same time the starving nations of the Old. Go where you will over the globe, and you will find Americans—amidst the icebergs of the northern and southern Poles, in the ports of China, India and Japan, in the Bosphorus and the Baltic, at the foot of the Himalayas and the Caucasus, at the World's Fair in London, and in search of Sir John Franklin!

In the same connection we may notice the element of power involved in *our unity*. With this immense population, and almost measureless resources, we shall have, unless evil counsels and sectional animosities prevail—which God in his mercy forbid—the influence of a united people. There is nothing like this in Europe. The ten toes of the great image, part iron and part clay, have no common principle of cohesion. European influence is frittered, from the fact that it has had no unity since the age of Charlemagne. Europe is but a congregation of nations of different languages, habits and religions; and the traveler feels it as he passes from Britain to France, Spain, Germany and Italy. But power, as it passes into our hands, comes to one people, speaking the same language, the language of Milton, Shakspeare, and the English Bible, having one literature, and one great common soul. . . . It seems as if the great God meant of all these materials to 'make one new man'—a type of humanity embracing the separate excellencies of all other forms. The element of power, for good or evil, involved in this unity and nationality, is immense.

If we look at these elements separately, especially if we combine them together on the most obvious principles, it must be allowed that our influence will be great;

the weight of our example must be felt, the spirit of our institutions will be copied, and the type of our Christianity or Infidelity will be reproduced over the globe. We are set for the rise or the fall of many in our world. Nations unborn will rise up and call us blessed, if we become their benefactors, or load us with their heaviest curses, if we disappoint their rightful expectations.

Our Relations and Duties to the West.

The issues involved in this question depend very much on the character assumed and influence exerted by the West—on the fact, in other words, whether we supply its wastes, and build there in a few years 'the foundation of many generations.' Religious institutions do not rise spontaneously, or necessarily keep pace with the growth of population. The human heart naturally does not value or secure evangelical influences. Its uncounteracted tendencies, if not to barbarism, are certainly to irreligion. Men everywhere, and in all ages, love darkness rather than light; especially the men who go out from the influences of churches and pastors, to seek their fortunes and dig for golden ore, and build them towers whose top will reach unto heaven. And such is the character of much of the population crowding the West. Scorched by the revivals, and restive under the restraints of other States, they go like Cain of old to found or find a city of repose. The restless spirit of change, the feeling of Daniel Boone, drives men from New England or New York, to Illinois or Iowa, and then to Wisconsin and Minnesota, and then to Oregon and California. The outward wave is rolling onward, without regurgitation, till it meets the Pacific, where next to dash, God only knows!

No one who has not traveled in the West can conceive aright of this subject, and the momentous issues involved in it. In the absorbing cares of business, the multiplicity of outward incitements and ever-recurring pageants, the uniform flow of affairs year after year, in older States and cities, we are prone to think that all is well, and the West will take care of itself. But to be able to pray the prayer of the text aright, every Christian ought, if possible, to see the West for himself. Good old deacons from New England, staid divines from churches where order and orthodoxy are triumphant, New York merchants, retired civilians, and philanthropists, in order to realize their obligations, should go and survey the land where their children or children's children are to dwell—to be blessed or cursed, be blessings or curses, according as we do, or neglect to do our duty. This rapid transfer of population from the older settlements to the new, and the unparalleled tide of emigration from the Old World, to which recent events there will only give additional momentum, is a new development in the economy of nations, giving rise to new duties and responsibilities, and adjusting Christian obligation on a new scale of projection altogether.

"No pent up Utica contracts our powers,
But the whole boundless continent is ours,"

to care for, and to christianize.

Characteristics of the West.

It need not and ought not to be concealed, that in the West there is a singular energy of error; and tendency to extremes of opinion on all subjects. Every thing there is on a large scale—rivers, forests, prairies. However philosophically accounted for, the same is true of their errors also. Errors, like weeds, grow rank in the human heart, without constant cultivation; while truth, like the valuable productions of the husbandman, requires constant, patient and diligent cultivation. The errors of the West are of gigantic proportions. Their leaders are bold, reckless

and revolutionary. One of the most striking characteristics of the West, too, is the spirit of self-reliance, not to term it self-assurance, which manifests itself in church and state, among saints and sinners. They pronounce judgment on subjects which have perplexed the wisest heads of all time, with a self-satisfaction absolutely thrilling. They have, beyond all doubt, 'the spirit of power,' whether blended or not with the elements of 'love and a sound mind.' They are like their steamboats of high pressure, which have vast propelling power, whether they have prudent captains and sober crews or not. Like one of their representatives in Congress, many of them feel themselves head and shoulders above the rest of mankind.

Every variety of human opinion, too, every heresy ever conceived in the human heart, or studied in the silent chamber in past ages, every plunge of radicalism, and every grade of infidelity is there. The errorist and revolutionist, from the older States and the other hemisphere, there find the material all plastic to their hand. The extremes of opinion, represented in our most sober communities, and trying in vain to work themselves into the religious and social structure, may there be carried out to the full extent, without regard to consequences. The mighty West seems like a great caldron, where every heterogeneous element is fermenting, foaming, and every now and then overflowing. Far off in these wilds you may meet traveling agencies for New York books, a certain kind of literature, there known as the 'Yellow Cover Literature,' the miserable trash of paid scribblers—the staple productions of some large and flourishing eastern establishments.

Whether we sleep over this subject, or wake up to a proper sense of duty and danger, while some ecclesiastics are fearing lest colportage will trench on their official prerogatives, there are bold and strong men there, 'not afraid to speak evil of dignities,' night and day sowing tares, scattering broadcast over the land their pestilent errors, loosening the bonds of morality, sapping the foundations of society, and baptizing the young with their baleful influences. What we do in this matter, we must do quickly, if at all—with our might, or the crisis is past. The preponderating political and religious influence of our country will soon be found, if it does not exist already, in the West. If we wait, if we trust these matters to chance, or please ourselves with dreamy anticipations, and do not rise and build, other hands will be found to give shape and character to this region, and seize these elements of power, and use them for their own purposes. There is a tide in human things, moments when the light dust may turn the balance of a nation's destiny one way or the other. And what but an educated, orthodox ministry, a ministry acquiring influence by intellectual superiority, and retaining it by intelligent piety and persevering efforts—just such a ministry as the Home Missionary Society proposes to send out—will meet the exigency created by these circumstances? What other conservative principles, than evangelical piety and institutions, can we trust amidst the tempests of passion and error which threaten to engulf all that is dear to us as patriots and Christians, and all that is embosomed for our world, in the purity and perpetuity of American Christianity?

Our Mission and the Alternative it Involves.

In the light of the idea we have endeavored to elucidate and incorporate with your heart's deepest feelings, we can best see the reason and meaning of all God's past dealings with our country. In this aspect, our country must ever appear, to all capable of apprehending her position and relations, most lovely and glorious—as the signet in the right hand of God Almighty, by which he purposes to seal upon our fallen humanity its last type of beauty and blessedness. In the light of this purpose, we read with peculiar interest the facts of our antecedent history, civil and

religious, from the beginning, hitherto. We can see why he planted these colonies; why he has preserved them; why he has interposed in answer to prayer in our darkest perils; why he has kept alive the spirit of piety, and granted us so many seasons of revivals; why he suggested the idea of voluntary associations; why he originated the Tract Society, and the glorious appendage of colportage; why, when the career of emigration first began, he put into the hearts of good men to form the Plan of Union; why, in advance of that unexampled career of expansion in recent times, which finds limits only by stretching from ocean to ocean, he originated this glorious Association of Home Missions, with its collateral blessings, to keep pace, if possible, with the march of an almost incalculable multiplication. Yes! it does seem as if God, our Heavenly Father, had prepared us, has been teaching us, for something great, and good, and glorious,—as Joseph was trained in youth, and then raised out of prison, to save much people alive in time of famine; and as David was called from tending sheep to lead the armies of the living God; and Hadassah was advanced from orphanage to the side of royalty to save her people, at an awful crisis.

O, my country! 'Who knoweth whether thou'—lone orphan, cast out from thy fatherland and cut off from a mother's kindness in thy youth, and now Queen regnant, imperial and peerless—'hast not come to the kingdom for such a time,' and for such a purpose 'as this!' And after all, wilt thou fail to understand thy mission, and fall in with God's obvious purpose, and appreciate aright thy privilege and responsibility? In schemes of self-glorification or aggrandizement, wilt thou lose the glorious opportunity of impressing thine image, as God's signet, on the rest of the earth? O, holy brethren, partakers of the heavenly calling, American Christians of this generation! 'Shall our country be the home of piety and virtue, or the mighty reservoir of irreligion and vice? Shall the voice of prayer and praise, or of cursing and blasphemy be heard throughout her borders? Shall our literature and science, and commerce and agriculture pay their tribute to the King of kings, or serve to foster to giant growth the worst passions of the human heart? Shall this great nation be rent with sectional jealousies and scarred with the judgments of the Most High, or shall its future millions, as they rise in successive generations, walk in the light of his countenance, and, appreciating themselves the value of civil and religious liberty, extend their blessings to every land illumed by the sun or laved by the sea?'

"GOD BE MERCIFUL UNTO US, AND BLESS US, AND CAUSE HIS FACE TO SHINE UPON US; THAT THY WAY MAY BE KNOWN UPON EARTH, THY SAVING HEALTH AMONG ALL NATIONS."

Auxiliaries.

CONNECTICUT MISSIONARY SOCIETY.

The Connecticut Missionary Society, Auxiliary to the American Home Missionary Society, held its last Annual meeting in the North Church, Bridgeport, Wednesday evening, May 18th.

The annual Reports of the Treasurer and Directors, were presented by the Secretary,

Rev. Horace Hooker, and addresses were made by Rev. Milton Badger, D. D., one of the Secretaries of the A. H. M. S., Rev. Walter Clarke of Hartford, and Rev. B. W. Chidlaw, of Cincinnati, O.

Extracts from the Report.

The Receipts of the Society for the year ending June 1st, were \$7,618.56, and its expenditures, \$6,862.24. There

were also received into the treasury of the Parent Society from this State, \$16,226.71. The receipts of the old Missionary Society for the same period, were \$2,523.86, making the total amount of contributions to this cause from the State, \$26,369.13. Of this sum, \$20,641.12 were expended out of the State.

Progress During the Year.

Three or four societies on our list last year, have attained so much strength that they will need little if any more assistance from our funds. Others are approaching the point where our aid can with safety be withdrawn; while others will require less aid from year to year.

The results of our missionary operations the past year, compare favorably with the results of similar ministerial and pastoral labor and supervision in other congregations. Several of the churches under our care have enjoyed the reviving influences of the Holy Spirit. In many cases revivals do not at once materially add to the pecuniary ability of feeble churches, as the subjects of them for the most part consist of the young, and of those who were previously regular attendants on public worship. Five pastors have been ordained, and four dismissed. Of the latter, one was dismissed from a failure of health, the others at their own request.

Causes of Decline.

The mass of Congregational churches in Connecticut originated at a period when they were, with few exceptions, the only ecclesiastical organizations within their local limits. The house of worship would be usually erected with a controlling regard to the territorial center, unless some beautiful elevation fixed the choice on another spot. With the religious feelings and habits of the early settlers, the house of God would naturally be the point around which they gathered into villages. These became the centers of business for an agricultural community, among whom a change of residence was rare. The congregation grew with the growing population. This stable condition of things continued many years.

At length the opening fields of the West tempted to emigration. Then began a process of decay, which, gradual and unsuspected at first, reduced the strength of many churches, and made foreign dependence essential to their continued existence.

After a while came another change which has weakened some of our socie-

ties, not in every case, by diminishing the population, but by changing its locality. This was the introduction of manufactures into the State. These establishments, following the river courses, give life and activity to business centers of their own forming, while they often spread torpor and despondence over the old centers on the "templed hills."

The railroads which are checkering over our little State in every direction, much as they promote its general prosperity, by gathering the population into new villages along their line, will sometimes exert a disastrous influence on long established churches.

Nor is this all. There is a change in the character, as well as in the localities, of the population, which obstructs the work of building up our waste places. Immigration is often as hurtful in its effects on feeble churches as emigration. The places of the youthful energetic emigrants are not unfrequently supplied, when supplied at all, by those of less industry and moral worth, who are drawn thither by the low rents and cheap lands, which are the necessary result of the removal of the former owners. These new comers, too, are often of different religious sentiments from the old inhabitants, or indifferent to all religion.

Our State is gradually becoming more heterogeneous, and in this respect more like the West. It cannot escape the notice of any one familiar with our country towns, thirty or forty years ago, that from the need of laborers, and the facilities of intercourse with large cities, immigrants from many countries of Europe have within that period been a good deal intermingled with a population once almost purely of Saxon origin. Whatever may be their worth in other respects,—coming as the mass of them do from kingdoms where our form of church government is very little known, and under whose influence very few of them were educated,—it cannot be expected that they will at once unite in the support of our doctrines and institutions. This fact develops a missionary work at home which is now greater than many among us conceive, and to which, as the progress of time will only increase it, we cannot safely be indifferent.

Results Produced in Thirty five Years.

Since the organization of the Society in 1816, seventy of the existing Congregational churches of our State have shared in its funds. Twenty seven of these within the last twenty five years have become in-

dependent of foreign aid. Twenty three of that number drew \$14,419 from our treasury. In these days, when fifty or a hundred thousand dollars are sometimes devoted to the erection and ornaments of a single brick or granite house of worship,—who will complain of wasteful extravagance in this comparatively slight outlay on twenty three temples “of lively stones,” each “a spiritual house” for offering “spiritual sacrifices, acceptable to God by Jesus Christ?” Leaving out of the account the money which these churches contribute to the treasury of benevolence, what have they contributed, what will they contribute, in sanctified mind to build up the kingdom of Christ? A missionary retiring, after a ministry of seven years, from one of the little churches under our care, to show that though weak it is still worthy of support, gives a list of six ministers born or chiefly brought up within its limits, whose conversion and usefulness he supposes may be fairly traced to its influence. Besides these, it had sent forth stable christian men and christian families enough, had they remained in their native homes, to place it among the firmest churches in the country. A complete collection of facts of this sort would be the best argument to show the folly of leaving such sources of influence to dry up, or to send forth the corrupt and bitter waters of death.

While confining their brief Report chiefly to the concerns of our own feeble churches, the Directors do not forget the wide field on which the mass of contributions to Home Missions from this State is expended, and around which the sympathies and interest of the friends of Home Missions especially gather. The vigorous prosecution of the work of this Auxiliary in its appropriate sphere, is not antagonistic but conducive to the success of Home Missions in every part of our land. If Connecticut would retain her fair fame for beneficence in establishing religious institutions among the wilds of the West, she must see to it that every member of our ecclesiastical body is kept in a condition for healthful action. But the objects, operations and successes of the parent Society are so fully exhibited in its own documents and periodical, and have so often been dwelt upon in our Reports, that nothing will be expected of the Directors on these topics, this evening. Every succeeding year gives it a firmer hold on the affections and confidence of the community, and develops its intimate connection not only with the kingdom of Christ, but with the destinies of our country and the world.

MAINE MISSIONARY SOCIETY.

The Maine Missionary Society held its *forty fourth* Anniversary in Yarmouth, Wednesday, June 25th. The President, Rev. William T. Dwight, D. D., presided, and conducted the devotional exercises.—The annual sermon was preached by Rev. John A. Douglass, of Waterford. The Secretary of the Society, Rev. Benjamin Tappan, D. D., presented the Annual Report of the Trustees, and addresses were delivered by Rev. Calvin E. Stowe, D. D., of Bowdoin College, and Rev. David B. Coe, one of the Secretaries of the A. H. M. S.

The Annual Report contains many interesting details from the reports of Missionaries, which we are not able to transfer to our columns. The leading topics of the Report are comprised in the following

Extracts.

Within little more than a year, three of the number present when the Society was organized, and for several years employed by it, have ceased from their earthly labors—Rev. HENRY SEWALL, aged seventy nine, Rev. SAMUEL SEWALL, aged seventy eight, and Rev. JOTHAM SEWALL, aged ninety years and nine months. The venerable father, last mentioned, was for several years a Trustee of this Society. From its formation until its death, he attended all its anniversaries, except four. No one who was present can have forgotten, with what appropriateness and fervor he led the closing devotions of our last annual meeting. Even then, when past four score years and ten, he loved to preach the Gospel; and at his request, a short mission was granted him, which he did not, however, live to fulfil. His record is on high; and long will his memory be blessed upon earth.

Summary.

The fields in which our missionaries have labored during the past year, have been ninety, (last year eighty four,) comprising one hundred and four churches, and upwards of thirty towns and plantations, in which no churches of our denomination have been organized.

Of these ninety missionary fields, forty three have been supplied with the preached Gospel the whole of the time; six, three fourths of the time; three, two thirds; twenty, one half; eleven, one third; and seventeen one fourth.

The whole number of missionaries em-

ployed has been ninety, (last year eighty seven,) of whom seventy seven have been ordained ministers and thirteen licentiates. Fifty nine have been in commission during the year; twelve, from six months to ten; and nineteen, from one month to five. The whole amount of service during the year has been equal to that of an individual for sixty eight years; and that portion of it, for which they have been remunerated by the Society, to twenty six years. Six missionary pastors have been dismissed, one has died, four have been settled as pastors of particular churches, one more is just about to receive installation, and another is under a call.

From forty to fifty parishes, once assisted by this Society, are now self-supporting establishments. Some of these have already given many fold the whole amount which they formerly received. During the past year Woolwich has withdrawn from the list of our beneficiaries; and no application has been made for any further assistance from the church in Gardiner.

State of the Treasury.

At the last annual meeting the Society was reported free from debt, and a balance in its treasury of \$499.67. The receipts during the year have amounted to \$11,811.37 (including a loan of \$1,000) of which \$9,001.34 have been donations from various sources, and \$1,322 have been the avails of legacies. Since the last annual meeting, \$12,051.46 have been paid from the treasury, including the repayment of the loan with the interest accruing, and there is now in the treasury a balance of \$259.58. In addition to this, more than \$5,000 will be needed to pay what the Society this day owes, to those who under its commission have labored in the Lord's vineyard.

Though a less amount of money will have been expended in paying for the services of the past year, than was required for the services of the year preceding, yet the number of missionaries employed and the amount of service performed by them have been greater. This fact, together with that before noticed of new fields entered, are indications of progress in the missionary work. Yet not of such progress as should be earnestly desired, and aimed at.

Magnitude of the Work.

Though forty four years have elapsed since this Society began its endeavors to supply the State of Maine with the min-

istrations of the Gospel, there remaineth yet very much land to be possessed. Of the nine churches, belonging to the Aroostook Conference, but one has a pastor, and the amount of congregational preaching for the past year, within the whole of that interesting region, has been lamentably small. Of the sixteen Congregational churches in Washington County, only seven have ordinarily been blessed with constant preaching. During the past year three have been almost wholly destitute. Of the thirty nine towns in that county, fourteen are reported, containing a population of 8,166, as supplied with preaching (by any denomination), not more than one fourth of the time, and ten towns, with their 4,000 inhabitants, and 23 plantations with a population of 915, as without preaching. To build up these waste places, and many others beside them in all parts of the State, is a work of great magnitude, requiring years of patient, persevering labor, and a large amount of charitable aid.

For this Missionary Society to render needed assistance, in rearing up to independence the one hundred feeble churches that are now looking to it for aid, and to do its part in supplying the numerous and widespread desolations of the State, is indeed a great work. But IT MUST BE DONE; and while the cry of thousands destroyed for lack of knowledge, and of God's dear children asking bread, and no man breaketh it unto them, is constantly waxing louder and louder, encouragements are not wanting to prosecute this work with cheerful zeal and with increased efficiency. The people must have some kind of religion. In the absence of sound christian instruction, they will even heap to themselves teachers after their own lusts, and will blindly follow blind guides, who need themselves to be taught the first principles of the oracles of God. Such an evil has not been unknown in Maine. But it is beginning in some quarters to work out its own cure. "Those who have occupied the ground somewhat for several years back have nearly deserted it, and the people are not sorry." "The people are seeing and feeling that if any permanent good is to come from the preaching of the Gospel among them, it must be through the continued labors of a settled ministry—of an enlightened pious ministry." Intelligence is coming to us from various quarters in which the voice of God's providence may be heard saying—*Thrust in thy sickle and reap; for the time is come. Arise and be doing, and the Lord be with thee.*

Intelligence from Missionaries.

OREGON.

From Rev. Horace Lyman, Portland.

Another Church Edifice in Oregon.

The obstacles which the Missionaries in Oregon have encountered in their efforts to erect houses of worship, have been peculiar. Soon after their arrival, a large portion of the male population forsook their homes and families, and rushed to the mines of California. Great excitement prevailed, business was almost suspended, labor was scarce and commanded enormous prices, and the effort to build the house of God—the material or the spiritual house—seemed nearly hopeless. The attempt, however, was made, and has been crowned with success. At Oregon City, a house of worship was finished and dedicated several months since. The following letter announces the same result in Portland, and presents a view of the difficulties under which it has been achieved.

On our arrival here in the autumn of 1849, almost the first question asked was, is there any place suitable for preaching? At that time there was none, though an uncompleted school house was used. This afterwards, by a partial completion, became a better place for worship, though as the people increased, the seats were too few to accommodate all who wished to attend. Hence we saw our need of a larger house, and one appropriate for worship. A little more than a year since, the proprietors of the town being very earnest in their wishes and efforts to promote its progress, made liberal offers of aid to any Protestant denomination who should build a house of worship. We saw our need of a meeting house, but there were only three or four persons in the place who were members of Congregational or Presbyterian churches; these we could not then form into a church, owing to their circumstances at that time. We saw our weakness as well as our need. We consulted together; we looked for heavenly direction; and we finally determined to make an effort and ascertain how much we could raise in town by subscription. An effort was made; our expectations were more than realized by the amount subscribed, and we decided to build. But we decided with trembling.

The cost of materials would be great, and the price of labor was from \$10 to \$12 per day. I feared also for my own health and strength, as I was building a small house for ourselves, the labor of which I intended to perform mostly myself. And I very well knew, that the superintendence of building the meeting house, and much of the work itself, would fall on myself. We then had no church as a reserve corps, to fall back upon in case of need. But yet we felt that the work *must* go forward, and we proceeded. The contract to build was made with a carpenter, the timber and lumber for building were purchased, and the work began to progress. All was favorable thus far, and we hoped to have the house completed in October last. But sickness, unforeseen, yet feared, came. For several months Mrs. L. and myself suffered from sickness, a portion of the time severely. At one time, I seemed on the very borders of the grave.

This long protracted and severe sickness, of course kept back the completion of the house, as the onward progress depended almost entirely upon myself. During the winter the joiner and carpenter work progressed slowly, and as the spring opened, my own returning health enabled me to take steps for the completion of the edifice. Day after day I labored among lime, and sand, and mortar; for our funds were more than exhausted, and the house was not yet completed. Every day of my labor prevented the increase of our debt by the sum of \$4 or \$5. Thus laboring, the work was finally completed on the week previous to Sunday, June 15th.

The exercises of dedication were held on the morning of that day. They were well attended, and were very interesting. I trust they have produced a good effect.

In the P. M. at 4 o'clock, a church was organized, consisting of 10 members. The exercises of the P. M. were of deep and thrilling interest, especially to myself and the church. We remembered the toil, and the trying scenes we had passed through in achieving the work of building in this country a temple for God. Mrs. L. and myself especially remembered how long we had stood alone, without any in the flesh—God was with us, we believe—to stay up our hands; and our feelings were such as words cannot describe. We were thankful to God, for the work was his. We rejoiced and

wept. Others wept. The great Head of the Church was among us, we believe, by his Spirit, and it was indeed a melting season. O, may the effect of that communion season not be lost upon us, and upon our little church!

The edifice is 48 feet by 32, with a belfry and small spire. The body of the house contains 50 slips, which will accommodate from 350 to 400 persons. The expense of the building is \$6,400, of which about \$4,900 have been paid. It is supposed that such an edifice would have cost, in the States, not more than \$2,000.

CALIFORNIA.

From Rev. J. H. Warren, Nevada City.

Mr. Warren arrived in California in October last, and spent the winter in supplying the pulpit of the 1st Congregational Church in San Francisco, in the absence of the pastor, Rev. T. D. Hunt. On the return of the latter in May, Mr. Warren proceeded to Nevada City, the most important town in the northern mines. We publish the following brief communication—the first received from him since his arrival—hoping soon to present a full account of his field and labors.

I write you now from my home in the Mountain City. It is a romantic and interesting spot—encircled entirely by hills, one of which is high enough to give the beholder a fine view of the Sacramento Valley, and the noble summits of the Sierra Nevada, and the broad ridges of the interminable coast range. Here too, are lofty pines towering in majestic height, not only beautiful, but useful and necessary. Instead of being thrust in among barren, precipitous, and forbidding hills and mountains, this part of the country abounds in water courses, and the most delightful valleys any where to be seen. From this place to Sacramento City—a distance of 85 miles—there are houses, private and public, ranches and farms, in such numbers, and at such distances, that a teamster is seldom more than an hour's ride from a house.

They who think that California is contained in three or four large towns, and all the rest of the State is in a perpetual fly away motion, need only get into one of Messrs. Birch & Co.'s line of stages

at Sacramento City, or at this place, and before the eleventh hour of riding is over he will have seen enough, even riding at the rate of ten miles an hour, to convince him that California is fast becoming a *fixed* as well as a great fact. The country has the appearance of many of the older settled portions of Illinois. Those who were here a year ago, will hardly believe this; but so it is, and whether magic or something else has produced it all, it matters not. We can boast of almost as fine farms—or ranches, rather—as any country not more than a hundred years old.

I am preaching every Sabbath, morning and afternoon, in the Nevada Theatre. The Theatre goes occupy the same Sabbath evenings. From what I can learn, I judge that they have larger audiences than the preacher. I have prayer meetings every Wednesday evening at my house, and they are well attended. We are putting up a large and commodious house of worship, which will cost \$5,000 or \$6,000. The frame will be raised next week, and in four weeks from that time we shall probably meet in it. This work now occupies all my time; I have to go to the miners at their work—in their tunnels, sluices, cayole holes—to their cabins, and every where else, and solicit funds to aid in our enterprise; I meet with all kinds of success and defeat. As I am becoming better known, and people learn that I am here to preach, and for nothing else, they are more and more inclined to give me their confidence and their aid. Already they begin to suggest the duty and propriety of supporting the preacher. From present appearances, I do not expect to draw on you any more for pecuniary aid. I am also happy to state that, through my efforts, a flourishing school has been opened, of 25 or 30 scholars, with a prospect of several additions shortly. Mr. Rodgers, the teacher, is a graduate of Hamilton College, and is a valuable member of our society.

MISSOURI.

From Rev. R. Winchell, Tully, Lewis Co.

The importance of Tully, as a location for a settled minister, is regularly advancing. The population has been steadily increasing; new houses are going up, and new families coming in; and in other respects it has the marks of a thriving town. But I am sorry to have to say, that wickedness seems to flourish as

thrifily as the town. A large class of this people are of the stamp of those who first settle our frontier towns. They are in sympathy with the manners and customs of the first wave of population, and care for none of the things of religion. It is rare that such enter within the walls of the sanctuary, or hear the Gospel preached.

A Day of Small Things.

During the past year we have had no place of worship, except a store where the shelves were standing, and every thing gave tokens that it had been a house of merchandise.

Six months ago, with some hesitation and doubt, but by the advice of two brethren in the ministry, who came and assisted me, we organized a church of five members—four of them ladies. Only two of the five lived in town, and these were ladies. One of them was a widow, and the other the wife of an Episcopalian. We felt that it was indeed a day of small things, but we would not despise it. We were thankful even for such a token of good, while we were made to feel our entire dependence on the arm of our Heavenly Father. What could we expect? In how many years could we hope to be able to build us a church? Many, with even brighter prospects than we, have waited five, or even ten years, before they could build. Could we hope for better things?

Church Edifice Erected.

In two weeks we added ten more to our numbers, making fifteen; but nearly all of the ten lived at a distance of ten miles or more. In two months, our friends agitated the subject of building a house of worship. Our friends were sanguine that we could do it. A subscription paper was circulated, and 600 dollars were soon subscribed. In just three months from the organizing of the church, the foundation was completed for a church edifice, and in six months, strange to say, our house of worship was finished:—a neat, and even beautiful edifice, capable of holding 200 persons.

The dedication took place the next day, May 11th. The same two brethren who were with me in organizing the church, also aided me in the dedication. The Reformers, who were holding a meeting at the same time, thought we should have no one present, but our house was crowded to overflowing, and a number could not obtain seats. For us, it was a happy

and a solemn day. The sacrament of the Lord's Supper was administered to a large number of communicants, and baptism was administered to two children of one of the members of the church.

In all this enterprise, I have looked on with wonder and astonishment to see the Lord work. I have felt that it was he who was doing it; and I trust and pray, that the result may be for his glory, and for the good of this community.

WISCONSIN.

The Harvest Gathered.

A considerable number of the missionary churches of Wisconsin were favored, during the past winter, with powerful revivals of religion, some of which were noticed in the Home Missionary for May. It is grateful to learn, after the lapse of several months, that the permanent results of these refreshings fully realize the expectations expressed by the missionaries in their previous reports. The three churches mentioned in the following communications have received, as the fruits of these revivals, sixty eight members on profession of their faith. Such accessions of numbers and strength, to these feeble churches in the wilderness, must add to their efficiency and influence in a degree that can hardly be estimated. Let the record of these triumphs quicken and cheer us in our work!

From Rev. C. Morgan, East Troy, Walworth Co.

In my last communication, I gave you a brief account of what God was doing among us in the conversion of sinners and the building up of his church. Having had more time to witness the fruit, I am now able to say that it has truly been a most precious and powerful work of grace. Such a revival was never before enjoyed by this people, and seldom, I think in any place of this description, if we consider the number, character, and influence of those who are the hopeful subjects of it. It has taken hold of the strongest men in sin—those who stood most prominent in society—and made them to sit as little children at the feet of Jesus. In view of this work, it is a common remark, “how entirely changed is the whole aspect of society among us!” What hath God wrought? How far has

he gone beyond the expectations of even his own people?

We have this day united in the celebration of the Lord's Supper, and as the fruit of the revival, have received into our fellowship thirty individuals by profession, and three by letter. Of these, *twenty seven are heads of families*; and they all, so far as we can judge, give good evidence of having been born again. May they hold on their way unto the end, and to God shall be all the glory! This we feel is a large accession unto our little church, which before numbered in all only twenty eight, of whom only seven or eight were male members. The influence of this work, as might be supposed, has been most happy on the church, in elevating her standard of holiness, and in increasing her confidence in God her Redeemer.

Our house is now scarcely large enough to contain the congregation, and we begin to talk of enlarging or building anew. I omitted to mention that during the revival there was scarcely any opposition; but when the duty of uniting with some christian church was enjoined on the young converts, there was a terrible onset made on the part of some individuals against *all creeds*, and an attempt was made to prevent young Christians from uniting with the church. For a time, some were a little in doubt in regard to duty; but to-day nearly all have come forward, and some whom we little expected.

From Rev. M. Wells, Troy, Walworth Co.

Eleven have united themselves with this church on profession of their faith; which, added to the number last reported, gives an accession to our church of twenty two, as the fruits of the last winter's revival. These converts all give evidence, in their walk, of a moral change, and of being decidedly on the Lord's side. A few for whom we had indulged hopes have fallen away, and give but little, if any evidence of ever having "passed from death unto life." A few others appear to hold on their way, who have not yet connected themselves with the people of God. All things considered, the influence of the revival has been most salutary and happy upon the community in general. Its effects can never be lost. And yet there is work enough for many more such revivals. All the sinners in our community are not yet converted, neither are all Christians as holy as they might be.

From Rev. L. Clapp, Wauwatosa, Milwaukee Co.

The special interest in religion, which I reported in my last communication, has brought forth only happy results to this community. At our last communion fourteen persons were received into the church, eleven on profession and three by letter. The number admitted to the church, since the first of January, is twenty. Of these, sixteen have been received on profession and four by letter. Of those admitted on profession, one half were heads of families.

There is now much that is encouraging in the religious aspect of this community. In the neighborhood adjoining this, the great majority, both old and young, belong to the family of Christ. The last time I preached there, the house would not hold the congregation. I counted above eighty in the Sabbath school. The young men have there commenced a prayer meeting for the benefit of the youth; and in the midst of this busy summer they turn out and fill the room. It would do you good to look in upon these meetings, and witness the spirit with which the praises of God are spoken and sung, the humility with which sin is confessed, and the advance which is made from week to week, in the knowledge of God. I am often affected by the thought, that perhaps some of these interesting youth, are, though they know it not, now being trained in the school of Christ, to be future missionaries of the cross.

Fruit of Six Years' Labor.

Six years ago there were thirty seven members in this church. Forty have since been added, fifteen by letter and twenty five on profession. Five who resided in Brookfield have been dismissed to churches that have been organized there. There are 26 heads of families (14 males and 12 females) now in connection with this church, who when they came here, were unconverted. These are some of the fruits of Home Missions in this place. The present number of the church members is 72. The average number of attendants on public worship has doubled in the last four years. No member of this church has died within these six years. There have been but two deaths of persons in the society over twenty years of age. No family connected with us has moved from town. My health, which was precarious when I came, has been such, that I have not been kept from my usual Sabbath

labors on any Sabbath for the last five years.

An Errorist Reclaimed.

A death has recently occurred in that neighborhood, which has left on the hearts of a large circle a deep impression. It was that of a man, one of the most intelligent, influential and beloved in town, who, in the midst of his days, was suddenly taken from a young and lovely family, and from neighbors, who deeply deplore his loss. Before he moved to Wisconsin, he was an active member of a church in Massachusetts. He came here about eight years ago, near which time, in reading Combe and other similar writers, he imbibed the error, that the evils of human nature are to be rectified and the earth to be made a paradise, not by "spiritual influence," but by the "observance of the laws of health and of the social and moral constitution." The doctrine is, that the Holy Spirit is not needed to help man in the discovery and observance of these laws. It is one form of the doctrine of salvation by works, without a Savior and without a Sanctifier. This man was always a supporter of and regular attendant upon preaching. He had much benevolence of disposition; but repeated and earnest endeavors by myself and others were not successful in bringing him to a right belief. He has always been one for whom the prayers of Christians ascended without ceasing.

During the past year, his belief has been gradually weakened by striking providences towards himself and family. But still he clung to this belief, till death stared him in the face,—a death occasioned by an injury, which common sense and conscience assured him nothing but divine aid could have enabled him to escape. He did not, till the last, know that his sickness would prove fatal, but he knew that it *might*; and he found that his faith would not support him in death. He needed a Savior. He needed a Sanctifier. He renounced his own righteousness and prayed for a "complete sinking into Christ." He confessed his error, and acknowledged the truth. At my last interview with him, he exclaimed, "Christ is my only hope, my only hope."

ILLINOIS.

From Rev. A. W. Henderson, Morris, Grundy Co.

House of Worship Built.

I have but one event, out of the ordinary course, to notice; but that, to us, is

an important one. We no longer worship in a hired upper room, but in a house dedicated to Almighty God. The people have exceeded their own anticipations, showing that where there is a ready mind and a beginning to do according to our ability, we may look for the blessing of God to crown our labors with abundant success. Our people felt as if they were too poor to build, and yet that they could no longer do without a house of worship. They concluded, therefore, to make the attempt to put up a small house that should serve the double purpose of a school and a church. But upon experiment they found that they had underrated their strength. The attempt has resulted in the erection of a church, small indeed, but large enough for present wants. It is completely finished, furnished, and virtually paid for. This effort has strengthened and encouraged the church. It has drawn out their resources, and given them a fixed place for public worship. It has also exerted a happy influence upon the community. The Gospel preached in private dwellings, in school houses, in hired rooms, wherever and however an opportunity can be found, is indeed the Gospel, and may be accompanied with the influences of that Holy Spirit who alone can cause it to reach the hearts of men; but yet it is preached under great disadvantages. Both preacher and people feel the influence of these discouragements, and many are altogether prevented from attending upon the means of grace.

The Dedication.

The dedication was an interesting season. This is the first church erected in the county, and all the ministers in the county (three) were present to participate in the exercises. Upon this occasion, I could not but reflect upon the necessity and the value of the labors of your Society. When I looked upon this new edifice, the congregation that occupied it, and the brethren at my side, who are preaching the word of life in other parts of the county, I could not but exclaim, "See what the Home Missionary Society has done!" Four years ago, this was a moral waste. One minister gave only half his time to the whole county. In this village, a dozen individuals, perhaps, assembled to hear preaching once in a month. Now, not only has this church been organized,—not only is a respectable congregation gathered on every Sabbath; but we have erected a house of worship. We joyfully raise our Ebenezer, for truly "Hitherto hath the Lord helped us." Two other churches also have been

formed in the county and supplied with ministers by your Society. The sheep scattered in the wilderness are gathered together, and to them the bread of life is broken. The foundations of churches are laid, now indeed feeble and requiring constant care, but which will probably be the birth place of souls, and which may one day occupy that place in giving the bread of life to others, which many churches, that in former years were brought into life and sustained by your bounty, now occupy. May the Great Head of the church prosper you more and more in giving the bread of life to the needy and the famishing.

From Rev. C. A. Williams, South Ottawa, La Salle Co.

Revival among Children.

Some addition has been made to our church since my last report. In the family of a resident minister, appeared some months since an interesting work of grace. Several of the children seemed to be under the influence of the divine Spirit. Their views of religious truth were clear and simple. Those of them who began to entertain hope, manifested a lively concern for the others, and for their school master. They had a family children's prayer meeting, at which the little ones retired together to pray. Two of the children, and a girl living in the family—aged, severally, about nine, eleven, and sixteen years—desired to confess Christ. I conversed with them, and with the parents; and the feeling of the older of our Elders, a very cautious, judicious man, was that "we had no right to refuse them." A very interesting circumstance in connection with this family revival is, that in a chamber of suffering is an aged great-grandmother of the children, formerly a member of Dr. Codman's church in Dorchester, Mass., who has for more than two years been confined to her room, and who has been pouring out her heart in prayer for these little ones. Were there more fidelity, and faith and prayer, on the part of parents, would not such events be less uncommon?

From Rev. J. J. Hill, Albany, Whiteside Co.

A Time of Refreshing.

God has, during the period now reported, visited my church and congregation

with the special influences of his Holy Spirit. The last spring has been indeed the spring-time of spiritual life to this people. God has permitted us to gather many beautiful flowers, and to transplant some plants of righteousness from the kingdom of this world into the kingdom of his dear Son. In this precious work of divine grace, which has been in progress among us, about twenty, we trust, have been hopefully converted to God. Several others, who had backslidden from the ways of grace, were "begotten again unto a lively hope," and unto them were restored the joys of God's salvation.

Most of the young converts are the children of the church, and members of the Sabbath school. God has eminently verified his promise, as a prayer-hearing and covenant-keeping God. Those for whom the hearts of his children were especially drawn out in prayer, were converted. Christian mothers travailed in birth again, that their sons and their daughters might be born again to an endless life.

Individual Cases.

One mother said, she felt that she did not wish to live unless her son was converted. One day, during our series of meetings, he came home for his best clothes to attend a ball. His mother followed him into his room, and urged him to attend the meeting. When he expressed his preference and determination to attend the ball, she said, "*Remember, John, that while you are dancing your mother is praying for you!*" This was a word in season, and touched his heart. He decided to attend the meeting that evening, instead of the ball; and he is now rejoicing in hope.

Another dear child of the covenant, about fifteen years of age, gives delightful evidence of early piety. He told me, not long since, that he felt such great anxiety for his young companions, that he could not sleep. He has been in the habit of taking them, one by one, into his father's stable, and talking and praying with them, and then bringing them to the inquiry meeting. He says he finds Christ's yoke easier and the way of life pleasanter every day. He is willing to do anything and everything for Christ, and has a very strong desire to study for the ministry.

How rich the blessings of God's grace, which accompany personal, earnest, persevering, and prayerful efforts for the salvation of souls!

*From Rev. Robert Stewart, Greenville,
Bond Co.*

A Veteran's Testimony.

I have been a constant and close observer of the workings of the A. H. M. S. in this State for twenty-five years. I well recollect when Rev. John M. Ellis, who was your first missionary here, came to this State. Most of the time for sixteen years I have been in your commission; and never have I taken my pen to report to you with so high a sense of the utility of your Society, and of the magnitude and importance of its work, as at the present time. To the increased demand for its operations there seems to be no end. I was first commissioned in 1834, to labor at Canton, in the more northern part of the State, where I continued till 1841, when I came to Greenville, in Southern Illinois. I have continued with the church in Greenville until 1851, under your commission; and now you send me afloat over a larger field. Well, I thank you for your commission and your continued confidence. The work to which you appoint me is an arduous and trying work. Faith, patience, prudence, wisdom, fidelity, skill, strength of body and mind; these, with every power and grace of the christian minister, are tried, most thoroughly tried. But I complain not, for a minister needs to be tried, and if he cannot endure trials, he is not fit for the work.

OHIO.

*From Rev. J. G. Brice, Greenville, Darke
Co.*

Mr. Brice labors among the destitutions of Dayton Presbytery, which are many and great. This Presbytery comprises within its limits 12 Counties, containing 300,000 inhabitants; yet it has but six ministers in active service. In 98 townships, in this section of the State, there are but 19 churches of the denominations acting through this Society. How great the work yet to be done, even in Ohio, before its whole population shall be under the influence of evangelical truth!

I have preached about forty sermons during the past quarter, and delivered one Sabbath school address. I have also organized two Sabbath schools, and supplied each of them with a suitable library. In order to meet my several engagements, I have traveled during that period of time,

over six hundred miles, and in no instance have I failed to meet an appointment. Although I have often been exposed to very inclement weather, exhausted with my labors, and sometimes in feeble health, yet the Lord has not only protected and sustained me in the work, but has also greatly cheered and comforted me while thus employed. I have realized the truthfulness of that declaration, "The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever." I find such happiness and pleasure in the work and service of Christ that I am more than repaid for all the toil and suffering I endure in them. To his name be all the glory.

Interesting Discovery.

An event occurred at my last visit to Recovery, where I preached on Monday the 7th inst., which may not be out of place to relate. It awakened painful and solemn emotions in my breast. It was the discovery of the remains of St. Clair's army, slaughtered by the Indians in 1791. The place where the men slain in that conflict were interred, had passed for many years out of remembrance. No one could point out the spot where the bones of these brave soldiers reposed, until last Monday. The circumstance which led to the discovery was this; some boys, in digging for relics, which have been frequently found here, struck human bones a short distance from the surface. After removing more of the earth, a vast pile of human bones—skulls, thighs, &c.—was exhibited to view, very little injured by time. When I arrived at Fort Recovery on Monday afternoon, the remains of about forty persons had been exhumed, and as I looked into the opening made for the removal of these, I could see the bones of what appeared to be several hundred piled in confusion beneath.

As I stood upon the spot where these brave men had met a bloody death from the savage foe, and looked upon the mortal remains beneath me, I fancied that I heard the war whoop and yell of the savage, as he pressed forward on his work of carnage and death; and the expiring groans of the whites as they fell under the deadly aim of the rifle, the stroke of the tomahawk, or the scalping knife. As my imagination called up this heart rending scene, I involuntarily exclaimed, here was truly fought the "battle of the warrior with confused noise, and garments rolled in blood." There is a tradition in the neighborhood, handed down by the old settlers, that down the ravine which

runs along the base of the hill on the west side, ran a stream of blood from the slaughter of the whites. Upwards of 700 men belonging to St. Clair's army were slain.

From Rev. L. Kelsey, Franklin Furnace, Scioto Co.

About two weeks ago, I was called up in the night to visit a neighbor, who, they said, was dying. He was a very amiable man and kind neighbor, and had religious parents; but he had been all his days delaying his salvation. He was not a regular attendant at church, and I have been often grieved to see his store open on the Sabbath. When I entered his room, I found him with no hope of recovering, and in a state of deep conviction for his sins, and agitated with alarming apprehensions of the future. His constant and

earnest prayer was that God would forgive his many sins. His aged and pious mother had been praying with him, and then a pious sister, and again, at his request, we all joined in prayer. I have never heard a man, well or dying, pray with such apparent sincerity and penitence. He seemed to fear that he had been such a great sinner, in delaying repentance so long, that the Lord would not now have mercy upon him. And then he broke out, "O Lord, wilt thou not this night answer the prayers of my father who has been praying for my salvation for forty years?" I stayed with him while he was able to speak or listen, and endeavored to preach unto him Jesus and the resurrection. Calling his wife and infant children to his side, they covenanted together to be the Lord's, and he commended them to God in prayer. His last request of me was, that I would tell his fellow men for him, "Not to put off preparation for eternity to a dying day, as he had done."

Miscellaneous.

The Anglo-Saxon Race.

According to the recent census returns, the population of England and Wales is, 17,605,831; Scotland, 2,870,784; Islands in the British Seas, 142,916; Ireland, 6,515,794—Total, 27,135,325.

The population of the United States in 1850, was 23,263,498. The Anglo-Saxon population of the British Colonies is about 3,500,000, and the African population of the United States nearly the same. We have, therefore, as the total population of the two great Anglo-Saxon nations, in round numbers, 50,000,000.

In view of these results, the London Athenæum makes the following striking statements in reference to the progress and prospects of the Anglo-Saxon race.

Two centuries ago, there were not quite 3,000,000 of this race on the face of the earth. . . . Sixty years ago, it did not exceed 17,000,000 in Europe and America. . . . In 1851, it is ahead of every civilized race in the world.

Relative Strength of Races.

Of races lying within the zones of civilization, the Slavics alone are more

numerous, counted by heads; but comparatively few of this plastic and submissive stock have yet escaped from the barbarism of the dark ages. In wealth, energy and cultivation, they are not to be compared with the Frank, the Teuton, and the Anglo-Saxon. Number is almost their only element of strength. Of all the races which are now striving for the mastery of the world—to impress on the future of society and civilization the stamp of its own character and genius—to make its law, idiom, religion, manners, government, and opinion prevail—the Anglo-Saxon is now unquestionably the most numerous, powerful and active. The day when it might possibly have been crushed, absorbed, or trampled out, like Hungary and Poland, by stronger hordes, is gone by forever. That it was possible at one time for this people to be subdued by violence, or to fall a prey to the slower agonies of decline, there can be little doubt.

Progress of the English Language.

In 1650, the United Provinces seemed more likely to make a grand figure in the world's future history than England. Their wealth, activity, and maritime power were the most imposing in Europe. They had all the carrying trade of the West in

their hands. Their language was spoken in every port. In the great Orient their empire was fixed, and their influence paramount. England was then hardly known abroad. Her difficult idiom grated on foreign ears, and her stormy coasts repelled the curiosity of more cultivated travelers. Had the thought of a day arriving when any single European language would be spoken by millions of persons, scattered over the great continents of the earth from New Zealand to the Hebrides, and from the Cape of Storms to the Arctic Ocean, occurred to any speculative mind—Dutch, not English, would probably have assigned the marvellous mission. Yet, the tongue of Holland has fallen nearly as much as the Saxon has risen in the scale of nations. Her idiom is now acquired by few. Her merchants conduct their correspondence, and transact their business in French or in English. Even her writers have many of them clothed their genius in a foreign garb.

On the other hand, our literature and language have passed entirely out of this phase of danger. Dutch, like Welsh, Flemish, Erse, Basque, and other idioms, is doomed to perish as an intellectual medium; but whatever may be the future changes of the world, the tongue of Shakspeare and of Bacon is now too firmly rooted ever to be torn away. No longer content with mere preservation, it aims at universal mastery. Gradually it is taking possession of all the ports and coasts of the world; isolating all rival idioms—shutting them up from intercourse with each other—making itself the channel of every communication. At a hundred points at once it plays the aggressor. It contends with Spanish on the frontiers of Mexico—drives the French and Russian before it in Canada and in the Northern Archipelago—supersedes Dutch at the Cape and Natal—elbows Greek and Italian at Malta and in the Ionian Islands—usurps the right of Arabic at Suez and Alexandria—maintains itself supreme at Liberia, Hong Kong, Jamaica and St. Helena—fights its way against multitudinous and various dialects in the Rocky Mountains, in Central America, on the Gold Coast, in the interior of Australia, and among the countless islands of the Eastern Seas. No other language is spreading in this way. French and German find students among cultivated men; but English permanently destroys and supersedes the idioms with which it comes in contact.

Relative Growth of Anglo-Saxon States.

In 1801, the population of Great Britain was 10,942,646; in 1800, that of the

United States was 5,319,762,—or not quite half. In 1850, the population of the United States is two millions and a third more than that of Great Britain in 1851; at this moment it probably exceeds it by three millions. The rate of decennial increase in this country is less than 15 per cent., while in America it is about 35 per cent. In the great Continental States the rate is considerably lower than in England. According to the progress of the last fifty years in France and in America, the United States will have the larger population in 1870—in 1900, they will exceed those of England, France, Spain, Portugal, Denmark, Sweden and Switzerland combined. Prudent statesmen should bear these facts in mind. Many persons now alive may see the time when America will be of more importance to us, socially, commercially, and politically, than all Europe put together. Old diplomatic traditions will go for little in the face of a transatlantic power numbering 100,000,000 of free and energetic men, of our own race and blood.

Jesuit Seminaries at the West.

In these settlements there is a large proportion of Catholics, who will, by and by, attain to wealth and influence. These will send their children to the Jesuit seminaries, who will constitute an educated and accomplished class, exhibiting in its members the superiority of the Jesuit education. There is a large and still larger class of people at the West, who are of Protestant descent, but who have no religious faith from personal conviction. Many of them have suddenly risen to wealth, and bring with them all that vulgar arrogance and independent spirit which are the usual consequences. To such men, and to a state of society formed under their influence, the Jesuit teacher, and the Jesuit school is likely to be an object of profound admiration. The external accomplishments to which he forms his pupils, the dexterous logic, the learned air, and the serene self-confidence with which he claims the superiority, are certain to be attractive to those who have no training of their own, little culture, and little knowledge of arts like these. We can hardly conceive to ourselves a finer field for the successful exhibition of a splendid system of Jesuit tactics, than is presented in the unformed society of the West. The agency and the material to work upon, are admirably fitted to each other, and promise the most mag-

nificent results. Is it suggested, that the republican spirit and prejudices of western society will be offended by institutions of so rigid and severe a character? No impression can be more unfounded than this. Men admire that to which they are most unaccustomed. The order and strict regime of a seminary for youth presents no objection, from its anti-republican character, to those who have full confidence in its teachers and guardians. As to the influence of the principles that may be silently inculcated, and of the spirit which may be imparted, these will neither be suspected, nor feared. The patrons will be too ignorant to be instructed by history, or too self-confident to regard its suggestions, or too indifferent to care for the consequences. Besides, nothing is easier for the Jesuit, than to be an ardent republican. The Romish church and its religious orders will delight to assume the patronage of the people; they will be intensely solicitous for the largest political liberty, provided they can control the conscience and thus regulate the elections. A republic is a field far more inviting than a monarchy for the agency of an organization so vast, so secret, so able, and so adaptive as that of the Jesuits. A monarchy has its own organization, its own police, its own secret agents, acting upon matured and far-reaching plans, who will suspect and trace out their secret enemies. But a republic often changes its parties. Their organizations are as shifting as the sands, and their agencies are formed and broken like exhalations of a night. Then there are the interests and unscrupulousness of partisans, who in critical periods will gladly lay hold of such an organization to accomplish their ends. These parties will shelter themselves under the name of toleration and the largest religious liberty, and will reproach their adversaries with sectarian zeal and bigoted prejudice. Against the powerful influence of such an educational system, republican principles and the republican spirit are an unequal defence. The great questions then to be considered for the West, as well as for the East, are: Will these institutions root themselves in American soil: Will they obtain so strong a hold of American society at the West, as to be able to act with energy, and to attract crowds of scholars? Will the attractions which they shall be able hereafter to unfold, gain leave and room to allure, to corrupt, and destroy? The answer to these questions, in respect to the West, is the same as for the East, only it is given with a more startling earnestness, and should be

pondered with a graver consideration. If western society is left destitute of seminaries of a decidedly Protestant character, the Jesuits will occupy the field. There is no escape from this alternative. If the West is provided with those of an inferior character, which shall be slowly furnished with the means and the men required, and these shall be inferior in kind, the Jesuit will rejoice at the competition, perhaps even more than if the field were left entirely vacant.—*Prof. N. Porter.*

Some of the Elements of Success in Rearing a College.

From the Inaugural Address of Rev. MILES P. SQUIER, Professor of Intellectual and Moral Science, in Beloit College, Wisconsin.

An intelligent community. The life of a college is in the bosom of the community surrounding it, and for which it is established. If that be degraded, vulgar and earthward in its aims,—if it be stereotyped to dullness and ignorance, to selfishness and mere worldly accumulation,—if all youthful aspirations be repressed, and the sons and daughters be allowed to hold communion only with the plough and the spindle, useful as these are in their place,—if families are not intelligent, and no Samuel is consecrated to the altar, and no Patrick Henry to the State, and if the seeds of intellectual and spiritual life do not germinate there; a college will die out in its midst. It is an exotic from such a soil. Foreign funds may help its infancy, but they are not its permanent reliance. Its ultimate resources are in the people for whom it is planted, and who come within the sphere of its operations and usefulness. *They must appreciate its object and worth. From them must be derived its yearly supply of students. It must be their foster child—must enlist their sympathies, their prayers, and their kind and seasonable benefactions. They must watch with a friendly eye its interests,—take, by their Board of Trust, and a healthful and judicious public sentiment, its efficient supervision and guidance. They must look with a large heart upon its wants, and give it a welcome and a home to their fireside affections. It must be enshrined on their hearthstones, by the side of the altars of piety there, and be remembered as the handmaid of virtue and religion.*

when they draw nigh to him who is light and in whom is no darkness at all.

An evangelical foundation. A college must be embalmed in the religious affections. It must be the offspring of prayer, and the christian sagacity of the best minds in the community. It must grow out of the most comprehensive wisdom of the lights in Zion, and have in its base, and its superstructure, the element of devotion to God and benevolence to man. The college, no more than the family, can be well trained without the services of religion. It looks to the good of the Church, as well as to that of society and the State—to man as a creature of God and a candidate for immortality. Sanctified intelligence is the principle of its growth, and usefulness. This was the foundation of the New England colleges, and they are to this day the glory of the land. We would have transplants from them, at proper distances, all along this great Western valley, whose commingling light and hallowed influence shall help to elevate and sanctify the masses of mind clustering here, and those millions on millions who shall inherit its destiny.

A high purpose. It is too late for secondary institutions—for third and fourth rate colleges, begotten in the excitement of a rampant radicalism, to float in the pabulum of some excrement from truth—to dance their crazy antics in the mirage of some false philosophy, that may for the time rise to the surface,—be it Mormonism, or Millerism, or socialism of any grade. The basis of a college is in the abiding elements of all science—in the enduring economy of mind, and the laws of its development and growth. Its necessity is that of man and the race for all time; and it should not, like the parson's wig, be subject to the clipping of every tyro pretension that passes by. It should be built of granite thought, and embody in the "*curriculum*" of its studies the selectest wisdom of all ages and nations. It is a high design. It stands for the rise or fall of many. It helps to shape the mind, and thought and destinies of the world. Its bearing is on the future. Posterity should hail it as a blessing—as the legacy of honored sires, whose enlarged vision saw the wants of the future in the past—as a goodly ship sent down to them on the current of time, freighted with the riches of every clime and country.

The founding of a college is like the founding of an empire; it should be "*Christo et ecclesie*"—for God and his redeeming providence—for man and the

race. It is intended to live, and be the evergreen in the forest—the oasis in the desert—the birth-place of genius, scholarship and truth—to be a perennial fountain whose streams shall be "for the healing of the nations."

This thought is especially apposite now. All the sciences are improving—all professions rising—scholarship is advancing in every direction. The masses are waking to thought; and the demand is every where put forth for the best efforts, and the noblest minds that can be produced.

We are anticipating a millennium of the arts—that perfection of the earthly and spiritual condition of man, which lies in the chart of prophecy. Promises and providence look that way. The day-star is up, and the morning dawns; and every college or university founded, should greet these ensigns of gladness and hasten their approach. Boards of trust—faculties of instruction—the successive ranges of students who grace their halls, and share their advantages—may well feel the kindlings of this coming inspiration, and be baptized with the fervors of this divine fellowship.

Steady and well-directed effort. All cannot be done at once. Such an institution will not come up like the mushroom of the night. Decades of years are well spent in nurturing its infancy and youth, and ripening it into robust and vigorous manhood. Its needed structures are to be erected, and its grounds wrought into artistic beauty and perfection. Its libraries are to be collected, and all its helps for the investigation of truth—classes are to be filled up—instructors perfected in the sciences they have undertaken, and in all affiliated branches of study—the country is to mature on its hands—preparatory institutions to be reared, as handmaids to the college and the more immediate elements of its growth and prosperity—character is to be gained for instruction and scholarship—needful funds must be secured, and the public be fully apprised of its existence and usefulness; and it will need judicious plans, wise counsels, steady aims and well directed and persevering effort. But under God, these will do it; with his favor, they will not fail—and his favor and blessing they will have. All lies in the wake of his redeeming providence—it is just the work he would have us do. Not a finger shall be lifted for it, or a prayer offered without effect. The world is getting under intellectual sway: it tires of the prescriptions of mere authority. Enlightened, sanctified mind, is God's vicegerent on earth, for its re-

demption from sin and its introduction to the millennium he has promised. And his hand is in the work of which we speak—his eye is on it for good, and the watchword of his providence is to the conspiring bands of its friends and helpers—"Go on and prosper, for the Lord your God is with you, and will help you."

Beloit College.

This college has had an evangelical foundation. The heart of piety has loved to trace the steps of its origin and incipient history—its birth in the prayers and counsels of the wise and good in this region, and from other portions of the land—the consent which directed its location, and the steady and enlightened aims which have attended it hitherto, and the high purpose, as we trust, of those to whom its guardianship and instruction have been committed.

Above all, a Divine hand has been with it from the first. The Spirit of God has baptized its infancy, and cemented its growth. It has a home in the hearts of his people here, and over this "lovely land." It is young, and may need help now; but will, in the end, be no charity. Like the beneficiary student within its walls, who devotes his life to Christ and humanity, it gives more than it receives. Beneficence to it now, will be repaid seven fold in the forth-goings of its kind and constant ministry. I speak to the intelligence of this, and the surrounding neighborhoods. It will elevate the cast of social life—beget refinement and thought, and contribute a healthful energy in behalf of the cause of truth and religion.

To the community at large it will, we trust, be a conspicuous and attractive headland—a radiating centre of enlightening and sanctifying influences. It will facilitate the means of education to your sons and families, and give character and vigor to preparatory institutions in all your borders. It will multiply the number of educated men among you for every position of eminence and responsibility; and be a legacy which will do you honor as it passes, with ever-increasing usefulness, down the vista of coming time.—*Inaugural of Prof. Squier.*

Missionary Boxes.

Those benevolent individuals who have, from time to time, furnished the missionary

families with things needful for the body, have doubtless received from those families the expressions of thanks. With the hope of exciting others to similar acts of beneficence, we give below a few extracts from the letters of missionaries, designed to show with what gratitude these donations are received, and what pressing wants they often relieve.

I need hardly say, that the "box of clothing" sent us by the "Sewing Circle of ———," through your society, was gratefully received, and contributed largely to cheer our hearts and strengthen our hands. On receiving it, we placed it before the fire in our cabin, and after reading the sixth of Matthew, and engaging in prayer, in which we did not forget our benefactors and their children—we proceeded to open it. We found it stored with such a supply of our "needs" as christian benevolence and thoughtfulness alone could bring together—articles the more useful because prepared from information previously sought and obtained, as to the components, wants, &c., of my family; and the more timely from the sickness with which we had been visited during the summer. But as we took out these articles and came to those designed for our dear departed little Winner, whose measure had been sent to the "sewing circle," our feelings were such as they only who have had a similar trial can understand. I trust, however, we found substantial comfort in the assurance, that he was clad with nobler, richer garments, from a higher "circle;" and that, possessed of a body, spiritual, incorruptible, and glorious, he was forever lifted above the wants of "this vile body," which these "meaner things" were intended to supply.

The "Missionary Box," of which you advised me, has safely arrived. It was indeed a valuable box, and filled our hearts with gratitude and joy.

I do not suppose that you, or any of our eastern friends, can be made to understand fully, by what I can write, how we, Home Missionaries, feel on receiving such a box from the landing, opening and unpacking it; how we feel, as wife and children stand around and look on with eager expectation; how we feel, as one article after another comes forth, which we have wanted and talked about, but could not buy, for want of the means. We tell you, and we tell our benefactors, that we are glad and grateful, but you

cannot know *how great* are our gratitude and joy. These tokens of sympathy and kindness from our eastern friends, give us courage and strength to endure hardness as good soldiers of Christ.

At the urgent request of a church fifty miles from here, I went a few weeks ago and held a meeting for them. I had no assistance, the weather was very warm, and I was quite worn down. When I was about to leave for my distant home, over a very bad road, they wished to know "when I could visit them again, they were so well pleased, I must come back again." No inquiry as to what I had paid for ferrige or my night's lodging in going; or whether the patched coat, and almost crownless hat were the best I could afford. Such trials as these are common to us here. The great scarceness, and consequent highness of provisions, forced me to contract some debts; which, together with the wants of my family, I did not see how I could meet. But while I was thinking what I must do, whether I must try to get a school, some kind friends sent us a good supply of clothing, and many other useful articles. I feel that the best I can wish these very kind friends is, that they may have the greater blessing of the giver; for truly the blessedness of receiving was so great, that if the blessedness of giving was greater, it is enough.

I have the pleasure of acknowledging the receipt of the "Barrel of Sundries," for which we felt thankful, first of all to our Heavenly Father, who knew that we had "need of all these things." Then we felt thankful to our kind friends at —, to whom we sent promptly an acknowledgment of our gratitude, and much, very much, we felt obliged to you for thinking of us and directing it to our door. Otherwise it would have gone some other way, to be sure, and would have gladdened other hearts; yet without disparagement to any brother, I hesitate not to say that it could not have gone where it was more needed, or would have been more welcome.

We duly received the box you sent us from the Young Ladies' Society in —. Those ladies, wise to do good, sent for the measurement of our family, and when

the box came, every one had something made to measure, and labelled with the name of the child for whom it was made. This made it appear as though it came from acquaintances, and there was nothing that was not of immediate use. Such articles as we can spare, we shall distribute among our brother missionaries and their families in this region. Mrs. P—, the Secretary of that Society, has been taken to her rest during the season, and we can "show many garments that Dorcas made," which will be a sweet memorial of her and her associates.

The Christian Minister on his way to the Sanctuary.

I am going to the sanctuary—going to meet God—going to engage in his worship—going to preach his word, that word by which both myself and my hearers must finally be judged. I shall soon be surrounded by a number of beings whose existence is never to terminate; but who, after millions of ages, will still be immortal. Either the Bible is untrue, or every man, woman, and child among them will dwell in everlasting misery or joy. As soon as they have passed the narrow boundary of life, they must rise to the companionship of the highest order of beings, or sink to the doom of the lowest. Providence has appointed me to declare to them the misery of their condition as sinners, and to direct their attention to that blessed way which infinite wisdom has opened for their complete restoration to happiness. I am to represent to them the character of the Savior, who is waiting to be gracious. I am to show them the utter impossibility of their being saved by any other means. I am to watch for their souls; to labor, that I may be instrumental in their everlasting welfare, and when I have finished the short period allotted for me on earth, I am to appear before the tribunal of my Creator, to give up my account—to say how I have improved my talents; what exertions I have made in the office I sustain, and what effects have resulted from them. Perhaps, before another Sabbath day, some that hear me this day will have removed to their long home—they may have given in their account. What if it should be said of any, that I have been accessory to their damnation—that I had not entreated—that I had not instructed them. What if they should, to eternity, be heaping curses upon my head, because of my lukewarmness and inattention?

Or, perhaps, before the arrival of another Sabbath, I may have finished my course on earth; I may now be going to preach my last sermon; the opportunities I now enjoy of winning souls to Christ, may be the last I shall ever have. Oh! that I may be enabled to keep my own accountability and the immortality of my hearers in view. May they annihilate all fear of the creature, and make me solicitous to please God; may I enter the sanctuary under the deep impression of his presence; may I remember that he is acquainted with all my thoughts, and with all my intentions; may I be kept from the folly of striving merely to gratify the outward ear; may I be animated with ardent zeal—zeal according to knowledge—may I be in a spiritual and heavenly frame of mind!—may I strive to cherish this disposition in those that hear me—may I be very serious and very much in earnest for my own salvation, and that of all those that hear me; and above all may I be in-

dulged with thy smiles, O, thou infinitely blessed God, and when my work on earth is done, rise to noble communion with Thee and thy Son forever. Amen, Amen.—*N. Y. Evangelist.*

Obituary.

Died, of Cholera, at Savanna, Ill, July 10th, Rev. JAMES HILDRETH, one of the missionaries of this Society. His sickness was of less than twenty hours' duration. At the time of his death, his wife was dangerously ill in the adjoining room, and his two youngest children had died an hour previously of the same disease. Mr. Hildreth was formerly for several years pastor of the 1st Presbyterian Church in Haverstraw, N. Y., but for two years past has been laboring in Illinois.

Appointments by the Executive Committee of the A. H. M. S., during the month of August, 1851.

Not in Commission last year.

Rev. Charles H. Gates, to go to Iowa.
 Rev. S. W. Phelps, North Western Illinois.
 Rev. L. H. Loos, Joliet, Ill.
 Rev. John Hawks, Newport and vicinity, Ind.
 Rev. Christopher Young, Baiting Hollow, L. L.

Re-appointed.

Rev. Oliver Eastman, Washington Township, Iowa.
 Rev. James Hodges, Elida and Lysander, Ill.
 Rév. B. F. Stuart, Tabor, Bethel and Beulah, Ind.
 Rev. Moody Chase, Parkersburg, Ind.

Rev. James Boggs, Corydon and Jay co., Ind.
 Rev. Clark Lookwood, Dexter, Mich.
 Rev. Benjamin Marvin, Unadilla and Pinckney, Mich.
 Rev. Hart E. Waring, Lyons, Mich.
 Rev. James McLaurin, Birmingham, Mich.
 Rev. A. T. Wood, West Unity and Bryan, O.
 Rev. J. N. Blackburn, Benton, St. Johns and Calhoun, Tenn.
 Rev. Samuel Sawyer, Rogersville, Tenn.
 Rev. P. Barbour, North Pittstown, N. Y.
 Rev. William Frazer, Hamden, N. Y.
 Rev. O. W. Norton, Ashville, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of August, 1851.

MAINE—

Bethel, Peter Twitchell,	50
Calais, First Cong. Ch. Ladies, by Rev. S. H. Keeler,	1 00
Fryeburg, Joseph Colby, by B. Perkins,	21 00

NEW HAMPSHIRE—

Received by Rev. E. P. Stone,	
Hopkinton, Cong. Ch. and Soc., to const. Rev. C. M. Cordlay a L. M.,	62 00
Keene, legacy of Mrs. M. Lamson,	50 00
Portsmouth, Cong. Ch., Ladies,	104 62
Bristol, Ladies' Benev. Soc., by L. P. Moreton,	3 00
Dunbarton, John Bunton, \$5; S. Kimball, \$5; D. H. Parker, \$5; J. M. Putnam, \$5; J. Ireland, \$6; Olive Ireland, 5; Mrs. Jane Harris, \$5; others, \$35, by J. Ireland,	61 00
Haverhill, Ladies' Benev. Soc., by C. A. Spalding,	4 00

Hebron, Ladies' Sew. Circle, by D. J. Co-nant,	3 00
Henniker, Western H. M. S., by Rebecca Ramadell,	1 00
Jaffrey, First Cong. Ch., by Rev. L. ^d Ten-ney,	5 00
Merriden, Juv. H. M. S., by Miss M. E. Morrell,	3 00
Rindge, Ladies' Sew. Circle, by Miss E. N. Wilder,	3 00
Temple, Ladies' Sew. Soc., by Rev. W. Follett,	4 00

VERMONT—

Castleton, Rev. U. Maynard,	50
North Underhill, Cong. Ch., by M. A. Seymour,	20 00

MASSACHUSETTS—

Home Missionary Society, by B. Perkins,	1,000 00
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Andover, Old South Ch., Coll. in addition, by Rev. J. L. Taylor,	2 00	Deposit, Juv. H. M. S. \$5; Sab. Sch. girls, avails of a bed quilt, \$2; Coll. \$3,	10 00
Boston, legacy of Miss Lucy Goodrich, by E. Appleton,	100 00	Hancock, Cong. Ch. Mon. Con. Coll., by Rev. W. B. Christopher,	5 00
Feeding Hills, Ladies' Benev. Circle, by Mrs. E. C. Bell,	1 00	Lake Ridge, S. E. Todd, L. M. in part, Middletown Center, N. Y., James Tall,	10 00
Georgetown, Fem. Benev. Soc., by E. C. Dole,	4 00	New York City, viz:	1 00
Holden, to const. Mrs. Mehltsabel Allen, of Princeton, a L. M., by Rev. W. P. Paine,	30 00	A friend, \$50; anonymous, \$15; Miss C. A. Dustan, \$10; M. Merrill, \$6;	82 00
South Danvers, a friend, by B. Perkins, Stockbridge, legacy of Miss Frances Wells, to const. Thomas Wells a L. M.,	1 00	Mrs. S. P. W., \$1,	63 37
West Brookfield, Ragged Hill Sew. Soc., by A. K. Packard, \$3; Lad. Sew. Circle, by Mrs. C. P. F. Bliss, \$5,	50 00	Ceresine St. Ch., by A. Boynton, Central Presb. Ch., Rev. Wm. Beiden, Jun., in full to const. Mrs. Maria Beiden a L. M.,	15 00
	8 00	Church of the Paritans, G. D. Phelps, \$75; H. O. Pinneo, to const. Mrs. H. O. Pinneo a L. M., \$50,	125 00
CONNECTICUT—		Schenectady, Mrs. Cobb, to const. Charles K. Cobb a L. M.,	30 00
Canaan, A. A. Wright, Central Village, Cong. Ch. and Soc., of which \$30 is to const. Denison C. Fry a L. M., Ladies' \$28, Gent. \$24, by W. A. Lester,	7 00	Sherman, Cong. Ch., by Rev. O. N. Chapin,	17 58
Clinton, Mrs. Giles Buckingham, to const. Rev. W. H. Wilcox, of Providence, R. I., a L. M.,	52 00	Spencertown, Mary Smith, Tarrytown, S. Cobb, L. D.,	5 00
Cornwall, Ladies' Sew. Soc., by J. Stevens,	30 00	West Durham Cong. Ch. and Soc., to const. Deac. E. Day a L. M., by S. H. Fellows,	100 00
Danbury, Cong. Ch. Sab. Sch., by J. F. Beard, Deep River, First Cong. Ch., by Rev. J. A. Clark,	28 63	Westfield, anon.,	30 00
Greensfarm, Ladies, by L. A. Bentley, Greenwich, Rev. Mark Mead,	50 00	Yorktown, Cong. Ch., by Rev. J. H. Thomas,	37
Gulford, First Cong. Ch. and Soc., by H. W. Chittenden,	17 00		10 00
Lisbon, Mrs. Potter, Madison, Gent. H. M. S., of which \$30 is to const. E. C. Scranton a L. M., and \$20 is in part to const. A. O. Wilcox a L. M.,	3 00	NEW JERSEY—	
New Canaan, legacy of Hannah Smith, by Waits Comstock, Ex'r, New Haven, College St. Ch., by E. Benjamin,	10 00	Jersey City, S. S.,	3 00
North Branford, Cong. Ch. and Soc., Coll. \$45; Un. Soc. \$5; of which \$30 is to const. Rev. Wm. Peck a L. M.,	50 31	PENNSYLVANIA—	
Plainfield, Cong. Ch. and Soc., by Rev. H. Robinson,	61 33	Bethlehem, A. Wolle,	1 00
Plainville, Second Cong. Ch., by C. Morse, Plymouth Hollow, Cong. Ch. and Soc., Rockville, First Cong. Ch. and Soc., in full to const. Rev. Horace Winslow a L. D.,	903 06		
Stafford First Cong. Ch. and Soc., to const. Rev. Allen Clarke a L. M., by Rev. J. Porter,	50 00	INDIANA—	
Stonington, Fem. H. M. S., to const. Mrs. George Hubbard a L. M., by Miss Mary S. Stanton,	94 00	Concord, Presb. Ch., by Rev. J. Gordon, Evansville, Old Presb. Ch., by C. Baker, Fort Wayne, Presb. Ch., by Rev. J. Hamilton,	1 25
Terryville, Ell Terry, of which \$30 is to const. Mrs. Ell Terry a L. M., by Rev. M. Richardson,	35 00	Hartford and Lake Branch, by Rev. Asa Martin,	30 25
Wallingford, Cong. Soc., by L. W. Bates, Westbrook, First Cong. Ch. and Soc., Coll. \$32.50, Rev. W. A. Hyde, \$5, to const. Wm. Henry Lay a L. M.,	57 00	Marion, Rev. Alfred Hawes, Terre Haute, A. H. Johnson,	20 00
West Killingly, Young Ladies' Benev. Soc., by Miss Mary Dexter,	4 62		10 00
Willimantic, Cong. Soc., to const. J. Ellsworth Cushman a L. M., by S. Lee, Vernon, Fem. Char. Soc., by N. O. Kellogg,	30 00	ILLINOIS—	
Oash,	3 00	Received by Rev. E. E. Wells,	
NEW YORK—	5 00	Batavia,	3 00
Alden, a friend,	100 00	Campton,	2 35
Balleston, Rev. T. S. Wickes,	50 00	Chicago, First Presb. Ch.,	10 00
Brooklyn:	37 50	Elgin, Cong. Ch.,	15 00
First Presb. Ch., A. Fisher, \$10; J. W. Spencer, \$10,	4 00	Received by Rev. J. V. Downs,	
Second Presb. Ch., cash, \$10; a friend, \$3,	3 00	Richmond, Cong. Ch.,	9 22
Cairo, Louisa Prout, Canandaigua, in part of legacy of Walter Hubbell, by W. S. Hubbell,	3 00	Ringwood, Cong. Ch.,	7 78
Catskill, Mrs. Griffin,	5 00	Chatham, Mon. Con. Coll. \$1; Miss H. A. Thayer, \$0.50, by Rev. J. Porter,	1 50
Crown Point, Miss Adeline McDonald, to const. John W. B. Reynolds, of Barges, Ala., a L. M.,	5 00	New Providence, Presb. Ch., by Rev. J. Wilson,	6 10
	75 00	Wethersfield, Cong. Ch., by Rev. D. Gore,	5 50
	90 00		
	13 00	MICHIGAN—	
	5 00	Received by Rev. J. Nall,	
	40 00	Dearborn, Presb. Ch.,	10 08
	25 00	Flat Rock, Presb. Ch.,	9 00
		Grand Blanc, First Cong. Ch., \$10; Rev. C. Osborn, \$10,	20 00
		Lodi, Mrs. Aurelia Scott, L. M. in part,	20 00
		Palmyra, by Rev. J. Cochran,	1 10
		WISCONSIN—	
		Janesville, Cong. Ch., by Rev. H. Foote, in full to const. Mrs. Eliza M. Foote a L. M.,	25 00
		Paris, Cong. Ch., by Rev. C. Boynton,	10 65
		Ripon, by Rev. F. G. Sherrill,	2 44
		IOWA—	
		Columbus City, Cong. Ch., by Rev. D. Knowles,	4 50
		Garnaville, by Rev. C. F. Hess,	8 00
		Ottumwa Cong. Ch. Mon. Con. Coll., by Rev. B. A. Spaulding,	4 00
		OREGON—	
		Oregon City, First Con. Ch., Mon. Con. Coll., by Rev. G. H. Atkinson,	22 00
		SWITZERLAND—	
		Sasa, Rev. P. Fleury, by Rev. J. C. Holbrook,	35 00

CEYLON—	
Pandeleripo, Rev. J. C. Smith,	5 00
SANDWICH ISLANDS—	
Kohala Ch. Coll. to const. Mrs. Eleanor Howell, of Windham, Me. a L. M., by Rev. E. Bond,	30 00
MISCELLANEOUS—	
Mrs. Sarah L. Roy,	50 00
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	\$3,673 61
J. CORNING, Treasurer.	

Donations of Clothing, &c.

Bristol, N. H., Ladies' Social Benev. Soc., by L. P. Morton, a barrel,	25 00
Calais, Me., by Rev. S. Keeler, a barrel,	60 00
Danielsonville, Ct., Young Ladies' Sew. Soc., a barrel,	
Feeding Hills, Mass., Ladies' Benev. Soc., by Mrs. Emma C. Bell,	22 58
Georgetown, Mass., Fem. Benev. Soc., by H. C. Dole, a barrel,	47 23
Greenstams, Ct., Ladies, by L. A. Bently, a barrel,	55 00
Haverhill, N. H., Ladies' Benev. Soc., by C. A. Spaulding, a barrel,	30 00
Hebron, N. H., Ladies' Sew. Circle, by Mrs. D. J. Conant, a barrel,	39 94
Henniker, N. H., Western H. M. S., by Rebecca Ramsdell, a box,	38 50
Lakeville, Ct., Ladies' Sew. Circle, by Mrs. Laura D. Pettee, a barrel,	70 00
Meriden, N. H., Juv. H. M. S., by Mary E. Morrell, a barrel,	
Rindge, N. H., Ladies' Sew. Circle, by E. N. Wilder, a box,	
Temple, N. H., Ladies' Sew. Circle, by Rev. W. Follett, a box,	29 00
Vernon, Ct., Fem. Char. Soc., a barrel, by N. O. Kellogg,	50 30
West Brookfield, Mass., Ragged Hill Sew. Soc., by A. K. Packard, a barrel,	
Ladies' Sew. Soc., by Mrs. C. P. F. Bliss, a barrel,	35 00
Two boxes, source unknown.	

Receipts of the Western Agency at Geneva, N. Y., from May 16 to August 4, 1851. Rev. J. A. MURRAY, Secretary.

Ablion Ladies' Miss. Soc., by Mrs. A. S. Noble, 50; a friend, by Rev. A. L. Brooks, 7,	57 00
Allen Center, by Rev. W. L. Andrews, Aurora, L. Hinrod, to const. Mrs. Susan Newton a L. M. (paid in December last)	3 00
Bonnington, by Rev. I. Calchester, Buffalo, via:	30 01
17 50	
First Presb. Ch., Coll. in part, \$185 56; Ladies' Soc., by Mrs. T. S. Farnham, \$33 78; Mrs. Kibbe, \$5; Jesse Ketchum, \$15 to const. Rev. J. Porter a L. M. Rev. J. Porter, \$1,	239 32
Veris' Ch., G. B. Rich, to const. Edward S. Rich a L. M., \$50; Benjamin Hodges, \$30; A. H. Howard, \$10; G. B. Walbridge, \$10; Andrew Rich, \$10; Morris Butler, \$10; others in part, \$72 32,	182 32
La Fayette St. Ch., in part to const. George Howard and Mrs. Nancy B. Hancock Life Members,	48 88
Byron by Rev. J. Partington,	12 00
Castleton, by Mrs. Hart, Ladies' Soc. in full to const. Mrs. Henry W. Jones a L. M. Centerville, by Rev. L. B. Waldo,	20 87
10 00	
Dunkirk, by Rev. Lewis Hamilton, bal. \$2 85; Coll. in part, \$10,	12 85
Genoa, Five Corners, by Rev. W. S. Franklin,	9 00
Glenwood, by Rev. Charles Crocker,	5 00
Grotou, by S. De Lana,	17 00
Holly, Presb. Ch., by Wm. Alling,	10 00

Ithaca, I. B. Williams in full to const. Henry S. Williams and Roger B. Williams Life Members, \$50; Rev. W. McHarg, \$3; Mrs. T. S. Williams, \$5; Harriet N. Williams, \$1; others, \$68 07; G. M'Chain, by H. M. O., \$50; G. D. Beers to const. Edwin C. Beers a L. M., \$30,	156 57
Lancaster, Mass., for freight, by Rev. C. Packard,	2 00
Ludlowville, J. Jennings, \$5; others, \$12,	17 00
Lyona, Deac. Taft, \$30; M. Harrington, \$4; others, \$35 31; Ladies' H. M. S., by Mrs. C. Hubbell, \$21 05,	80 36
Marion, a friend,	2 00
Newark, A. F. Cressy, in part to const. Mrs. Ann H. Cressy a L. M., \$30; J. G. Granger, \$1 50; others, \$23 32; Mrs. C. Curtis, for H. M., \$0 50,	44 32
Newark Valley, Ebenezer Pierce, by Rev. M. Ford,	5 00
Ningara Falls, A. Porter, \$5; Mrs. A. Porter, \$4; others, \$38 18,	47 18
Perry Center, Ladies' Benev. Soc. 1st Cong. Ch., \$19; Mrs. Norman White in full to const. Mrs. Jane B. Turner of Colony, Iowa, a L. M., \$5,	94 00
5 00	
Pittsford, bal., by Rev. J. Pierson, Frattsburgh, Ladies' Miss. Soc. bal., by Miss M. A. L. Porter,	8 10
Pultney, First Presb. Ch., by E. B. Jones,	24 08
Rushville, by Rev. Mr. Gelston,	15 20
Springville, by B. Cochran,	11 00
Sweden, Presb. Ch., in full to const. John H. Staples, a L. M., by W. Alling,	24 25
Trumansburgh, H. Camp, \$25; others, \$14,	39 00
Woodhull, by J. Smith,	6 08
Cash,	1 00
	<hr/>
	\$1,186 62

The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of July 1851. BENJAMIN PERKINS, Treasurer.

Abington, in part of legacy of Edward Cobb,	250 00
Ashburnham, Union Church,	5 00
Ashby, Cent. Soc. to const. Mrs. Betsy Hayward a L. M.	26 70
Bedford, Trin. Cong. Soc.	7 60
Belchertown, Legacy of Mrs. Mary C. Marshall,	98 00
Braintree, First Cong. Soc. Ladies' H. M. S. to const. Mrs. Anna M. Hayden and Mrs. Catharine L. French, Life Members,	80 00
Chelsea, a friend,	45 00
Essex North, Aux. Soc., James Caldwell Tressa, Newbury, Mrs. Mary Greenleaf, \$100; Newburyport, Fem. H. M. S., in Rev. Mr. Campbell's Ch., to const. Mrs. Margaret B. Cross and Mrs. Margaret A. Dow, Life Members, \$60; Fem. Christian Knowledge Soc., \$15 33,	175 33
Georgetown, Rev. Mr. Prince's Soc., R. Tenny, Tressa,	75 00
Gloucester Harbor, Ladies' H. M. Soc.,	30 00
Hardwick, Calv. Soc., \$28 60; Mrs. Mary March, \$5; Rev. Mr. Mann, \$10, to const. Miss Clara Thompson a L. M.,	43 60
Haverhill, Central Ch. and Soc. to const. Alfred Kittridge, Phinebas Cariton, Moses Howe, and Kendall Flint, Life Members,	130 20
Holliston, Ladies' Benev. Sew. Soc., \$15; Rev. Mr. Tucker's Soc., \$63 31,	68 31
Lawrence, Lawrence St. Cong. Soc.,	16 00
Marlboro, Union Ch. to const. Rev. George Denham a L. M.,	22 65
Newburyport, Whitfield Ch. and Soc. to const. Rev. S. J. Spaulding a L. M.,	30 00
Orange, Mrs. Silas Spear,	1 00
South Braintree, Ladies' Sew. Circle South Cong. Soc. to const. Mrs. Louisa M. Hammond a L. M.	30 00
West Middleboro, 2d Cong. Ch. and Soc. to const. Rev. J. K. Bragg a L. M.,	26 28
West Newton, a Young Member of the Ch. Weston, Mrs. M. A. H. Bigelow to const. Miss Susan Grout a L. M.,	3 00
39 00	
	<hr/>
	\$1,123 60

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

Vol. XXIV.

NOVEMBER, 1851.

No. 7.

“The People of the Future.”

Such is the title of one of the topics in Professor Guyot's "Lectures on the Earth and Man." His course of discussion leads him to speak of the history of civilization, and of its condition at the present time. Europe has commenced the work of human elevation, and carried it as far as practicable under the hindrances of ancient customs, prescriptive rights, the want of room, and an ever-increasing population. The further progress of the race in intelligence, goodness and well-being, must therefore be carried on by a new people; and the problem must be worked out on a new field.

To what people shall it belong to carry out this work into reality? The law of history replies, to a new people. And to what continent? The geographical march of civilization tells us, to a new continent west of the Old World—to America.

What is that new people, forming and growing upon the land of the future?

Is it a new race? No; for the ties of race imposed by physical nature must disappear in that world of emancipation and of liberty, to leave all its spontaneous character to the activity of man.

Is it some particular nation of the Old World? No; for if one people seems to stamp the physiognomy, yet the historical nations of every language and of every character are flowing thither, and blending together in one and the same nationality. The historical walls of separation in the Old World have fallen at once, and without a struggle. The European, who sets foot on American ground, with the purpose of making it his country, throws aside, at the threshold, not his affections and his memories, but his social and political past—if I may say it, takes a fresh start, recommences a new existence. He is received, by those who have gone thither before him, as a brother, entitled to the same immunities they are themselves enjoying. The most varied elements are gathering and harmonizing in this American people, which is moulding itself as no other ever did before, and which, more than any other people, is preëminently the cosmopolite, by virtue of its very constitution.

And what is the vital principle we find at the very root of this nation? It is the Gospel. Not the Gospel disfigured and cramped by the iron fetters of a powerful hierarchical church, like that which the Christian Germanic world received while in its cradle, but the Gospel restored by the Reformation, with its life-giving doctrines, and its regenerative power. Luther drew the Bible forth from the dust of libraries, where it lay forgotten, at the moment when Columbus discovered the New World. Will any one believe that here was only an accidental coincidence? More than this; for the first foundations were then laid of the edifice rising at the present day before our eyes, the actual construction of which, three centuries and a half later, enables us to see the providential connection of the two events.

The founders of social order in America are indeed the true offspring of the Reformation,—true Protestants. The Bible is their code. Imbued with the principles of civil and religious liberty they find written in the Gospel, and for which they have given up their former country, they put them in practice in this land of their choice. They are all brethren, children of the same Father—this is equality, independence, liberty. They submit from the heart to their Divine Leader, and to his law; this is the principle of order. Now the union of these two terms is free obedience to the divine will, which is the condition of a normal development, the supreme end of the education of man.

These, you will agree, are the sublime doctrines whence flow the religious, political, and social forms that distinguish America at the present time, from all the other countries on the globe. In religion, as in politics, democracy; the principle of free association pervading every part of public and private life; the preponderance of the judicial element set above the state itself, as the divine law is placed above human liberty; free obedience to the law, finally, rendering the means of constraint almost superfluous, and guaranteeing at once both security and liberty;—these are so many christian ideas that have been incorporated in society, so many blessings America will continue to enjoy in proportion as she shall be faithful to the great principles whence they emanate.

A last characteristic, finally, of the nation forming on the soil of America,—upon which we fix our attention, because it furnishes in fact the representative of all modern progress,—is the greater emancipation from the dominion of nature. European society is transported to the New World, with all the power of modern arts and industry, which it applies without let or hindrance upon a large scale. Man, the master, now explores its vast territory. A perpetual movement, a fever of locomotion, rages from one end of the continent to the other. The American uses things without allowing himself to be taken captive by them. We behold everywhere the free will of man overmastering nature, which has lost the power of stamping him with a local character, of separating the nation into distinct peoples. Local country, which had so great sway in the Old World, no longer exists, so to speak, beyond the limits of the city, itself an association determined by man's free will, and not by the force of external nature. The great social country wins all interest, and all affection; it overmatches entirely geographical country.

Such are the principal lineaments that give to this people a character peculiarly their own. By these features we recognize the people of the future; for all the tendencies, struggling hard to find a vent in European society, are realized without effort here, because they are the very foundations whereon all the social relations rest. It is to this people, then, that the full and entire development belongs in the course of the epoch now beginning.

And what continent is better adapted than the American, to respond to the wants of humanity in this phase of its history?

The nations of Europe might easily be drawn out and arrayed within its vast confines. Its fertile soil secures prosperity to all, in exchange for their labor. Its forests, its treasures of coal laid up in quantities surpassing every thing of the kind to be found in any part of the globe, prepare an inexhaustible support, and allow a future extension of industry to a degree and in proportions unknown elsewhere.

The simplicity and unity of plan observed in its configuration, its extensive plains, navigable rivers, the extreme facility of communications universally, with no serious obstacle lying in the way, from one end to the other of the fruitful part of the continent, all invite the inhabitants to frequent connection, to never-ceasing intercourse and exchange, checking the formation of local nationalities, and favoring the maintenance of a national unity, by the assimilation of all the parts.

Thus we may, perhaps, foresee that the American Union, already the most numerous association of men that has ever existed voluntarily united under the same law, will be able hereafter to become, even within the limits of its present confines, a true social world, transcending in grandeur and unity the most impressive spectacles of human greatness the history of past ages holds up to our view.

Finally, the oceanic position of the American continent secures its commercial prosperity, and creates, at the same time, the means of influence upon the world. It commands the Atlantic by its ports, while Oregon and California open the route of the Pacific Ocean and the East. America, also, is so placed as to take an active part in the great work of the civilization of the world, so admirably begun by Europe.

Asia, Europe, and North America, are the three grand stages of humanity in its march through the ages. Asia is the cradle where man passed his infancy, under the

authority of law, and where he learned his dependence upon a sovereign master. Europe is the school where his youth was trained, where he waxed in strength and knowledge, grew to manhood, and learned at once his liberty and his moral responsibility. America is the theatre of his activity during the period of manhood; the land where he applies and practises all he has learned, brings into action all the forces he has acquired, and where he is still to learn that the entire development of his being and his own happiness are possible only by willing obedience to the laws of his Maker.

Thus lives and prospers, under the protection of the Divine Husbandman, the great tree of humanity, which is to overshadow the whole earth. It germinates and sends up its strong trunk in the ancient land of Asia. Grafted with a nobler stalk, it shoots out new branches, it blossoms in Europe. In America only, it seems destined to bear all its fruits. In these three we behold at once, as in a vast picture, the past, the present, and the future. We see, that at each great phasis of the history of humanity the real work of the epoch is accomplished on a different theatre, and the centre or principal nucleus of civilized societies changes its place in the course of the ages. But in pointing out the remarkable fact of this successive displacement, let us not forget to state at the same time another movement, a progressive movement of extension, no less evident, and of almost equal importance. At first we behold the Orient shine alone; but soon the Occident ascends, and assumes the sceptre of intellectual light, and Greece now draws with her into a new progress the better portion of the East. Rome succeeds, and by her conquests removes the boundaries of the civilized world, whereof Italy is the soul, to the uttermost limits of the West. The North in succession is added, and all Europe becomes in turn the centre of a new world, which breaks the barriers seemingly imposed on it by nature, to enlarge and expand itself beyond the oceans. The establishment of European civilization in the New World, which has more than doubled the territorial extent of the cultivated nations, prepares an epoch of aggrandizement more rapid still. The two Americas, situated between the other four continents, seem destined to become, in their turn, a new centre of action, or a point of support for the establishment of easy and more rapid relations with all the nations of the world; and the irresistible logic of facts passing under our eyes, compels us to believe that during the epoch which is preparing, the boundaries of the domain of the civilized world can only be those of the globe itself.

Missions on the Western Coast.

It is the usual method of Providence to grant success in great enterprises only to strong faith and a much enduring patience. Moses might have been made the victorious leader of a triumphant host in forty days, instead of being subjected to a probation of forty years. The reformers who in successive ages have blessed the world, could have been led by short and rapid steps to the accomplishment of their aims. The Pilgrim Fathers, had God seen it to be best, might have been spared the long struggle of a century which it cost them to found the institutions left as a legacy to their children. But some preliminary trials were needful to the agents in those great events. Their faith was thereby tested and strengthened, their motives freed from the admixture of inferior elements, so that their works are ennobled

and stand out before all succeeding generations, as having their grand moving impulse in a reverence for the law of God and the purest desires for the welfare of man.

Some may have supposed that in the founding of religious institutions on our Pacific borders, this preparatory discipline of the Church and her ministry would be dispensed with, and that the advent of Christianity to that new stand-point would be a victory without a struggle. But we apprehend that in this, as in all other signal instances of the Church's progress, great results are to be granted only to great faith and perseverance. True, our missionaries on the western coast have not encountered much open persecution; they do not stand in fear of physical violence; but they are met by worldly influences which set against

them with so strong a tide, that only the most determined purpose to sacrifice themselves for the prosperity of Zion, will suffice to keep them at their work. They believe God will make his truth victorious over all error; they believe they are sent to that outpost to commence a process whose effects are to be felt all over the Pacific world and extend beyond the bounds of time; and for this they endure much personal privation, the opposition of ungodly men, and the heart-breaking defection of many from whom they hoped for sympathy and support. If in some cases they meet with external prosperity, in others they have disasters that cause the soul to sink. Years of toil, attended by many reverses, will probably roll away, and still the day of ease will not have come. The Canaanite will be yet in the land; there will still be perils among false brethren; and wicked and unreasonable men will mar the fairest plans devised by philanthropy for social improvement and for the salvation of souls.

Let not the churches, therefore, take it for granted that the great work to be done on our western coast is to leap at once to its finished result, without the usual concomitants of self-denial and high consecration on the part of those who are sent to do it. They need long continued and efficient support from abroad; they need, as much as any missionaries in the world, to be kept by the grace of God. No others have greater temptations to decline in spirituality, and to abate the degree of their devotedness. For none is there greater need of fervent and unceasing prayer, that they may be kept from falling, and may continue worthy of their prominent position as the pioneers in so wonderful a movement in the moral history of the world.

This feeling of dependence and responsibility is often expressed by the missionaries. They deeply lament the power of evil around them, and the smallness of the spiritual fruits yet produced by their labors. One writes from Oregon as follows:—

I can speak of no revival of religion, and of no conversion of souls, within the quarter, or within the year. Sad, sad has the review been to me, as I have asked of all the sabbaths spent here, of all the sermons preached, and of all the

prayers offered, What have been the fruits? And the mournful echo returns, "What have been the fruits?" There have been constant excitements and changes among the people, much seeking for earthly treasures in the church, and many waves of sin have rolled over us, and left their bitter and polluting deposits in all our habitations and upon all our garments; yet I must charge upon myself the greater sin in my want of faith in God, and of faithfulness in my ministry. Too much disposed have we, as Christians, and have I, as a minister, been, to rely upon the efficiency of means, upon this and that addition to our numerical force, upon facilities for the presentation of truth, and upon its careful adaptation to the people and the times; but the present indifference and skepticism of the world, and coldness of the church, teach me the weakness of all human strength and the folly of all human councils. God is always able to bring light out of darkness and order out of confusion, but he will be inquired of by the house of Israel to do these things for them, and he will have all the glory of the work.

Three S. Schools stopped during the winter in the neighborhood. Some others have commenced. I hope to revive one or two more.

The Land Law has caused the towns to be very much deserted, and claims to be taken by the people in the country; hence our congregations there are as large as they are in town.

Since the gold mines were discovered, we have been losing ground in the cause of temperance; but many of the friends of the cause believe that we have reached the last point of retreat, and that we may now march forward and regain our lost possessions, assured that while it will require a more vigorous and longer campaign, it will achieve more extensive victories.

Three hotels here had bars formerly, but now they have none; yet there are four or five groceries where formerly there were only one or two. Many cases and casks of liquor are imported and distributed into most parts of the country to poison people.

Schools in Oregon.

Our schools are prosperous. Tualatin Academy, which is more especially under the care of our denomination, is gaining in importance and in the confidence of the people. There are now 63 pupils in it—30 in the male department under the care of Rev. D. R. Williams, and 33 in the female department under the care of

Miss E. Miller, one of the teachers sent out by the Education Society. The first term of Clackamas County Female Seminary, an institution under trustees of several denominations, is now nearly closed. Thirty-three pupils are in the school. Miss Lincoln and Miss Smith, from the above society, have charge of it. Two other ladies have interesting and important schools in the neighboring settlements. There are public and private schools in various portions of the Territory. A good common school law has been on our statute book for two years, but it has not yet been put in full operation. There are one or two free schools in this country. An available tax of \$2000 was raised in this county last year for the support of common schools. As soon as the land is surveyed, a large portion will belong to the school fund.

During the year there has been some important additions to the ministerial corps of the country. Still there are other calls. A man wrote a few days ago, asking for a minister, and promising \$100 per annum towards his salary. There is no minister yet north of the Columbia, and none at Astoria. Our settlements are scattered, and many still have no opportunity of hearing the word of God.

CALIFORNIA.

From Rev. I. H. Brayton, San Jose.

Removal of the Capital.

Temporarily the effect of this is great. The population has decreased. The sound of the hammer has ceased; and many artisans and professional men have retired to the yet more quiet precincts of the town, and are engaged in tilling the soil, and are starting the vines and the orchards from which they or others may gather clusters and fruit. There are probably more here than in all the valley beside who have been accustomed to our worship. Some meet with us who were formerly of other churches, and some who have seldom of late years sought the house of prayer. But above all I welcome the congregation of young men who wait on my ministrations, and for whom I am about to deliver a course of Sabbath evening lectures.

I am glad that I came. I have been here just a year, and have reason to feel (though conscious of unfaithfulness) that it has not been to me or others a lost year. Oh that prayers may move over

upon us clouds of blessings! I seem to hear the rustling of the stirring wind. Pattering drops have already laid the dust rising from busy marts. The community seems thoughtful and attentive. The fault will be, I fearfully feel, with those who hold the word and preach it, if God's name be not here glorified in the running and triumph of his word. Pray for us! pray for us!

The Valley of San Jose.

Another year will greatly change this place. If the capital be not returned—which is now by no means improbable—no human power can remove or exhaust our natural resources of soil and mineral, or the beauty of climate and sky.

The mines of quicksilver among the hills are unsurpassed, and worth millions of money. The eyes of hundreds if not thousands are already towards us for a home when the fervid heat of business shall have passed, and they may seek within sound of the Pacific's surge a home fairer than any on the bluffs beaten by Atlantic winds. The heart swells with the fair prospect of such a clime and country, in the hands of a race not likely to grow dissolute in the vineyard, or indolent among almost spontaneous products. Grain perpetuates itself for two or three years without re-sowing; and it is generally thought by old inhabitants, and from recent experience, that the second and third crops are fully equal to the first. The hills, when the bears shall have been hunted out, and the deer scared away, will yield herbage to thousands of flocks; the valleys, fertile from the constant decay of heavy quantities of grass, watered by rills from the mountains, yield most abundantly of every vegetable and grain. A rail-road will soon bear our products to the world's third metropolis, and bring down along its track, to countless villas, the weary men of business returning at nightfall to homes of beauty and peace.

From Rev. J. H. Willey, San Francisco.

Completion of the Howard Street Church.

It gives me pleasure to say that our house of worship is done, or rather done with the exception of the steeple, which will be put on when we are able.

It presents the appearance of a New England church, probably because it was designed and built by a man who has

built several churches, I think in Massachusetts. Its length is 60 feet long by 40 feet wide.

The whole of the work is done in a neat and substantial manner, making the house much the best finished and commodious in San Francisco. The principle proceeded on in building it, was to do the work well as far as it was done at all, and to do no more at present than was absolutely essential. Consequently, though destitute of ornament and many conveniences, which we shall get as we are able, our house is in good taste, neat, substantial and comfortable. The bell-tower is erected so far as to receive the bell-deck, and on it is hung a fine-toned bell, from Hooper's manufactory, Boston, of 800 lbs. weight—the largest I think in San Francisco. This bell, together with the lot of ground on which the church stands, was presented to the church by W. D. M. Howard, Esq., one of our most intelligent and wealthy citizens.

Dedication.

The house was a little more than three months in building, and was dedicated to the worship of Almighty God on Sabbath, the 16th of June. The exercises were solemn and impressive, and the occasion was one of interest to the whole community. To our little church it was a time of devout thanksgiving. But a little more than a year ago I preached the first sermon in the valley, to an audience of less than a dozen. A Sabbath school had that day been opened, numbering 4 pupils. It was well known that there were children enough in the neighborhood, but most of them had come from regions where the Bible was little known, and less revered. A systematic visitation was undertaken, and was persevered in till our school has a regular attendance of more than 50 pupils.

Our congregation grew up last autumn to more than a hundred, and when it was yet increasing, and we were on the eve of commencing to build, I was laid aside by a severe and protracted illness for the space of three months. And yet we have been prospered in our efforts, so that now we have the house I have described, and a congregation nearly filling it already.

On the afternoon of the Sabbath of dedication, the Lord's Supper was administered. It was a time of joy, of gratitude and hope.

Our contract with the builders was that they should erect the house, finishing the outside complete, for \$5,000; \$1,000 when the building was raised, \$1,000

when it was inclosed, and \$1,000 when their contract was finished. These three payments have been made, leaving a debt of \$2,000.

In looking back on the history of this building, I cannot see any one of the important steps in its progress that could have been taken, had it been put off a little. The state of things changed so that the increased expense of building would have put it entirely out of our power to build at all. But now, with a building and lot worth \$10,000, we have a debt of \$2,000 only, and shall continue to vigorously gather in the mites to pay off that.

Of the assiduity with which the members of this infant congregation have engaged in this work, the following is a specimen.

The ladies, a day before the dedication, collected \$200. The contributions at the dedication were \$400. The ladies after dedication continued collecting and got \$300 more, and by other means the sum was made up to \$1,000 collected that week.

Then came the fire of the 22d of June, and threw us all in confusion again. Since that fire we have collected no more than our usual Sabbath contributions.

The future we know not. Uncertainty is marked on every thing. We cannot tell what a day may bring forth. We know not but society will be torn to pieces and scattered in fragments.

IOWA.

From Rev. S. Waters, Mount Pleasant.

General Prosperity.

Denmark Association met this spring in our place. The reports from the different churches exhibit a most pleasing and animating state of things. God has been with us in Iowa, and sinners have been seen in good numbers seeking Him of whom Moses and the Prophets did write. Some of the churches have more than doubled in number, and they have all in the aggregate increased twenty-five per cent. the past year.

From Rev. W. A. Westervelt, Crawfordsville, Washington Co.

Helping Themselves.

I love my field of labor. The church is gaining confidence in the community,

and, no providence preventing, we design to build a meeting house the coming year. Our building committee is already appointed. A house we must have if it can possibly be done. My people will do all they can. The rains have greatly injured the crops, and many of my church members live on claimed land which they are not able to enter. They feel that they must increase their subscription for my support, and not bear quite so hard on the Society. At present, we can only exist as our kind friends in the East remember our necessities.

*From Rev. J. V. A. Woods, Red Rock,
Marion Co.*

Freshet in the Des Moines Valley.

The floods have come and literally destroyed our village. Many of the buildings have been taken away, and all is a perfect wreck. Many families have left, and others are in the act of going, amongst whom are the merchants and mechanics; and the prospect now is that our town will never be rebuilt, not knowing what day may bring a similar disaster. The farms on the bottom lands, and the crops are all destroyed, and there is a gloom over all the country. The whole country on the Des Moines is a perfect wreck. The loss on this stream is estimated at a million of dollars. My daily prayer is, that this bereavement may bring this people to feel that God does as seemeth him good, in the armies of heaven and among the inhabitants of the earth.

My opportunities to labor here have for a while been greatly circumscribed, our house of worship having been submerged for six or eight weeks past.

This great freshet has been the occasion of much impiety. The Sabbath has been profaned, the house of prayer neglected, and therefore the love of many has waxed cold, and worldly-mindedness has crept in and possessed the hearts of those who said they were crucified to the world. The absorbing question now is, What shall I eat, what shall I drink, and wherewithal shall I be clothed?

Provisions during the flood have been remarkably scarce and high, so that many have had to do without bread, and have lived on boiled corn, or hominy.

At Pleasantville, there has been a revival spirit since last winter, and we think it is increasing, and at our next communion we hope to receive several to the church for the first time. The Sabbath

school in this branch of the church is very interesting, though it is sometimes taught in an elm grove, on those days when there are so many scholars that they cannot all get in the little house of one of the deacons.

Laborers.

We need an increase of ministers—tenfold. Are there no young men in the East who are willing to leave father and mother, and houses and lands, for the kingdom of God's sake, and come and occupy these fields, white to the harvest? Tell them to come over and help us. Here they may learn to endure hardness as good soldiers of Christ, and what it is to live a life of daily sacrifice, for which they will have a great reward in heaven.

*From Rev. B. A. Spaulding, Ottumwa,
Wapello Co.*

The first quarter of my labors as a regularly installed pastor, under your commission, closed on the first day of the present month. We begin to feel, and I think the community about us feel also, that the Congregational Church is a fixed and permanent thing, and very important, both in the past, present and future history of Ottumwa. What influence it may have on the well-being of immortal minds, both in this world and the next, God only can tell.

Review of Seven Years.

Seven years ago last November, your missionary came here, and could hardly find shelter from the cold and storms of winter; but, for reasons hardly known to himself, and contrary to the advice of his most judicious friends, he decided to make this place his *home*, and the centre from which he should travel on missionary excursions, through a country which but seven months before was in full possession of the native Indians. So comfortable and almost uninhabitable was this place, that more than once it was left, *ostensibly* for some business, but *really* for health and safety; and so cheerless was the prospect of permanent success in so new a field, that your missionary was urged by one of the most able and experienced pioneers in your service, to leave it and take charge of a church that was then without a pastor, in the older parts of the State.

But God in his providence ordered

otherwise. The consequence of this was, in a few years, the organization of four churches in this region, one of which has since become extinct, while three still survive. The church here now numbers about forty members, is united and harmonious, has a house of worship, and since last March has observed the monthly concert regularly, and has sustained a weekly prayer meeting since its organization in February, 1846. We hope the day is not far distant when we shall no longer be under the necessity of asking aid from the American Home Missionary Society.

Our house of worship has cost us about eight hundred dollars. Of this twenty two dollars were kindly furnished us by the churches of Denmark and Burlington, in this State. Besides this we have received no aid from abroad, but are still about two hundred dollars in debt. For about one half of this debt the pastor is *personally responsible* in the legal sense of the term, and in the moral sense of it, will undoubtedly be held responsible for the collection and payment of the whole of it. Besides this, he has already paid in cash, or its equivalent, more than fifty dollars, and labored, working with his own hands, in season and out of season, more or less for about the space of two years—of course neglecting to some extent the duties of the student and the pastor, adding nearly nothing to his library, and dropping all the periodicals for which he had subscribed, except a single newspaper.

Prospects of the Upper Country.

It is generally known that an appropriation of public lands for the purpose of improving the navigation of the Des Moines River, was made by Congress some years since. Recently, a capitalist from New York City passed through this place to explore the river, with a view of contracting to complete, in four years, the whole work to Fort Des Moines, about two hundred miles from the mouth of the river. This town is not far from the geographical centre of Iowa, and is regarded confidently as the future location of the State capital. So that Ottumwa, which seven years ago had no existence, its very site being then about fifteen miles west of the line which divided civilized from savage life, is yet nearly 100 miles south east from the centre of Iowa, and probably at the end of four years more, may have a regular line of packets running 100 miles beyond it into the interior of the State,

and transporting the commerce of one of the most beautiful and fertile valleys in the United States. How important then that whatever can be done for the spiritual interests of this valley be done soon.

The river has been higher this season than ever before since the settlement of the country. Many of the farms and some of the towns have been much injured. This town has suffered but little, the water having risen but a few inches in the lowest building on Main street.

The health of the country still continues remarkably good, though the season in which we always look for sickness has fully come.

*From Rev. Robert Stewart, Cascade, Du-
buque Co.*

Soon after our meeting house was taken to pieces for the purpose of making necessary repairs, the high waters came on, which rendered it impossible to obtain the necessary lumber in order to complete it during the quarter. We have consequently been obliged to hold our meetings wherever we could find a place. Under such circumstances, but a little if any progress could be anticipated. We hope and trust, however, that we have done a little more than to hold our own. We have made a test of the strength of the sympathy of this community towards us. A loud call has been made for aid in rebuilding our house of worship; that call has been liberally responded to, and thereby an influence has undoubtedly gone out that will bind more strongly this community to us.

Awakened Interest for the Young.

There is, moreover, one encouraging feature that has manifested itself within our field of labor during the quarter. An interest has been excited in the subject of Sabbath schools, before unprecedented in this region. In places about us, where it was thought impossible to organize such a school, they have been started, and appear to flourish beyond our most sanguine expectations. The course that I have always taken respecting these schools, has been to carry and furnish small libraries from the common stock in Cascade, and to change those small libraries as often as they are read through. But the call for books from this source has been so great that our whole stock has been almost completely expended, though that stock,

by additions recently made, amounts to something like two hundred volumes.

The desire for preaching also, at our different out-stations, continues to increase. There seems to be a demand for more than ten times the effort that I am able to make. It would afford great pleasure to supply these out-stations with preaching much more than I am doing, but health will not permit. God has here limited me in point of labor, not by the want of opportunities, but by the want of strength.

*From Rev. J. H. Shields, Centerville, Ap-
panoose Co.*

Sickness—The Floods.

I was taken sick about four weeks ago, and have not been able to labor since. I had a protracted meeting appointed in the Unionville church, about ten days ago, but was not able to attend it. Brother Ewing came to my assistance, and conducted the meeting, I trust with profit. It is a most painful part of the missionary's experience, that when the Sabbath comes, and the church and the people collect at the house of God, or in the grove, (for we cannot always have houses to worship in,) he is unable to go to them to proclaim the messages of God's grace to man. But, "the Lord reigns, let the earth rejoice!"

We have had more wet weather than in any season I ever experienced. From the 10th of May to near the middle of July, we had almost continued rains. The rains were of the most heavy character; the water courses were higher than ever known before, and remained high. Mills, bridges, fences, and in many instances houses, were carried away by its violence. The river bottoms were overflowed for miles, and this during weeks together. Boats could not run; travel across the country was almost entirely stopped; and the mail, for weeks, failed to arrive. The missionary having a large field to occupy and streams to cross, was necessarily prevented from meeting many of his appointments. Farmers, in many instances, never planted their corn till July, and some did not plant at all. Should the fall be unfavorable, it is feared there will not be grain enough to sustain the inhabitants. But, "the Lord will provide."

I rejoice that, through grace, my labors have been blessed in this place. Society is very different from what it was when I

came here, and my congregations have increased almost tenfold. We have a very interesting Sunday school and a Bible class. We have also fought vigorously under the temperance banner, and are resolved on victory, though much is yet to be done.

MISSOURI.

Missouri Awakening to her own Wants.

The most hopeful indication which we have seen for many a day, in the prospects of this State, is the determination expressed below, to provide a ministry from the sons of her own churches. It was well that in times past, able and educated men went out from the older States to gather the scattered flock of Christ, and all accessions from that quarter which can hereafter be obtained should be welcomed to the field. But the supply from this source is inadequate, and likely to continue so: It is therefore a manifest duty of those churches to aim at something more. Whether the time has come for founding a Seminary, is a question to be decided by the wise men on the ground. We hope, however, those interested in this movement will not wait for a seminary in Missouri; but will address themselves, at once, to find the men upon whom the seminary is to exert its forming process. After all, great as are the wants of the West, in respect to institutions, the want of consecrated mind is greater. Had the churches of that State a hundred candidates for the ministry, not one of them need to fail of an education at some seminary, or at least with some well instructed pastor. And though a suitable institution would have a tendency, to some extent, to create around itself the materials which it is intended to mould, it could not do every thing. Individual churches and ministers must act; the feeling must find a lodgment in the heart of each congregation and each pastor, that the perpetuation of christian doctrines and institutions is their individual duty, and they must see to it that the needful agents are raised up. They should not be satisfied with themselves when no one of their number is in training to be a standard-bearer before the Lord's host. We would, therefore, bid our Missouri brethren a hearty "God speed!"

in this movement. Let them originate all the agencies and institutions needful to its accomplishment; let them pray to the Lord of the harvest that he would prepare the hearts of many to become laborers in the field; and meanwhile, let them look into their Sabbath schools, their Bible classes, and into the families of their charge, and see if their prayers are not answered in the hopeful designation of here and there an individual to this sacred work. Let these be brought forward by their respective pastors, and when it is seen that the men are waiting, we trust the means of education will not be wanting.

The rapid growth of the West, the influx of immigration, the widening fields of labor, opening every day more extensively, and presenting on every hand the most appalling destitution of the stated means of grace, are themes on which most of my fellow missionaries have written; and their appeals are usually expressed in the most eloquent and moving terms. If I were to add any thing on the same topics, it would be but an argument to prove that Missouri is not behind the very chiefest of the States in the importance and strength of her claim for help.

For reasons well known to you, Missouri does not commonly get her due proportion of the missionaries that annually consecrate themselves to the service of their Master in the great West. For myself, the very objections that many of my young brethren make to coming to Missouri, are my reasons for staying, and would be my strong arguments to persuade others to come.

In all the recent ecclesiastical meetings at which I have been present, the feeling has been predominant that Missouri is to be hereafter supplied with an adequate evangelical ministry, chiefly from her own churches, and from within her own bounds. Tedious and discouraging as the undertaking may be, and requiring long years of prayer and toil to accomplish it, the churches of Missouri, in our connection, seem determined, with the help of God, to take immediate measures to train up and educate, at home, those who at no distant day, shall both supply the great deficiency in our own ministerial ranks and enable us, as a State, to perform our part in the great work of carrying the Gospel to heathen lands.

With this view, an education society has been formed, a theological seminary has been projected, and at least two classical schools are about to be established.

Some additional measures have been taken with a view of awakening and maintaining a deeper interest in this divine cause.

I entertain the most sanguine hope that several beneficial results will follow these incipient steps. Among them will be, I anticipate, the enlargement of benevolent actions among our churches. As the subject of public benevolence comes up thus prominently, urgently, tangibly, before our people, they will speedily learn what they have been hitherto so slow to comprehend, that it is more blessed to give than to receive. If our undertaking meets with any measure of success, and our infant efforts are not frowned down by giant competitors, who bask in the more congenial clime of the free States, I feel certain that as one immediate result of these attempts, our churches will be aroused to renewed activity in every good cause, and their benevolence will be felt where hitherto their poverty and destitution only have made them known, in the deep channels of the great national benevolent societies.

Obstacles Within the Church.

As I become better acquainted with the state of things in this place, I find many obstacles in the way of building up the kingdom of Christ. Among the youth here there is scarcely a professor of religion; and they seem to be entirely given to dancing, balls, &c. Some time since, a tavern keeper whose wife and himself were both members of the church, sent out tickets for a grand ball. The session went to see them. They said they knew it was wrong; that they ought not to belong to the church and encourage balls; but they chose to leave the church rather than lose what they expected to make by their balls. They have a large family of children, some of them grown up. This family regularly attends worship on the Sabbath day, and the mother is scarcely ever absent from the prayer meeting. Among the members of the church there are some that are not pleased with preaching addressed to professors. They say they are good enough, and that the preaching should be addressed to sinners.

There was once a large and flourishing church here of more than a hundred members. It now numbers about forty, black and white, and it has been about twenty years since there has been a revival of religion here. In all that long

time but few have united with the church by profession.

But there are some things to encourage us. We have a large sabbath school that has greatly increased in interest this year. We have good congregations on the sabbath. The prayer meeting is well attended, and there are some that feel as though they could not have this state of things continue, and many an earnest prayer goes up, "O Lord, revive thy work."

WISCONSIN.

From Rev. F. G. Sherrill, Ceresco and Ripon, Fond du Lac Co.

We still worship in the school house where we have been holding our meetings. The room has become, however, much too strait for us, the congregation having so increased that we are obliged to introduce chairs, stools, and boards; yet in many instances the people are still unaccommodated. There is some prospect that we shall have ere long a more commodious meeting house at Ripon, where a college is in process of erection, in which when completed there will be a chapel large enough to accommodate all who may desire to attend. We are unable at present to erect a church edifice.

Besides the services held each Sabbath in Ceresco, I have now two regular appointments elsewhere.

Once a month I preach in the town of Metomon, a town four miles south of Ceresco, where I have an average attendance of about fifty people. They have evangelical preaching here every Sabbath. I also preach every fortnight in a district in the northern part of this town, to a congregation of about forty, who never attend meetings in the village. The people here were not enjoying evangelical preaching when I commenced my meetings among them.

The only religious services held there were by a preacher of the sect of "*No-Souliés*," as they are termed here, who preaches to them once a fortnight. He maintains that mankind have literally no pre-eminence above the beasts; that immortality is the gift of Christ; that the righteous only are crowned with immortality in the last day, while the wicked are wholly annihilated, soul and body. He has made some proselytes to these views who were once members of evangelical churches. We trust however that the preaching of the truth will undeceive them.

Opposition to the Truth.

There are many children at C. who require to be religiously instructed, yet such is the prevailing dislike of evangelical truth among the parents, that they would prefer the children to idle away the Lord's day than attend the Sabbath school to receive our instructions. "If you will agree to waive the points of difference between us and you," said one of the prominent men to me a few days since, "we will send our children; otherwise we cannot do so." The points of difference he wished us to waive, as he said, were the doctrines of atonement, of regeneration, of faith, and indeed, almost all the great doctrines of the Bible. Of course, I told him we could not receive the children upon such conditions. "Well, then," said he, "we cannot send our children to your school;" although he admitted that they were forming many bad habits, and that they needed religious instruction, yet so opposed was he to gospel truth, that he would not consent to send us his children, unless we would be silent upon these, the saving truths of the Bible.

From Rev. C. W. Monroe, Appleton, Outagamie Co.

An unusual degree of interest in preaching has been manifested on the part of some who at the first were irregular in their attendance upon the services of the sanctuary, and who were apparently wholly indifferent to religion. I can also report some other indications of good, for which I cannot be too grateful, and only hope that if the Lord has a rich blessing in store for us, he will prepare both minister and people to gather in and to use the grain increased in such a manner, that the Lord of the harvest shall have all the praise.

Some time ago, I commenced preaching at the neighboring village of Grand Chute. This appointment has been continued; the people there have erected a large school house, which they have also made quite convenient for public worship: in that we now meet. In this place we still occupy the district school room. Various hindrances, such as are peculiar to western villages, have delayed the erection of our sanctuary; but I am in strong hopes that most of these are now removed, and that the work will speedily go forward. The average attendance on the preaching of the word, and also at the Sunday school, has steadily increased

during the past quarter. Two welcome additions to the Sunday school Library, sent by friends at the East, have added numbers and interest to the school. For the last few weeks, in addition to my usual sabbath labor of preaching twice and instructing a Bible class, the superintendency of the school has devolved upon me, owing to the protracted illness of the wife of the superintendent.

Public Improvements.

The plank road to connect us with Menasha on the one side, and Kaukaulau, (the present terminus of steamboat navigation from Green Bay,) on the other, is rapidly progressing; probably will be open the whole distance (about 10 miles) in two months. The county buildings for the new county of 'Outagamie,' of which the township of Grand Chute is the county seat, were located last week on either side of the line dividing the two villages of 'Appleton' and the 'Chute.' The lovers of peace and harmony in the two places look upon this decision as a moral triumph, and are hopeful of the beneficial influence which will therefrom result.

The State improvements in the navigation of the river (the construction of locks, dams, &c.,) are in progress, though two or three years may yet elapse before their completion. When they are done, this must become a great thoroughfare, and I see nothing to prevent Appleton's becoming a place of considerable importance; a year or two will determine.

Stand for Temperance.

One sign of good, and which augurs well for the prosperity of the town, is the recent refusal of the supervisors to grant licenses for the sale of spirits to any of the five hotels in the place. Travellers and the hotel keepers themselves are almost the only indignant ones in view of this decision. One innkeeper has been fined one hundred dollars and costs for selling without a license. He has appealed, and in all probability will have the fine remitted. Still the case, as indicative of public opinion, and the moral sense of the community, is important.

From Rev. W. A. Niles, Beaver Dam,
Dodge Co.

First Year as a Missionary.

My first year as a Home Missionary has expired, and you will perhaps like to

know how a pastor's life in Wisconsin appears to me, now that I have had a year's experience. I have been disappointed. I entered this State one year since, with a commission from your Society in my pocket, to "publish the Gospel in Northern Wisconsin," expecting to labor hard and to receive little sympathy, and calculating upon no thanks from the people among whom my lot should be cast, for doing that which it was my duty to do. I took the first vacant post offered to me, and have found myself, as I say, *disappointed*. The burden of labor has proved light, because pleasant. My people have exhibited towards us a generosity of spirit and a cordiality of feeling for which I was entirely unprepared, and I am able to say (I trust with a grateful heart), "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." I mention these matters because too often the missionary at the West is obliged to report a great deficiency among those for whose temporal and eternal welfare he labors, in this *large-hearted sympathy* with himself, and the benevolent objects of his mission. Trials, every minister of the Gospel will have, and *ought* to have. It is a trial to see so many who are constant and attentive hearers at the sanctuary on the Sabbath, remaining as unconcerned as ever, following the world with its pleasures and its rewards. This should be a source of severe trial to the faithful ambassador of Christ, when he remembers that his business is, to win souls. But still, "Woe is me if I preach not the gospel," whether men hear or forbear. I had hoped to see multitudes flocking to Christ through my instrumentality. This I have not witnessed. At every communion season *some* have been added to our church—seven since my last quarterly report. Twenty three persons have been added to our church during the year covered by my commission. Nine of these were admitted on profession of their faith. Six children have been publicly consecrated to God in baptism.

The monthly concert of prayer for the conversion of the world, and the Sunday school concert have been well sustained. Our plan for systematic benevolent effort has worked well, but is capable of improvement. In accordance with it, I presented the Bible cause in October, the Home Missionary cause in January, the Tract cause in April, and the cause of Foreign Missions in July. The total raised for these and other benevolent objects amounts to \$162.67.

Our house of worship is filled every

Sabbath, and the hope and expectation are, that the coming winter will find us occupying a more commodious church.

The New Liquor Law.

As a community, we are trying the new liquor law of Wisconsin, and so far as we are concerned, it works admirably, for every one of our supervisors would resign their office rather than put their names to a license to sell intoxicating drinks as a beverage. I wish that there were "more of the same sort" to be found in our State. I do not know that any liquor is sold in town as a beverage; certainly there is a great decrease here in the amount of liquor drank since the law went into operation.

Further Aid not Required.

We do not intend making application for aid for the coming year. The American Home Missionary Society will continue, I am confident, to be held in grateful remembrance by this people. They will endeavor to exhibit their gratitude, I trust, by their contributions to your funds.

ILLINOIS.

Missionary Experience in a time of Pestilence.

It is a solemn business to pass through such scenes as are described below, and to maintain that calm trust in the Savior which is needful to fit the pastor for all that his Master and his people expect of him at such a time. But the faith that overcomes the world is sufficient for any emergency. Let the friends of missions praise God, that in the trying hour, he is with his servants, and enables them to honor him by an unflinching devotion to their spiritual duties!

From Rev. W. E. Collin, Carthage, Hancock Co.

The first quarter of my second year's labor under the commission of your Society, has now ended, and I am called to communicate to you some of its incidents and results; and in doing so I cannot withhold a grateful acknowledgment of the good hand of our God in all his providences towards me and mine. He has spared our lives and health, and given us abundant occasion to "praise him for his

goodness, and for his wonderful works" towards us; while on our right hand and on our left many have been cut down. It is of his mercy that, hitherto in my ministry, I have never been unfitted by illness for the public labors of the Sabbath, and that disease has been almost a stranger in my family.

The second Sabbath in July I was assisting brother Barret, of Warsaw, in the services of communion season. A circus was exhibiting there, whence they came to this place, whither of course I anxiously followed it, but to find it followed by events most unlooked for and sad. I left, here, at the public house where this company of strollers tarried, a large household, consisting of the host, his wife, two sisters, six children, and a family and company tarrying for a time in the prosecution of a temporary business, together with the aged mother of the host. On returning, the following Wednesday, I was met by the announcement that the cholera had that morning appeared in this family, and that four were already dead. Although it was already late at night, I went to the house of death, and found one of the sisters, a member of our church, dead, with three others, who had lately been among the most gay and thoughtless of our youth. One was the only and idolized daughter of a believing mother and an impenitent father; another, the eldest daughter of the house, her intimate friend and companion; and the third, a young man, like the rest, from New England, who made light of his malady, and would think of no danger; but in about six hours he was dead.

I cannot describe to you the desolation of that house, nor the alarm which pervaded the community. All was confusion and dismay and fear on every side. Nor can I tell you my own emotions in view of this afflictive providence, when I thought on them as members of my congregation.

The next morning, on visiting the house of mourning, I found preparation made for the burial, and assisted in the solemn services. Almost all who could get away had gone, and those who remained were mainly intent upon flight, and were leaving the town as they had opportunity. It was suggested that Christians should meet and supplicate the mercy of God, that he would stay his hand; and as the approaching evening was that devoted by our Methodist brethren to the prayer-meeting, we met together, and besought the great disposer of life to spare, if it were possible, our guilty place; and, though we knew it not, voices were then

heard in prayer which we were soon to hear no more on earth.

The next morning the wife was taken. I saw her in the early stage of the disease, but could have little conversation with her. I saw her a few hours later, but a deep stupor was upon her, and was with her at evening when she died. I sat up alone, while those who were to have kept me company were digging her grave. The only living souls in the house were the aged grandmother, who was ill, and her surviving daughter, worn out with care and watching. Near morning dawn I was relieved from my lonely vigil, and sought repose. The other members of the stricken family had separated, and gone elsewhere to rest, but on going again in the morning, I found the oldest son returned and in the grasp of the destroyer.

A Pious Youth Called Away.

He was a young man of promise, who had been brought to the Savior while at Jacksonville preparing for college, and who less than a year ago had united, upon profession of his faith, with our little church. He had just completed the first year of his college course, and had a week before returned home to spend his vacation,—and, though we dreamed not of it,—to die. I assisted in nursing him, and at intervals spoke with him of his end, for he did not expect to live. He was calm, and his faith rested securely in his Savior. He was very solicitous for his surviving friends, his brothers and sister, and besought me to endeavor to influence them aright. I asked him what message I should bear to his classmates and college friends. Said he, "Tell those who are out of Christ to seek Jesus; and tell the President I trust in Jesus." To his father, who was almost sick also, and who came in to bid him farewell, he said, "Father, I am almost gone. Oh seek not the world, but Jesus; he is able to give a balm for all your wounded heart endures." and bade him a long "farewell." Others who came to bid him farewell, he addressed in affectionate entreaty and persuasion, testifying to them, "Whatever you may think, there is a reality in the religion of Jesus, and its consolations are such as nothing else can give;" and of one he exacted the promise that he would seek the Savior. It was a most affecting sight to see him thus give the word of a dying man to his dying fellow men, that Christ "is precious" to them that believe. Often when for a moment we were alone, I would repeat to him the promises, to encourage and

animate his faith, and pray with him. When he had for a long time ceased to speak, I spoke to him of that bright world where sin and suffering are unknown, and which he would so soon enter, and he pointed to himself and then upward, to intimate, as I supposed, that soon he should be there. Again I said, "You are now in the swellings of Jordan, but there is peace and rest beyond," to which he assented with a nod and an expressive look. Again I asked, "Is there light in the dark valley?" to which he replied as before, and again pointed to his breast and above; and seeing I did not comprehend him, he whispered, "Pray," and kneeling, I commended his departing spirit to the Savior in whom alone he trusted. I was now called out by one of the physicians and informed that the surviving aunt of our dying brother was now attacked with the disease. I endeavored to obtain assistance for her and for the feeble old grandmother, and when I returned, our dear brother was breathing his last; but even in death his eye beamed brightly as if with a vision of heaven. I closed his eyes, and, as there was no one else to do it, procured the digging of his grave and the making of his coffin, and, as the mechanic was evidently unwilling to expose himself to the disease, even took the measure of the corpee. I mention these things only to show the extent of the alarm, and the difficulty of obtaining help.

Another man died about the same hour, who had taken care of one of those who were first taken; and, in Warsaw, the father of the only daughter mentioned above, and a day earlier an uncle, and after lingering a few days, the aunt of whom I have spoken, died rather unexpectedly, when we supposed her recovering. A week after the death of our young brother, the man who mainly assisted in nursing him died also; and soon after I committed the aged grandmother to her long wished for resting place. She was 86 years of age, during 54 of which she had been a member of a Congregational church. She was the last remaining one of the nine who were members of this church at its organization fifteen years ago. Thus, within a few days, four of our little flock were suddenly taken from us, as we trust to a better world. One brother was he of whom I spoke as preparing for the christian ministry; but his race is run, and sooner than he looked for it, came the call—"Come up higher."

At a union prayer meeting soon after, I suggested a day of Fasting and Prayer for the arrest of the pestilence, and the

sanctification of affliction to us. The suggestion was approved, and a day was observed, when by request I preached a discourse appropriate to the occasion; and in the afternoon a meeting for conference and prayer was held, conducted by the Baptist minister. I trust it was to all of us a profitable season.

During this time of desolation and distress, there was one Sabbath when I did not preach; and the next Sabbath I preached only once. Since then we have maintained our usual service. I have also preached at one point in the country to large and deeply attentive congregations—the school house being crowded—and should have preached in other places as opportunity offered, had not the excessive rains, and this sickness immediately after, prevented my doing so. I intend visiting Montebello soon; for I learn that the church there needs that some one should “strengthen the things which remain, that are ready to die.”

In consequence of the presence of the cholera at the time when our communion season should have been observed, it was deferred until next Sabbath, when six individuals are to unite with us by letter, and one upon profession of her faith,—making our present number forty one.

From Rev. John Ballard, Perry, Pike Co.

Temporal Afflictions and Spiritual Prosperity.

The following was written in July; the apprehensions expressed have not been verified, we believe, to any great extent.

The cholera has visited our village and is spreading in the neighborhood. Several deaths have occurred. The people are very much alarmed, and it is difficult to obtain help to take care of the sick. Though much exposed, none of our family has taken the disease, and in this preservation we observe the divine hand and acknowledge the goodness of our God. We received intelligence this morning that one of the members of this church was attacked with this disease. It is the opinion of physicians that it will prevail this season, on account of the rains which have flooded this part of the country, inundating all the bottom lands on the creeks and rivers, carrying off houses and destroying immense numbers of horses, cattle, hogs, sheep, and poultry. Besides the bad influence on health, the loss is incalculable; and the suffering it will occasion, is beyond computation.

But in the midst of trials we can sing of mercies. Three of the members of our family have been hopefully converted within a short time past. The girl that lives with us has been anxious for her soul's salvation nearly a year, and about three months since gave her heart to God, and gives very gratifying evidence of piety. Two of our own children, a son and daughter, give evidence of a change, and have united with the church. Ten were received last Sabbath to our church on profession, and one by letter. Four or five more will unite with us next communion. Most of them are members of our Sabbath school. Two of this number, one fourteen and the other eighteen years of age, have consecrated themselves to the work of the ministry. One of the members of this church is now in a course of preparation for the ministry, and enters college this fall. What God has wrought for us is wonderful, and we can but praise his holy name.

Value of the American Home Missionary Society.

The renewal of my commission has just been received with such feelings as can be known only by those in similar circumstances. What a providence, I am ready to exclaim, that such an instrumentality should be raised up for ends so noble and God-like. What could our widely extended country do without its agency? Its design is to occupy almost the whole territory from the Atlantic to the Pacific. Under God it is our only hope, that the teeming multitudes, who will hereafter occupy this vast region of hills, and valleys and prairies, will be moulded for end and usefulness, and prevent their unequalled resources from becoming the greatest curse to our nation and the world. Those already in the western field with the scattered sheep, have no source to look to but to God and the A. H. M. Society. Should the A. H. M. S. withdraw her laborers from the wide field of her occupancy, the very pall of death would hang over the land, and the poor and the destitute, dwelling in the distant cabins and hamlets, would, if sensible of their loss, sit down in utter despair.

A young man, a son of one of our families, died without leaving any evidence of a preparation for a change of worlds. It was a source of deep affliction, not only to the immediate relatives, but to almost the whole community. When I read the note announcing his death, and

requesting me to attend the funeral, I was shocked, it was so sudden and unlooked for;—a young man, too, who promised so fair to live long. He was like the young man who came to our Savior; and though not a Christian he was amiable and lovely, and like many, expecting to be a Christian before he died. Such cases are always trying, but in this case there appeared to be something unusually afflicting. The parents were both members of our church, and the three remaining children moved in the circle of the gay. It appeared to me that my responsibility was very great, and immediately resolved on making the most I could of the solemn dispensation of Providence. I accordingly endeavored to preach in view of death and the judgment to come with affectionate plainness, from the words in Proverbs, "A wise man foreseeth the evil and hideth himself, but the simple pass on and are punished." As the family returned from the grave, the youngest of the family, a son of about eighteen years, spoke to his parents and the surviving brother and sister, of God's solemn visitation and the end he proposed in their affliction, which was, in his view, their reformation. After a few solemn words, he led the family in prayer to the source where the mourner finds relief. The father, up to this time, had never led his household in morning and evening devotions, judging that his abilities were not to be used in the edification of others. But now all his excuses vanished, and he was led to "try his own one talent," as he expressed it in conversation with me soon after. Now, it may be said of the whole family, behold they pray. The eldest son has been engaged in mercantile pursuits for a number of years in our village, and has a wide circle of acquaintance, and is as I trust exerting a good influence. He is the superintendent of a Sunday school. The change, it is remarked, is as great in the parents as in the children.

A little later, our missionary was called to weep over the departure of a beloved daughter, whose dying deportment sweetly mitigated the bereavement.

We mourn her loss, but not like those who have no hope. In the midst of affliction how good and how kind the Lord is. I find in my own experience since her departure, that my hold on the earth is weaker, and in proportion as it is weaker is my hold on heaven stronger. I desire above every thing, to be an instrument of good to this sin-rained world while I stay in it.

Improvement.

I have labored among this people three years. At times I have felt exceedingly discouraged, but when I look back, and see what the prospects were when I commenced, what was the order or behavior in times of worship, and what little interest was taken in attending meeting, and compare that day of beginnings with the present, I think I ought not to complain or say I have spent my strength in vain. We are raising money to purchase a Sabbath school library—shall probably obtain about \$20.

There is an advancement in principle, and a closer attachment to one another and to the order of God's house. We are not interrupted by other denominations, though we have hearers of the various classes of Christians; and there is a good degree of confidence and brotherly love among us.

Yesterday our Sabbath school, on invitation, came to my house, and about eighty dined with me; a few Norwegians, English, and French children mingled with us. One, whose mother is an Irish Roman Catholic, had been invited to attend a ball in an adjoining neighborhood, but was among us. Her sister accepted the invitation and went; but this one replied, that she could not attend our meeting and the Sabbath school, and then go to the dance; nor could she go from the dance to the meeting.

A Breach Made.

One convert from a class not easily approached, frequently proves the beginning of a blessed work. It is a breach in the ramparts of worldliness, through which the standard of the cross may be borne to positions before unattainable.

Our last communion season was witness of a scene of special interest in this community. One from the circle of our young people came out from among the gay and giddy, and dedicated herself to God. It was the first occurrence of the kind. This has been a place much given to pleasure seeking, and it seemed almost beyond hope to break into the circle of pleasure's votaries; and the more was it a matter of interest to see one of their number stand forth alone and devote herself to God in the ordinance of baptism, and in covenant with his people. Another person in middle life had offered herself from the same ranks, and had been ac-

cepted by the church; but her ill health prevented her appearing. These were some of the fruits of the partial work of grace with which we were blessed last Spring: a work which we feel is steadily bearing and maturing the fruits of prayer, faith, constancy, and holy influence, in the hearts and lives of the members.

Regular Preaching the most Advantageous.

I am all the while oppressed with the feeling, that much is lost here to the steady and restraining influence of religion, for want of regular religious ser-

vices every Sabbath. With two exceptions, there has been no minister here on those days that I have been absent, during the past year. In such circumstances it is difficult to form the *habit* of sabbath-keeping among those who have no heart-reverence for the holy day. From spending one Sabbath in idleness, they come to the next with less interest in the public worship of God. They do not form the *habit* of "church-going." But while there is such a fewness of men for the missionary labor, and no more means than men, I scarcely know how to think of confining my labors to one point.

Miscellaneous.

Visit to an Infidel Celebration.

Early one afternoon, in the month of August, 1847, a colporteur of the American Tract Society called at our house, and informed me that there was to be a great celebration in the Kneeland neighborhood that afternoon; and as he desired to know what they would say and do, he should attend, and wished me to accompany him. The distance was short, it being only a mile to the place; so with staff in hand, we were soon there. The gathering was in a beautiful grove, upon the banks of the river Des Moines. The object of the assemblage was to celebrate the Anniversary of Kneeland's liberation from prison in Boston, to which place he had been sentenced for blasphemy. There were present of both sexes and of all ages, about one hundred and fifty. But probably not half of these were skeptical in their views. They came as spectators.

A platform was erected for the speakers, and the people were ranged in a circle around it. We arrived in the midst of a speech. Upon our joining the company, the snap of the eye, the sly glances, and the jogging of one another, seemed to say, "There's a priest among us, we'll have a good time." The speeches were spiced with such sweetmeats as these:—"We are not indebted to christianity for the first practical good. What has christianity done? Look at Spain! Look at Mexico! In early days Mexico was a paradise. Her people were among the most virtuous and happy. But ever since Columbus, the christian missionary, came over and converted them to christianity, they have been miserably degraded and wretched. We glory in infidelity. We

wear it as the cloak for our virtues, just as the Christians wear Christianity as the cloak for their vices." Cries of "Yes, yes, that's it," were heard from the crowd; and one who spoke for my special benefit, said, "There was St. Gregory, who was covered over with sin six feet deep."

At the close of these speeches, a pressing invitation was given me to "take the stand." But this was declined, with the remark that I came as a spectator, and that if I spoke, I could not expect to change their views. "He dare not speak without a pulpit before him. 'T wout do where there can be a reply," said an old man.

The ladies withdrew to prepare the dinner, while the men gathered thick around "the priest," to whet their appetites by "using him up." The two champions, and high priests of the day, were large gray headed men, who literally "stooped for age." One of them was an apostate from a Baptist church in Vermont, and the other from a Presbyterian church in Pennsylvania. It was perfectly evident that, if I did not speak in some manner, they would take advantage of my silence. So in giving the sequel, for the sake of convenience, I will call one of these two men *Doctor*. He was a physician. Call the other *Mr. M.*, and your Missionary, *H. M.*

I had only time to seat myself, before these two high priests stood leaning upon their staves before me, and the crowd were all around.

Mr. M.—"As I take you to be a philosopher and a theologian, I should like to ask a few questions, if you have no objection."

H. M.—"Perhaps I shall not be able

to give you satisfactory answers, but it will afford me pleasure to gratify you as far as I am able."

Mr. M.—(Very smoothly.) "Well, just for the purpose of information, will you please to tell us how large the Holy Ghost is?"

The point of this was that they did not believe in any such thing as spirit, nor in any thing that was not material; and therefore if I, "a philosopher and theologian," could not tell how large the Holy Ghost was, of course I must be the next passenger, bound for Salt river.

H. M.—"That is rather a tough question, Mr. M.; but when you are attacked with something like the bilious colic, and are distressed almost to death, and feel as though another gripe or two would take your life, how large is the pain?" (A general laugh.)

Mr. M.—"Man does what he does under the influence of circumstances, over which he has no control. He is not responsible for his actions, because he cannot help them."

H. M.—"And so you came all the way to this celebration by means of circumstances which you could not control, and all the rest have done the same thing."

Mr. M.—"Certainly. Show me a thing that is not the fruit of circumstances?"

H. M.—"Then the *priests* do what they do to exterminate infidelity and atheism, by the force of circumstances which they cannot control. But how comes it to pass that you consider them as being so greatly at fault? Why do you speak of them as being the enemies of the race? You have dealt pretty liberally in this kind of capital in your speeches to-day. Why not extol their efforts? And, more especially, why do you not celebrate the day of Kneeland's condemnation and imprisonment, as well as the day of his liberation? The Bostonians did what they did by circumstances which they could not control." (A great deal of laughing.)

Mr. M.—"But it is the *circumstances*. Men cannot control the circumstances of one of their actions."

H. M.—"Then if I take my cane and give you a sound drubbing over the head, I may sing all the way home to-night, and you will charge it all to the circumstances. You will not consider me at fault."

Mr. M.—"Yes, I'll send the circumstances to hell; I won't send you there." (A loud laugh.)

H. M.—"That's very generous. But do you act on that principle? Suppose some of those against whom you hold notes, should come and tell you that they know they owe you, but that they never

intend to pay. They would not if they could just as well as not. Wouldn't you leave their notes at the collector's office?" (Cries of, "Good, good.")

Mr. M.—"All this hair splitting about would and would not, right and wrong, good and evil, guilt and innocence, is a humbug. These terms all amount to the same thing. There is no such thing as right and wrong."

H. M.—"I knew that would follow from your doctrine, though I did not know that you would so openly avow it. But will you tell us why you employ these terms so freely among yourselves? and more especially when you speak of the priests? No one would ever mistrust that you really believe what you profess, when you speak of them." ("Good, good," with laughing.) "And then too, most certainly, if I give you a real drubbing with my cane, you cannot say that I do any harm; for there is no such thing. Not one of all the priests has ever done any in his life. Now to try your principle, suppose I take my cane and make a serious experiment upon your head?"

Mr. M.—(Very emphatically.) "I don't—like—that illustration about the cane." (A roar of laughter.) "The amount of it is, when we speak of *doing* a thing, or when we speak of right and wrong, or of the mind, soul and spirit, we use words without meaning. There is no such thing. That which is not material, is nothing."

H. M.—"Doctor, you and I have had a little conversation upon this point before, but we did not get through; and now, as it is up again, I should like—"

Doctor.—(Abruptly and sourly.) "None of your Gospel pettifogging. I know you have got fables, and parables, and visions, and dreams, and soul, and spirit, and Holy Ghost and all, in your Bible; but—(Cries of, "Let him go on! Let him go on!")

H. M.—"You may call it pettifogging, or what you please, Doctor. I will try to talk common sense, but will leave it to the company to decide whether I do or not. If I understand you, Mr. M., you say that that which is not material, is nothing."

Mr. M.—"Yes, that's it. Immateriality is an absurdity."

H. M.—"Then all thoughts, and all the products of the mind are material also."

Mr. M.—"Most certainly."

H. M.—"And the mind, or the soul, and all the thoughts, whatever we call them, are matter, and so have the attributes of matter, such as length, breadth, thickness, weight?"

Mr. M.—“Certainly. It is absurd to talk of a thing which is not material. Immateriality is an absurdity.”

H. M.—“Very well. When we communicate thoughts, we communicate matter. We communicate shape, size, and weight. That is understood. Now then, if you two old men continue to talk to me, and I receive your thoughts without making any reply, *you will reduce yourselves to skeletons; and I, though small, bid fair to become a pretty corpulent man.*” (The woods rang with laughter.)

We were now interrupted by the call to dinner. To this I was politely invited, and was conducted to the head of the table. After we were seated, and while the waiters were serving, the Doctor asked me if I could partake at their table without “grace;” to which I replied, that if they could not permit me to invoke a blessing publicly, I was not limited to that method of doing it. Soon after this, the Doctor said to some of those who sat the other side of him from me, “He eats with publicans and sinners;” and I could not help replying to this, that I was happy to see him recognize the distinction.

Dinner being over, and the furniture removed, seats were placed upon, and in front of the tables, for the ladies, while the gentlemen were ranged in the form of a semicircle in front of, and facing the ladies. The “priest” was conducted to a chair a little forward of the center of the half circle, and also facing the ladies. The toast-master stood by his side. And now for the toasts; it being understood that time will be given after each one, for a laugh or a speech; just as the spirit shall move. One toast was read very deliberately and emphatically; but—all was silent as death. Another was read, and another. Still, not a smile nor a word. There was a rustle from the very painfulness of the silence. The toast-master then abandoned the reading of toasts, and called for volunteers. A few responded to the call, and a few toasts and one or two pieces of rhyme were given. One of the toasts was substantially this:—“Eighteen hundred and fourteen years ago, Jesus Christ was imprisoned for blasphemy; and — years ago, Abner Kneeland was imprisoned for the same crime; the latter a philosopher, the former a juggler.” The design of all the toasts, as well as the previous speeches, seemed to be, to deliver themselves of the gall and spleen they had treasured up against priests, priestcraft, and religion. But during the whole of this part of the celebration, there was little laughter, and not a single speech; a result very different

from what they intended and expected. They were evidently under great restraint. Their consciences revolted at their own sentiments and performances. And judging from their appearance, one could not help thinking that they felt themselves thoroughly unmasked, and that the absurdity of their principles had been exposed. But they went through.

The grand finale was to be fiddling, and probably dancing. When it was announced that there were to be no more toasts, the writer arose and remarked that he came simply to see and hear, without the expectation of changing their views, or of having his own changed. He then thanked them for their courtesy and hospitality, and left. The next day, however, he received through the post-office, post paid, a letter from a prominent man of the occasion, saying he regretted that my remarks on leaving, did not receive a courteous reply, and he wished to express in writing what he considered due to me in the circumstances.

In closing, I would simply remark, that if any regard it improper for a minister to go to such a place, I have nothing to say. It is up hill business to go; but by going sometimes, one can learn how they elaborate infidel influence, and how they diffuse it abroad. Yet no labored argument, nor all the lectures on the Evidences of Christianity, which the writer could give would be felt, as was this method of taking them upon their own foundation. The most effectual method of dealing with infidels and atheists, is, to “answer them according to their folly.” For months after this encounter, the writer did not meet one of the company without witnessing a smile upon his countenance. They have been far more courteous and friendly ever since. And the writer has not heard that they have had another celebration since.

Salary Maxima.

He is a glutton who lives to eat, not he who eats to live: so he is a hireling preacher who preaches that he may take pay, not he who takes pay that he may preach—an important distinction, but overlooked by those who talk loudest and longest about hirelings.

“The Lord hath ordained that they who preach the gospel, should live of the gospel.” How do they explain this text, who wish to have their minister live, not by the gospel, but by farming or school-teaching?

The congregation who compel their pastor to spend two thirds of his time on the farm or in the school-house, ought to be satisfied if he gives to them the remaining one third; but they are generally the ones who demand of him four thirds.

If the care of souls is so light a matter as only to demand a few fragments of the preacher's time after he is exhausted with secular toils, then let us abolish the ministry, and every man do his own preaching; otherwise, let us leave the holy ministry on the basis upon which our Lord placed it.

The cant about hiring preachers takes marvelously with many, because the nearest road to their hearts, and the one most traveled, is through their purses.

Men soon become very fastidious about that which they have for nothing. How few thank God for air and water! It is, therefore, a wise arrangement of Christ that men should pay for the ordinances of the gospel, lest they learn to despise them.

A comfortable support to a pastor—not only voted, but promptly paid—is a three fold blessing—a blessing to him who receives it, and a double blessing to them who give it.

Appointments by the Executive Committee of the A. H. M. S., during the month of September 1851.

Not in Commission last year.

Rev. Luther R. White, to go to Iowa.
 Rev. John T. Marsh, Wisconsin.
 Rev. Josiah Porter, Spring Creek, Ill.
 Rev. Henry D. Platt, Brighton, Brooklyn and Wagoner's Prairie, Ill.
 Rev. A. B. Pratt, Vienna, Mich.
 Rev. James R. Wright, Sheffield, O.
 Rev. William F. Millikan, Avon, O.
 Rev. B. F. Sharp, Independence, O.
 Rev. Isaac Winans, Garrettsville, O.
 Rev. H. N. Norton, Busti, N. Y.
 Rev. S. P. Gammage, New Berlin, N. Y.
 Rev. M. Thacher, Genoa, N. Y.
 Rev. D. F. Judson, Gaines, N. Y.
 Rev. H. W. Gilbert, Windsor, N. Y.
 Rev. W. H. Willcox, Cranston, R. I.

Re-appointed.

Rev. C. V. Hess, Germans in Garnaville and Farmersburg, Iowa.
 Rev. J. M. Gumbell, Germans in Fort Madison, Iowa.
 Rev. Joseph S. Emery, Sheboygan Falls, Wis.

Rev. H. M. Parmelee, Fairfield, Wis.
 Rev. Lucius Foote, Delavan, Wis.
 Rev. John Reynard, Shullsburg, Wis.
 Rev. G. A. M. Renshaw, Bowdard, Mo.
 Rev. Darius Gore, Wethersfield, Ill.
 Rev. George E. Hubbard, Lamolite, Ill.
 Rev. Lyssander Kelsey, Madison and Wheelersburg, O.
 Rev. A. G. Martin, Vermillion, O.
 Rev. A. Saunders, Rome, O.
 Rev. G. C. Judson, Grafon and Eaton, O.
 Rev. J. M. Graham, destitutions in Shenandoah Co. Va.
 Rev. L. L. Radcliff, Randolph, Pa.
 Rev. Lewis F. Laine, Portland, N. Y.
 Rev. J. Petrie, W. Dresden, N. Y.
 Rev. J. Van Antwerp, Hume, N. Y.
 Rev. Charles Crocker, Glenwood, N. Y.
 Rev. Hiram Harris, Borodino, N. Y.
 Rev. D. A. Abbey, Mead's Creek, N. Y.
 Rev. Hosea Kittredge, Red Creek, N. Y.
 Rev. Sylvester Cowles, Olean, N. Y.
 Rev. Nathaniel Hurd, Fairfield, N. Y.
 Rev. O. F. Ota, Chepachet, R. I.
 Rev. J. M. Davis, Woonsocket, R. I.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of September, 1851.

MAINE—
 Solon Village, Dr. M. Bodwell, \$2 50

NEW HAMPSHIRE—
 Received by Rev. E. P. Stone,
 New Hampshire Miss. Soc., 1,000 00
 Antrim, 14 25
 Concord, Ladies' Miss. Sew. Circle, 3 00
 Fishersville, Mrs. Jane Chandler, L. M. in full, 15 00
 London Center, Sab. Sch., 5 63
 Northampton, Ladies' Sew. Soc., 90 00
 Campton, by Rev. C. Shedd, 3 00
 Dover, Ladies' H. M. S., by Miss C. M. Palmer, 3 00
 Nashua, Olive St. Ch., to const. Deac.

James Hartshorne, Lucius C. Alexander and Mrs. Caroline E. Bennett, Life Members, 166 85
 Rev. Mr. Swain's Ch., Juv. Miss. Sew. Circle, by Miss S. B. B. Kittredge, 2 00
 Warner, Fem. Char. Soc., by A. Wood, 3 00

VERMONT—
 Newbury, Cong. Ch. and Soc., Mrs. Anna Atkinson L. M. in full, \$10; others \$12, by Rev. A. Dean, Jun., 20 00

MASSACHUSETTS—
 Home Missionary Society, by B. Perkins, Treas., 1,000 00

Brookline, Ellen Craft and Sisters,	3 00
Chickopee, Ladies, by Mrs. Dr. D. K. Parsons,	5 00
Cumington, Village Ch. Ladies' Benev. Ass'n, to const. Jerijah Barber a L. M., by Mrs. J. A. Clark,	35 50
Hampshire Miss. Soc., by E. Williams, Treas.	
Chesterfield, a Lady,	9 00
Hatfield,	103 25
Middlefield,	57 50
Northampton, First Parish, \$87 46; Sab. Sch., \$8 29; South Farms, \$5,	100 70
West Cumington,	6 68
West Hampton, Ladies,	14 82
Whateley, First Parish,	22 83
Worthington,	67 50
Other sources,	34 72

400 00

Haverhill, West Ch. and Soc., by A. Cross,	5 00
Mount Holyoke Seminary, Teachers and Pupils, by A. Mervin,	183 00
North Brookfield, Ladies' Sew. Circle, by Miss A. F. Snell,	5 00
Shrewsbury, a friend, by Rev. N. M. Williams,	5 00
South Amherst, Ladies' Sew. Soc., by Emma Herrick,	1 00
South Deerfield, First Cong. Ch. and Soc. Ladies' Benev. Soc., by Mrs. Austin Ware,	6 00
South Hadley, West. Dist. Sew. Soc., by Mrs. Josiah Gaylord,	4 00
South Sunderland, Sew. Soc., by A. Ruesel,	3 00
South Weymouth, Fem. Char. Soc., by Lydia Pratt, \$3; Ladies' Circle of Industry, by Rev. W. M. Harding, \$5,	8 00
Whateley, First Parish, Ladies' Benev. Soc., by J. H. Temple,	5 00

CONNECTICUT—

Branford, E. Linsley, by Rev. T. P. Gillett,	2 00
Bridgeport, Second Cong. Ch. Ladies' H. M. S., by Mrs. S. W. Baldwin,	3 00
Bristol, Ladies' Benev. Soc., by Mrs. A. Wilcox,	4 00
Center Brook, Young Ladies' Sew. Soc., by Mrs. W. F. Sanford,	1 00
Chaplin, Natchaug Dist. Ladies' Sew. Soc., by Laura A. Clark,	3 00
Clinton, Benev. Assoc., by S. L. Stevens,	30 00
Darien, G. G. Waterbury,	5 00
East Haddam, Ladies' Benev. Soc., by Rev. Wm. Russell,	3 00
Fair Haven, Cong. Ch., Individuals, by Rev. B. Hart,	7 00
Goshen, Sew. Circle, by Mrs. A. E. Perrin,	3 00
Greenwich, First Cong. Ch. and Soc., \$26 90; Sab. Sch., \$3 10; to const. James Henry Hoyt a L. M.; Rev. S. B. S. Bissell, \$3,	35 00
Second Cong. Ch. and Soc., by Mr. Button,	100 09
Griswold, Ladies' Benev. Assoc., by Hannah Tucker,	4 00
Gullford, First Cong. Ch. Ladies' Sew. Soc., by Mrs. Fanny M. Fowler,	8 42
Huntington, Mrs. Betsey Punderson,	5 00
Kent, Mrs. D. Smith,	6 00
Middletown, Samuel D. Hubbard,	100 00
New Haven, First Cong. Ch., by A. Walker,	9 00
North Ch. Ladies, by Mrs. H. W. Dutton,	5 00
New Milford, Ladies' Sew. Soc., by H. Blakeman,	3 00
Pomfret, Fem. Benev. Soc., by Mrs. C. C. Williams,	5 00
Rockville, First Cong. Ch. to const. J. N. Stickney a L. D., by S. W. Johnson,	100 00
South Coventry, Cong. Ch. and Soc., by Rev. C. Hyde,	36 00
Southington, Ladies' Sew. Soc., by Miss J. R. Jones,	4 00

Thompson, Ladies' Sew. Soc., by Miss Hope B. Gay,	3 00
Vernon, Char. Soc., by Julia S. Kellogg,	2 00
Westbrook, First Cong. Ch. and Soc., Coll. in addition, by Rev. W. A. Hyde,	3 38
West Cornwall, Ladies' Benev. Soc., by Mrs. E. Wheaton,	5 00
West Hartford, Ladies' Benev. Soc., by Julia A. Flegg,	4 00
Young Ladies' Benev. Soc., by Laura W. Cone,	5 00
Westminster, Ladies' Sew. Circle, by Mrs. N. A. Dewing,	6 00
Westport, Cong. Ch. and Soc., by E. Swift,	53 00
Wolcottville, Ladies' Benev. Soc., by I. T. Calhoun,	3 00
Woodbury, North Cong. Ch. and Soc., by J. S. Miner,	80 00

NEW YORK—

Albany, E. Gates,	3 00
Brockett's Bridge, Miss M. McArthur,	1 00
Brooklyn, viz:	
Clinton Avenue Cong. Ch.,	30 00
South Presb. Ch., Mon. Con. Coll., by J. Robinson, \$11 09; M. N. Lawrence, \$12,	123 09
Canaan Four Corners, by S. A. Clarke,	2 00
Canterbury, a friend,	5 00
Carthage, Mrs. M. Lathrop,	5 00
Clintonville, Presb. Ch. and Soc., by Rev. F. J. H. Myers,	12 50
Danville Village, Second Presb. Ch. and Cong., by W. F. Clark,	20 00
East Durham, Henry W. Snyder, to const. Orrin Osborne a L. M.,	30 00
Fredonia, Presb. Ch. and Soc., by H. Walton, \$20 30; Estate of E. J. Munson, by J. Crane, Ex'r, \$5,	34 30
Greenfield, Cong. Ch., by Rev. J. B. Eastman,	25 00
Goshen, Dr. J. S. Crane,	10 00
Haverstraw, First Presb. Ch., by Rev. J. H. Trowbridge,	23 37
Livingstonville, R. Bostwick, by Rev. T. Williston,	1 00
Mooreburgh, by Rev. J. B. Logan,	1 00
New York City, viz:	
M. Merrill,	2 00
Central Presb. Ch., Mrs. Knapp,	3 00
Mercer St. Ch., Mon. Con. Coll., by R. Lockwood, \$6 63; J. W. Tucker, \$20; W. G. Rule, 5,	31 63
Hammond St. Ch., Jeremiah Baker, one half, his own additional subscription, and the other, the property of his infant son, deceased, Walter Augustus Baker,	10 00
Church of the Puritans, Mon. Con. Coll., by W. H. Smith,	15 52
Sixth St. Ch., E. W. Hutchins,	5 00
Otisco, Z. Merriam,	0 50
Pottersville, W. H. Bun,	2 00
Stamford, Presb. Ch.,	1 00
Tionderoga, Cong. Ch., by Rev. H. Herrell,	9 00
Watertown, Second Presb. Ch., to const. Dr. James K. Bates a L. M., by Rev. P. Snyder,	40 00
West Durham, Ladies' Mite Soc., by Rev. L. H. Fellows,	3 00
Westfield, Presb. Ch. and Cong., by S. H. Hungerford,	35 00
Windham Center, Young People's Benev. Soc., by E. B. Potter,	8 38

NEW JERSEY—

Clintonville, Mrs. E. G. Hyde,	10 00
Cranesville, First Presb. Ch., by Rev. A. H. Lilly,	3 88
Morristown, Louisa D. Canfield,	5 00
New Providence, in full of legacy of Miss Margaret Riggs, by J. L. Riggs,	22 14
West Bloomfield, Presb. Ch., by W. S. Morris,	65 00

PENNSYLVANIA—

Carbondale, Ladies, by T. S. Ward,	2 00
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VIRGINIA—	
Glade Spring, Rev. L. R. Morrison,	2 33
TENNESSEE—	
Jonesboro, Presb. Ch., by Rev. R. P. Wells,	90 00
OHIO—	
Ellsworth, Lynda Lord, in full to const. Thomas Lord, of Medina, Ill., a L. M., Johnstown Presb. Ch., Coll., \$15 98; Rev. E. Garland, \$10; Mrs. Garland, \$5, Marietta, David Putnam,	900 00
Western Reserve Agency, by Rev. M. Tracy, Wheelersburgh, Presb. Ch., by Rev. L. Kelsey,	331 20
Received by Rev. J. N. Whipple, Jefferson, Presb. Ch., Locke, Cong. Ch., New Albany, Cong. Ch.,	15 00 30 28 200 00 4 02 14 00 4 06
INDIANA—	
Evansville, Ger. Evan. Ch., by Rev. G. H. Zump,	7 00
Terreogan, Zion's Ch., by Rev. L. Austman,	50
ILLINOIS—	
Bristol, Cong. Ch., by Rev. W. Beardsley, \$8; a friend, 5, Lacon, Presb. Ch., Coll., \$60; Mon. Con. Coll., 15; by Rev. J. Fowler,	13 00 75 00
MICHIGAN—	
Presb. Ch., by W. H. Boyd, Royal Oak, Cong. Ch., by Rev. H. Lucas,	20 00 3 00
WISCONSIN—	
Delavan, in part of legacy of Miss Lydia Perkins, by C. Parsons, Green Bay, Presb. Ch., Mon. Con. Coll., by D. Butler,	50 00 14 00
IOWA—	
Albia, Presb. Ch., by Rev. C. Burnham, Bellevue, Cong. Ch., by Rev. W. L. Coleman,	2 55 1 00
Davenport, Cong. Ch., Mon. Con. Coll., by Rev. E. Adams, Dubuque, Cong. Ch., Mon. Con. Coll., by Rev. J. C. Holbrook, Fort Des Moines, Cong. Ch., by Rev. T. Bird, Maquoketa, Cong. Ch., Mon. Con. Coll., by Rev. J. W. Windsor,	9 00 50 00 6 25 1 25
HOME MISSIONARY,	50 00

\$5,047 68

J. CORNING, Treasurer.

Donations of Clothing, &c.

Bridgeport, Ct., Second Cong. Ch., Ladies' H. M. S., by Mrs. S. W. Baldwin, a barrel, Bristol, Ct., Ladies' Benev. Soc., by Mrs. A. Wilcox, a box,	65 04
Brookline, Mass., Miss Ellen Craft and Sisters, a box, Campton, N. H., by Rev. C. Shedd, a box, Canaan Four Corners, N. Y., a barrel, Center Brook, Ct., Young Ladies' Sew. Soc., by Mrs. F. W. Sanford, a barrel, Chaplin, Ct., Natchaug Dist. Ladies' Sew. Soc., by Laura A. Clark, a box, Concord, N. H., a box; Miss Sew. Circle, by Rev. B. P. Stone, a barrel, Dover, N. H., Ladies' H. M. S., by Miss C. M. Palmer, a box, East Cummington, Mass., Ladies' Benev. Assoc., by Julia P. Clark, a barrel, East Hampton, Ct., a barrel, Gosheon, Ct., Sew. Circle, by Mrs. A. E. Perrin, a box, Guilford, Ct., First Cong. Soc., Ladies' Sew. Soc., by Mrs. F. M. Fowler, a box, Haverhill, Mass., West Ch. and Soc., by A. Cross, a barrel,	23 60 51 44 27 44 55 54 43 28 31 02 02 28 40 27 42 30

Ithaca, N. Y., First Presb. Ch., Ladies' H. M. S., by J. S. Parker, a box, Morristown, N. J., Louisa D. Canfield, a box, Naahua, N. H., Juv. Miss. Sew. Circle, by Miss S. B. B. Kitredge, a box, New Haven, Ct., First Cong. Ch., Ladies, by A. Walker, 2 boxes, North Ch., by H. W. Dutton, a barrel, New Milford, Ct., Ladies' Sew. Soc., by H. Blackman, a box, North Brookfield, Mass., Ladies' Sew. Soc., by Miss A. T. Snell, a box, Pomfret, Ct., Fem. Benev. Soc., by Mrs. C. C. Williams, a box, Somers, N. Y., Presb. Ch., Ladies, by Rev. D. D. T. McLaughlin, a cask, South Amherst, Mass., Ladies' Sew. Soc., by Emma Merrick, a barrel, South Deerfield, Mass., Ladies' Benev. Soc., by Mrs. A. Ware, a box, South Hadley, Mass., West Dist. Ladies' Sew. Soc., by Mrs. J. Gaylord, a box, Southington, Ct., Ladies' Sew. Soc., by Rev. E. C. Jones, a box, South Reading, Mass., a barrel, South Sunderland, Mass., Sew. Soc., by A. Russell, a barrel, South Weymouth, Mass., Un. Cong. Ch. and Soc., Ladies' Circle of Industry, by Rev. W. M. Harding, a box, Rev. Mr. Terry's Ch., Young Ladies' Char. Soc., by Florida Grover, a box, Fem. Char. Soc., by Lydia Pratt, a box, Thompson, Ct., Ladies' Sew. Soc., by Miss Hope B. Gay, a box, Vernon, Ct., Char. Soc., by Julia S. Kellogg, a box, Warner, N. H., Fem. Char. Soc., by A. Wood, a box, Washington, D. C., Fourth Presb. Ch., Sew. Circle, by Mrs. Z. W. Denham, a box, West Cornwall, Ct., Ladies' Benev. Soc., by Mrs. Eliza Wheaton, a box, West Hartford, Ct., Ladies' Benev. Assoc., by Julia A. Flagg, a cask, Young Ladies' Benev. Soc., by Laura W. Cone, a barrel, Westminster, Ct., Ladies' Sew. Circle, by Mrs. N. A. Dewing, a barrel, Whiteley, Mass., First Parish, Ladies' Benev. Soc., by J. H. Temple, a box, Wolcottville, Ct., Ladies' Benev. Soc., by J. F. Calhoun, a box, One box and one barrel, source unknown.	61 00 17 50 32 00 40 16 57 00 05 00 23 00 31 00 09 67 36 18 57 87 42 25 50 00 43 85 57 42 25 78 22 00 33 58 52 52 30 40 22 20 45 00 39 12
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Receipts of the Central Agency at Utica, N. Y., during the quarter ending Sept. 1, 1851. Rev. E. F. CLEVELAND, Secretary.

Buel, Presb. Ch., Coll., Carlisle, do, Cherry Valley, do, Rev. E. Crane, Deerfield, Coll., Erie County, Bequest of Mrs. M. Cleveland, Fayetteville, Presb. Ch., Homer, A. Rice, in part to const. Miss G. B. Rice a L. M., Kingsboro, S. B. Mills, of Gloversville, L. M., \$30; others, \$4, Laurens, Lysander, of which \$30 is to const. Desc. Ana Benedict a L. M., \$24 50; Fem. H. M. Assoc., \$19 50, Malone, Mrs. E. Winchester, Manlius, Presb. Ch., Marcellus, Presb. Ch., N. Gremis, \$5, others, \$30, Middlefield, Coll. in part, Onondaga Hollow, Oriskany, a deceased friend, by Rev. P. Field, Pierrepont, Coll., Poolville, Coll., Richfield, to const. J. Bates a L. M.,	10 00 45 00 47 77 1 00 5 00 8 00 42 25 10 00 34 00 17 42 54 00 1 00 45 00 34 00 40 00 7 00 8 00 5 00 20 00 20 00
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Sackett's Harbor, Coll.,	36 00
Springfield, Coll. in part,	27 12
Unadilla, Presb. Ch.,	1 46
Wampsville, Coll.,	10 28
Watertown, First Presb. Ch.,	129 79
Westford, do.	25 00
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	\$694 70

Donations of Clothing, &c., received by the Central Agency.

Guilford, Benev. Sew. Soc., a box.
Syracuse, First Presb. Ch., a box.

The Cincinnati Agency, O., acknowledges the receipt of the following sums. Rev. Henry Little, Secretary.

OHIO—

Aurora,	26 50
Dayton,	200 00
Larkland,	7 25
Piqua,	3 27
Troy,	75 00
Walnut Hills,	1 00
Seventh Cong. Ch.	82 15

INDIANA—

Black Creek,	4 00
Columbus,	1 60
Greenwood,	17 22
Laporte,	22 14
Mispah,	20 00
Vevay,	1 00
Zoar,	95
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	\$472 78

Rev. DEXTER CLARY acknowledges the receipt of the following sums in Wisconsin to Aug. 12, 1851.

Beloit, First Cong. Ch. \$47.57; B. Durham in full to const. James Durham a L. M., \$15,	62 57
Presb. Ch.,	16 47
Sheboygan Falls, Cong. Ch.,	6 88
Waukegan, Cong. Ch., by Rev. Mr. Persons,	20 50
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	\$106 42

The New Hampshire Missionary Society acknowledges the receipt of the following sums from March 25th to Sept. 25th, 1851. Rev. B. P. Stone, Secretary.

Andover, Cong. Ch. and Soc.,	4 06
Antrim, Presb. Ch. and Soc., \$12.95; Ladies, \$11,	23 95
Bedford, Presb. Ch. and Soc.,	122 00
Bennington, Cong. Ch. and Soc.,	19 00
Bethlehem,	19 16
Boscawen, West Cong. Ch. and Soc., \$24; Paul Dodge, L. M., \$30,	54 00
Brentwood, Cong. Ch. and Soc.,	22 00
Bristol, in full to const. Rev. D. O. Norton a L. M.,	25 00
Brookline, Cong. Ch. and Soc.,	20 00
Campton, Cong. Ch. and Soc.,	8 10
Canaan, Mrs. Sarah Harris, \$5; Mrs. Folensburg, \$1,	6 00
Candia, Cong. Ch. and Soc., \$20; legacy of Wm. Robie, \$100,	120 00
Cantonbury, Cong. Ch. and Soc.,	20 00
Carroll Co., a friend,	5 00
Center Harbor, Cong. Ch. and Soc.,	10 00
Charlestown, Cong. Ch. and Soc.,	20 00
Chester, Cong. Ch. and Soc., \$51; J. W. Noyes, \$10,	61 00
Claremont,	20 46
Concord, viz: First Con. Ch. and Soc., \$100.67; Mrs.	

Charlotte Watson, \$5; Mrs. Elizabeth Bradley, \$5; Deac. B. Farnum, \$10; N. Ballard, \$2,	130 67
East Cong. Ch. and Soc., \$3.44; Rev. W. Fifield, \$5; Deac. John Eastman, \$5,	15 44
South Cong. Ch. and Soc., Rev. B. P. Stone and wife, \$10; Mrs. Mary Farrington, \$5; Samuel Farrington, \$10,	25 00
Coco Co. Conf. of Churches,	9 25
Cornish, Cong. Ch. and Soc.,	9 84
Dover, Cong. Ch. and Soc.,	194 50
Dublin, Cong. Ch. and Soc.,	12 00
Epping, Cong. Ch. and Soc.,	18 54
Exeter, First Cong. Ch. and Soc.,	25 75
Fitzwilliam, Cong. Ch. and Soc.,	40 00
Franconia, Cong. Ch. and Soc.,	5 00
Gilmanston, Cong. Ch.,	5 64
Gilsam, Cong. Ch. and Soc.,	10 50
Goffstown, Mrs. F. Moody,	1 00
Goshen, Cong. Ch. and Soc.,	16 10
Groton, Mrs. Lewis Cummings, \$5; D. Cummings, \$5,	10 00
Hancock, Cong. Ch. and Soc.,	21 00
Harrisville, Cong. Ch., \$7; Benev. Assoc., \$10,	17 00
Haverhill, Cong. Ch. and Soc., \$31.26; A. R. Merrill, \$2,	36 86
Henniker, Abel Connor,	10 00
Hillsboro Bridge, Cong. Ch. and Soc.,	22 82
Hillsboro Center, an individual,	1 00
Hinsdale, Cong. Ch. and Soc.,	25 00
Hollis, Benev. Assoc.,	35 85
Hopkinton, Cong. Ch. and Soc.,	18 05
Hudson, Cong. Ch. and Soc.,	7 91
Jaffray, East Cong. Ch. and Soc.,	4 33
Keene, Gent. Assoc., \$50.75; Ladies' Heabon Soc., 71; Mon. Con. Coll., \$31.20,	169 14
Lebanon West, Deac. Samuel Wood, 2d.,	15 00
Lempster, Cong. Ch.,	19 75
Littleton, Cong. Ch., \$13 87; Abijah Allen, \$4; legacy of Willis Wilder, \$50,	67 87
Lyme, Cong. Ch.,	20 00
Lyndeboro, Cong. Ch.,	40 47
Manchester, First Ch., \$26.80; James Hersey, \$5,	31 89
Marlboro, Cong. Ch.,	4 00
Meredith, Village Cong. Ch., \$22.10; Mrs. S. Sanborn, \$2,	24 10
Merrimac, Rev. G. C. Little,	2 00
Moultonboro, Cong. Ch., \$6; Mrs. M. Dodge, \$2,	8 00
Mount Vernon, Cong. Ch. and Soc., \$20; T. Kirtredge, \$5,	25 00
Nelson, Cong. Ch. and Soc.,	16 00
New Alstead, Cong. Ch. and Soc., \$9.43; Rev. J. W. Perkins, \$5,	14 43
New Boston, Presb. Ch. and Soc.,	12 79
New Ipswich, Cong. Ch. and Soc.,	13 00
Newport, Cong. Ch. and Soc., \$22.99; Mrs. Susan Reed, \$10,	29 99
Northampton, Cong. Ch. and Soc.,	7 25
Northwood, Cong. Ch. and Soc.,	8 00
Nottingham, Cong. Ch. and Soc.,	5 00
Oaspee, Cong. Ch. and Soc., \$8; individuals, \$12,	26 00
Pembroke, Cong. Ch. and Soc., \$23.09. legacy of Mrs. C. Osgood, \$7,	35 09
Pittsfield, Cong. Ch. and Soc.,	21 75
Plainfield, Cong. Ch. and Soc., \$6.50; Rev. J. Searis, \$5,	11 50
Portsmouth, Cong. Ch. and Soc.,	53 00
Ridge, Cong. Ch. and Soc., \$17.54; Fam. Aux. H. M. S., \$27.35; J. B. Bruce, \$10,	54 89
Salisbury, legacy of Mrs. Mary Bowers,	100 00
Sanbornton, Cong. Ch. and Soc.,	10 00
Stoddard, Ladies' Sew. Soc.,	5 00
Sullivan, Cong. Ch. and Soc.,	15 65
Swanzey, Cong. Ch. and Soc.,	11 00
Temple, Cong. Ch. and Soc.,	21 04
Troy, Cong. Ch. and Soc.,	18 00
Wakefield, Cong. Ch. and Soc.,	23 00
Walpole, Cong. Ch. and Soc., \$20; Miss E. Sparhawk, \$5,	35 00
Warner, Deac. F. Eaton,	2 00
Washington, Cong. Ch. and Soc.,	10 00
Westminster, Cong. Ch. and Soc.,	20 00
Windham, Pres. Ch. and Soc.,	29 67
Coll. at General Association,	43 77
Legacy in part from Sanborn estate,	704 00
Dividend on Rail Road Stock,	46 00

Cms Societies.

Amherst,	22 30
Andover,	2 00
Antrim,	9 06
Barrington,	5 00
Bedford,	35 50
Bennington,	11 00
Boscawen East,	16 48
Boscawen West,	21 23
Bradford,	16 06
Brentwood,	18 34
Bridgewater,	2 03
Bristol,	4 11
Campton,	23 17
Candia,	19 94
Canterbury,	10 00
Center Harbor,	6 06
Charlestown,	10 35
Claremont,	9 88
Concord, First Ch.,	23 36
Concord East,	20 77
Concord West,	21 16
Cornish,	4 07
Croydon,	5 55
Danbury,	10 51
Deerfield,	11 00
Dover,	30 10
Dublin,	6 00
Dunbarton,	30 00
Epping,	9 36
Epsom,	11 33
Exeter,	42 12
Fitzwilliam,	12 44
Franklin,	17 12
Gilman Iron Works,	13 08
Gilsum,	6 50
Hancock,	24 34
Haverhill,	20 00
Hebron,	5 50
Heniker,	9 43
Hill,	3 10
Hillsboro Center,	15 20
Hopkinton,	12 63
Hudson,	15 07
Jaffrey,	5 10
Keene,	20 00
Lebanon Center,	25 00
Litchfield,	9 52
Littleton,	2 50
Londonderry,	32 09
Loudon Village,	6 52
Manchester, First Ch.,	64 31
Marlboro,	8 51
Meredith Bridge,	28 00
Meredith Village,	12 14
Meriden,	14 49
New Ipswich,	16 22
Nelson,	10 65
Newport,	10 53
Northampton,	18 73
North Walboro,	7 08
Ossipee,	14 00
Pelham,	22 00
Pembroke,	26 10
Pittsfield,	25 50
Plainfield,	5 50
Plymouth,	25 00
Portsmouth,	40 00
Rochester,	20 00
Salem,	17 00
Salisbury,	15 00
Sanbornon,	5 00
Stoddard,	11 00
Tarborough,	19 09
Washington,	9 00
West Lebanon,	17 25
Windham,	18 90
	\$4,535 63

The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of August, 1851. ВЪЗНАКИ ПАРАКЪ, ТРЕЗУРАРЪ.

Amherst, Faculty and Students of Amherst College,	26 00
Andover, Teachers and Students in Phillips Academy, to const. M. McIlwain & L. M.,	43 50

Charlestown, First Cong. Ch. and Soc.,	110 00
Danvers, Third Cong. Ch. and Soc., to const. Mrs. Lydia M. Fletcher a L. M.,	40 00
Dorchester, Second Ch., a friend,	25 00
Dover, Miss Mary Wight,	5 00
Essex North, Aux. Soc., James Caldwell, Treas., Newbury Ladies, \$104.28, Gent., \$31.87, with \$100 from Mrs. Greenleaf in July, to const. Josiah Little (by three nieces), Joseph D. Coffin, Wm. I. Currier, Ebenezer Savory, Mrs. John P. Pearson, Mrs. Charlotte H. Bartlett, Mrs. Andrew Millmore, Mrs. Josiah Pillsbury, Life Members,	136 15
Framingham, Holite Evangelical Society, to const. Rev. Increase N. Tarbox a L. D.,	100 00
Grafton, Evan. Cong. Soc., to const. Oliver M. Brigham a L. M.,	30 00
Hampden Co. H. M. S., H. Brewer, Jun., Treas., of which \$75 is from the Ladies Sew. Soc. in Rev. Mr. Buckingham's Soc., Springfield, for support of a Missionary at the West,	677 00
Medford, legacy of Miss Anna Bryant, by E. Hayden, Ex'r,	100 00
North Adams, Cong. Ch. and Soc.,	26 87
North Reading, Addison Flint,	5 00
South Amherst, N. C. Dickinson,	15 00
South Deerfield, Monument Ch. and Soc., to const. Edward Clark a L. M.,	30 00
Sutton, Cong. Ch. and Soc.,	21 00
Templeton, Rev. Mr. Sabjn's Ch. and Soc.,	60 00
Woburn, North Ch. Free Gift Soc.,	4 00
	\$1,535 62

The Philadelphia Home Missionary Society acknowledges the receipt of the following sums, from June 1st to Sept. 1st, 1851. REV. ROBERT ADAIR, Secretary.

NEW JERSEY—	
Boonton, Coll. in part,	25 45
Fairton, bal. of Coll. by Rev. D. C. Mosker,	10 50
North Hardiston, a member, by Rev. J. Campbell,	5 00
South Orange, to const. M. A. Peck a L. M.,	30 16
PENNSYLVANIA—	
Carbondale,	40 00
Darby, Coll., \$21.05; Mrs. B. Naglee, \$5,	26 05
Dauphin, Coll. by Rev. G. E. Moore,	12 50
Erie, Board of Agency,	12 00
Franklin, Presb. Ch.,	23 16
Harrisburg, Presb. Ch. Coll., \$172; Mr. Kerr, \$1; Mrs. McKinney, \$2,	175 00
Honesdale, Estate of Jason Torrey, by John Torrey,	200 00
Marpie, Coll. by Mr. Eckfeldt,	45 61
Mullengar, Coll. by Rev. J. McMaster,	5 25
Philadelphia, viz:	
First Ind. Ch., Miss. Soc. to const. A. R. Burtis a L. M.,	40 00
First Presb. Ch., Wm. Sloanaker,	10 00
Third Presb. Ch., Sab. Sch. Miss. Soc., \$17 85; individuals, \$14,	31 85
Central Ch., N. L. box Coll., by Wm. Sanderson, \$18.70; individuals, \$25,	43 70
Clinton St. Ch., C. Tingley, \$10; interest on Church Stock, \$21.50,	39 60
G. W. McClelland, \$10; Mrs. C. B., \$5,	15 00
Uniondale, by S. D. Ward,	25 37
Unionville, Coll. by E. Earle,	6 50
Wells, Coll. by Rev. J. L. Riggs,	7 20
Henry Duffield, \$10; Mrs. H. Duffield, \$10,	20 00

DELAWARE—	
Blackwater,	1 20
Delaware City, by W. D. Clark,	2 00
Laprol, by Rev. W. R. Mustard,	2 00
Port Penn,	1 00
Wilmington, Presbytery, by Rev. G. W. Kennedy,	20 00
Mrs. W. Kennedy, by Wm. Parvus,	2 00

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

Vol. XXIV.

DECEMBER, 1851.

No. 8.

Why are not the Waste Places Built up?

THE AMERICAN HOME MISSIONARY SOCIETY has labored for twenty five years to supply the Gospel to the growing population of our country. By a constant, wakeful attention to the newest developments, it has succeeded in effecting the lodgement of religious institutions in each principal section, simultaneously with the entrance of the people. In this way, the most important points of influence, along the lines of migration and trade, have happily been supplied with the means of grace.

When the Society was formed, Ohio was yet a frontier State. Since then, Indiana, Michigan, Illinois, Wisconsin, Missouri, Iowa, Minnesota, Texas, New Mexico, Oregon and California, have successively sent up the Macedonian cry. Different portions of these new States have stood forth, each in its turn, more prominent than all others, "as the Canaan of its day, to which the emigrant tribes directed their course; but scarcely had the outline of its settlements been sketched, ere it was obliged to yield this distinction to some newer and more attractive territory beyond it." Thus, the resources of the Institution have been continually taxed to keep up with the most advanced settlers. Meanwhile, the process of filling up with people the vast interior of those States, has been steadily going on. More than two millions and a half have been added to their population within ten years. These are continually rendering the settlements more dense. What is this year a scattered hamlet, becomes, the next a compact village, encircled by its system of rural dependencies. Streams are occupied by mills and factories; the winding forest road is superseded by the straight turnpike, bordered by fenced fields. Every succeeding year, canals and railways open new routes of travel, create centers of local trade, and develop more and more the resources of the country. In this way, there has accumulated on the hands of the church a vast amount of missionary labor—that of *filling up these vacant spaces* in the interior with churches, ministers, and the means of grace. Every year adds to the sum of this unaccomplished work, and increases the difficulties of doing it.

Why is this work not done? The churches who have engaged with any considerable zeal in the propagation of the Gospel in our country, have their respective organs through which they operate, and into which they pour their contributions for this object. They hold these organizations responsible for the extension of religious institutions; and if the progress be not in proportion to the demand, they ask for

the reasons. And this is right. If there has been any dereliction, either on the part of the public in supplying the means, or on the part of the societies in employing them, it should be ascertained and corrected without delay.

Having had no small share of the responsibility of our Home work devolved upon them, the Executive Committee of the American Home Missionary Society remark, in relation to the question propounded above, that the institution which they represent has done all that could reasonably be required of it to meet the increasing demand for the Gospel in the waste places of our land.

1. It has diligently sought for suitable persons to be employed as missionaries, and sent them upon the field. Not only has it been ready to accept such as might offer themselves for this service, with proper testimonials, but it has labored to excite a missionary spirit among candidates for the ministry, and to turn the current of interest and feeling towards the destitute portions of the land. A large share of all the statistical and other information which has been thrown before the public, and which constitutes the common fund of knowledge and interest respecting the West, has been developed by the research of the officers, agents and missionaries of this Society. This information has been wrought into appeals both to the ministry and to the churches. And the success of these efforts is seen in the annually increasing list of missionaries and missionary congregations. By far the larger part of the permanent work accomplished in the newer sections, by planting churches, sending out and sustaining ministers, and thus establishing religious institutions on some stable basis, has been done by the agency of this Society, and in the natural and appropriate operation of its plan and policy. In the States of New Jersey, Delaware and Maryland, more than forty churches have risen by the aid of this Institution to a condition of self support. In New York, a similar work has been done for more than one hundred and sixty churches; while some three or four hundred others have received more or less aid. Sixty, out of seventy eight churches on the Western Reserve, which assume the support of their ministers, are the foster children of this Society. In the infancy of Ohio and Indiana, this Society and its present auxiliaries assisted nearly all the churches which received aid from any source, so that it is scarcely an exaggeration to say, that all the Congregational churches, and all the Presbyterian churches of both schools, have been directly or indirectly aided by it. Of the churches in the States of Michigan, Illinois, Wisconsin, Missouri and Iowa, it may be said that they have been *created*, instrumentally, by the American Home Missionary Society. Only three of the eighty Congregational churches of Michigan have arisen without its help; and the facts are similar respecting the one hundred Presbyterian churches of that State. In Wisconsin, one hundred and twenty ministers—all but thirteen of the Presbyterian and Congregational denominations who have preached in that State—have been sent or sustained by this Institution; and nearly all the one hundred and twenty six churches in the State have been either organized by its missionaries or aided by its funds. Seven eighths of the churches in Illinois, which sympathize in doctrine and ecclesiastical relations with this Institution, owe their planting and training to its timely and liberal care. And if we subtract from Iowa and Missouri the missionary results of its agency, we leave nearly a total blank. In short, within the period of its existence, "the Gospel has been preached by its missionaries at not less than *three thousand five hundred stations*; and not far from *eight hundred churches*, gathered or nurtured through its instrumentality, have passed from the list of beneficiaries, and are now supporting their own Gospel institutions."

2. This Society has done more than all other agencies to explore the field, and take definite account of its extent and wants. While it has aimed, as fast as prac-

licable, to limit the field of its missionaries to one congregation, it has employed from a *fourth to a third of the whole number* in districts of larger extent, each hunting up the sheep scattered over several townships and even counties, not only ministering to existing churches, but ascertaining the desirableness and practicability of organizations at new points, and in due time bringing them into being and giving them form and stability. Churches thus originated are immediately connected with the appropriate ecclesiastical bodies most convenient to them, and thenceforth appear as the natural growth of those bodies, rather than of this Society, by whose missionaries and at whose expense they are formed and fostered. Indeed, so largely are the Presbyteries and Associations of the West indebted to this source for the ministers and churches composing them, that they could scarcely have had an existence there without its agency.

3. This view of what the Society has been enabled to accomplish in times past, is evidence that its *plan* is adapted to do any amount of work of the same kind in time to come. What *has been* done by the Society may *still* be done, to any desirable extent, by the same machinery.

If, then, the waste places of our land are *apparently* (not really) increasing in a greater ratio than the process of supply, it cannot fairly be imputed to a want of adaptation, or inefficiency, on the part of the Society. Why, then, are they not supplied? The answer is to be found in such considerations as the following:—

(1.) There is probably a misapprehension in the public mind as to the relative increase of destitute places. True, they are painfully numerous, and their condition demands the active sympathy of the churches. But we think it is not true that, compared with the same class of cases in former years, they are more numerous in proportion to the number of supplied churches. We believe that the number of the population who enjoy the means of grace is *gaining*; and the number of those who do not enjoy those means, is *relatively declining*. The impression that has gone abroad in connection with recent efforts for "church extension," viz: that there is an alarming deficit in the amount and efficiency of the present means of evangelization, has arisen from *increased attention* to the subject, rather than from a proportional increase of destitution. The churches have slumbered over the condition and wants of their dying neighbors, and left the work of supplying them almost wholly to the Society; and when at length they awake to the extent of the destitution around them, the newly discovered wastes affect them with the belief that comparatively nothing is doing to remedy the evil. The Society may justly say to such churches, "these are the waste places of which we have been telling you for years; destitutions explored and gauged by our agents, and in behalf of which we have appealed over and over again, through the pulpit and the press, beseeching your co-operation in all practicable ways for their relief. And it is in no small degree owing to the want of your co-operation that the process of supply goes on so slowly."

(2.) Again, it is suggested, that an important reason why so many sections of our great field are imperfectly supplied with the means of grace, is to be sought in the *limited supply of ministers* available for the missionary work, and of *means* to sustain them. Before blame can be laid upon the conductors of Home Missions for failing to supply the vacancies which awaken so much sympathy, it should be shown that they have ever rejected the application of a single suitable candidate for missionary employment. Where is the minister, whose testimonials of standing and adaptation to the labor which he sought were such as they should be, who, on application for missionary employment, has not met with a cordial response? And is not the slow growth of congregations in our new settlements the necessary result, to a great degree, of the *limited number of laborers*? The country has expanded, the

population has increased at a most unprecedented rate, while the numerical increase of the ministry has been in no corresponding proportion. And the hindrance to missions, arising from this scarcity of men, is further aggravated by

The want of means to sustain them. Many ministers are hindered from entering the missionary field, because the size or health of their families requires a larger support than can be made up by the feeble churches, even with the usual amount of missionary aid. But why does not the Home Missionary Society make a more liberal grant to such cases? *Because it has not the means.* The Executive Committee make the best disposition in their power of the contributions submitted to their control. They do not believe they could adopt different principles of appropriation without doing less good with the amount intrusted to them. Nor do we think it practicable for any society, or other arrangement for missionary operations, to place ministers in the field and sustain them, any faster than is done by the operation of this Society, without a more rapid multiplication of laborers, and a more liberal scale of contributions by the churches for their support.

The remedy for the evil complained of, then, cannot be one of sudden effect. It must be a work of time, a gradual and progressive process, by which the *heart* of the church shall be quickened and enlarged, a larger proportion of her sons and her treasures consecrated to the missionary work. No resolutions of ecclesiastical or other assemblies, no changes of organization can supply the want of the vital pulse of holy zeal, or dispense with the agency of more ministers, and more self denial in providing for them the means of subsistence. And what is wanted to repair the breaches in the walls of Zion, is not more explorers to find where they are; nor plans and resolutions in reference to the undertaking; but laborers who have a mind to the work, and materials wherewith to build.

Auxiliaries.

VERMONT D. M. SOCIETY.

Thirty Third Anniversary.

The Vermont Domestic Missionary Society held its Thirty third Anniversary at Bradford, on the 18th day of June, 1851.

An abstract of the Annual Report of the Directors, was read by Rev. J. F. Stone, the Secretary. The meeting was impressively addressed by Rev. Messrs. Boutelle, Fisk, Thurston, and the President, Hon. E. Fairbanks.

The leading facts pertaining to this portion of the missionary field are contained in the following extracts from the Report.

The Treasury.

When the Treasurer's account was closed at the last annual meeting, there was a balance on hand of \$154.07. There has since been received \$6,688.96, making the available resources for the year \$6,843.03.

Sums amounting to \$1,148.95 have been sent to the A. H. M. S., at New York, without passing through our Treasury; so that the whole amount of receipts from Vermont, during the year, for Home Missionary purposes, is \$7,839.91; which exceeds the amount of the previous year by nearly \$2,000. But this increase is mainly from legacies. The amount from ordinary collections and donations, exceeds the amounts from the same sources for last year, by only about \$400. And it must be obvious to all that we ought not to presume on an equal amount from legacies, for years to come, so that the question of sustaining enlarged operations must be decided by the contributions of the churches and congregations.

Had no more been realized from legacies this year than during the previous year, and had the contributions been the same as they have been, the Treasury would have been deficient by more than \$1,000. And the Board cannot go forward and occupy the additional fields which Providence is opening before them

with very encouraging prospects, as the Society have instructed them to do, without a large increase of means.

So nearly as it is possible to calculate, in view of present providential indications, not less than \$2,000 more than has been received from all sources during the past year, will be indispensable for the ensuing year. And without such increase of means, the Board will have to refuse applications from fields of importance and good promise, or incur liabilities without the means of meeting them.

Summary.

Sixty one missionaries, including the Secretary, have been in commission during the whole or some portion of the year, and the ministerial labor performed by these, and which the Society has assisted to sustain, amounts to fifty years and about three months.

The aid of the Society has been extended to 68 fields, viz: To 61 churches, to 6 communities without churches, and by an itinerant mission of about three months, to the destitute parts of Essex county.

Twelve of these fields have been added to the list within the year.

Revivals.

It is with heartfelt joy and gratitude to God, that we are permitted to report that many of the aided congregations have been visited with the outpourings of the Spirit, by which the churches have been quickened and sinners converted. From 15 congregations there have been reported 125 hopeful conversions. And other reports speak of several conversions, without mentioning the number.

During the year 192 have been added to the aided churches—132 by profession and 60 by letter.

Sixteen have been reported as deceased, and 22 as dismissed to other churches. If these are all the removals, then it would appear that the increase of members in the aided churches is 154.

Thirty Self Supporting Churches.

On looking over the State with reference to the results of the missionary operations of past years, it is found that of the churches which have been aided by this Society within the last 25 years, thirty are now sustaining the preached gospel without missionary aid. Most of these are stable and efficient churches. But two of them, owning a meeting house in common with another denomination,

have Congregational preaching only half the time. And two are supplied by ministers who have some other means of support, for a compensation that would not be adequate to the support of a minister in ordinary circumstances.

Churches Weakened.

Twelve other churches, whose names appear in the list for this year, had become independent of the Society, and for several years supported their own minister; but they have been again reduced to the necessity of applying for aid.

More than 30 fields which have been the scenes of missionary labor within 25 years, are now, and most of them have been for a long time, destitute. In several of these fields the churches have already become extinct, and in others, are rapidly wasting away, and must soon become extinct, unless efficient measures are used to prevent.

Had missionary labors been sustained in these places permanently, notwithstanding temporary reverses and discouragements, there would doubtless, long ere this, have been in many of them, stable and influential churches, supporting their own means of grace and co-operating with us to plant the gospel in other communities.

And the results of the past operations of this Society are seen in the present condition of the churches now receiving aid, as contrasted with what must have been their condition if no missionary labor had been performed in their behalf. Not a few of these churches would, in all probability, have become extinct before this, but for the aid and sympathy they have received. For it is well known that some, even of those that are now the most prosperous, were on the point of abandoning all further efforts, when they were taken up by the Society. In estimating results, we should consider the evil that has been prevented, as well as the positive and visible good that has been achieved.

Reasons of this.

On searching for the cause of the diminution of so many of the churches, and the protracted feebleness of many that have long been receiving missionary aid, it is found, that while the ordinary causes of decline have prevailed to some extent, many of the churches have been reduced, mainly by emigration to the West and to other parts. A large proportion of some of these churches has thus been transferred to other fields. Several churches at the West were ori-

ginally almost entirely composed of members from these churches.

Of twenty five which were dismissed by a missionary church in Vermont to other churches, one resides in Kentucky, two in Wisconsin, four in Illinois, two in Ohio, two in Pennsylvania, two in New York, two in New Hampshire, and seven in Massachusetts; and only two in Vermont, one having died. Those now living reside in nine different States, and, so far as we know, are maintaining a christian life.

From another of the feeble churches, more than forty have gone to the West, and more than half that number to different parts of New England. Three of these are ministers of the Gospel—one the Pastor of one of the principal churches of New England, and two in the service of the A. H. M. Society at the West. Two are distinguished female teachers, Principals of female seminaries. More than fifty of the pupils of one of these, it is understood, are now teachers at the West.

From seven churches, the aggregate of whose resident members is only three hundred and twenty three, there have gone out more than five hundred and fifty, seven of them ministers; and nearly two hundred of them have gone to the West.

It should, perhaps, be considered, that emigration draws mainly upon the young, or at least, such as are in the vigor of life; while the aged and the feeble generally prefer to remain.

While such facts go far to explain the occasion of the protracted feebleness of so many of the aided churches, and the rapid diminution of others, they also show that the results of missionary labors are to be looked for, not wholly, nor in all cases principally, in the fields where those labors have been performed; but in other and distant parts. To the superficial observer, who casts a hasty glance at some of our missionary fields, the impression suggested is that very little has been accomplished; that the expense and toil have been in great measure thrown away. "Your Society have made a failure here," he says. "You have accomplished nothing; and you probably never will accomplish any thing in this field. The church is just about as feeble, and requires as much aid as it did ten years ago. Perhaps you have not the right sort of a minister here." We point him to other parts for the results of these labors. We point him to churches in Illinois, in Wisconsin, in Iowa, and other parts of the great field, composed wholly,

or in part, of such as have gone out from these churches. We point him to meeting houses which those churches have erected—to the ministers which they are supporting—to the Sabbath schools, and other schools which have been established by their means—to the influence which they are exerting for morality, and good order, and intelligence, and the civil weal, and to promote the evangelization of the new but rapidly increasing settlements around them;—and we say to him, there are the principal results of the humble, laborious and self-denying missionary toil performed in connection with many of the feeble churches of Vermont.

And who can doubt that the churches of Vermont are doing more to establish and sustain the institutions of religion throughout the land, by means of the christian families and individuals that have been trained up in these churches for the service of God, and are now scattered throughout the land, than they could have done by any other means. And do we not see the hand of God in this? Is it not his way, in part, for spreading the gospel, and extending the church, till the land "shall be full of the knowledge of the Lord?"

Look at this.

The means and efforts hitherto appropriated to the cause of Domestic Missions, have been far from proportionate to its intrinsic and relative importance, or to the providential demands. We make but slow progress towards "taking possession of this whole State for Jesus Christ." Our Society has been in operation more than thirty years, yet even now, not less than seventy fields are destitute of Congregational preaching, and many of them of preaching by any denomination. In some of these fields, one generation has already grown up without the gospel, and gone out into the world. And little improvement is made to secure a better training of the next generation. At the rate we are advancing, another century must pass before the institutions of the gospel will have been established in every community; and other generations of undying souls will have exerted and transmitted their influence, spent their season of probation and gone to their account. The friends of religion in Vermont must take care of the religious interests of Vermont, or none will do it.

Missionary Correspondence.

MINNESOTA.

From Rev. J. C. Whitney, Stillwater, Washington Co.

It is as a dream, or a tale that is told, when I remember that two years have been spent in the employment of the American Home Missionary Society. Yet I trust that the means and the time have not been spent in vain. If I look at the real state of things as they now exist in this community, I feel as if little had been done; but when I trace back step by step, I feel as if much had already been accomplished. Our Sabbath service is better attended; our temperance movement is greatly encouraging, effecting more than our most sanguine expectations of its results.

On the 3d of August our Church was dedicated. The sermon was preached by the Rev. Dr. Potts, of St. Louis.

IOWA.

Frontier Activity in Diffusing the Word of God.

The zeal of the friends of truth, in circulating the Scriptures in this comparatively frontier country, may well put to shame the apathy of many older settlements.

A Bible Society for this county was organized a little more than a year ago. Since its organization \$180 worth of Bibles have been purchased by the Society; \$100 worth have been sold for cash, and one fourth of that amount has been donated to the destitute, by an agent employed for this purpose. \$160 have been subscribed, and about \$100 collected and paid for Bibles and for defraying other expenses of the Society. About two thirds of the county has been visited, and the destitute supplied by our agent. It is expected that he will prosecute his labors till every family in the county is visited, and all are supplied with the word of life who will receive it.

From Rev. J. W. Windsor, Maquoketa, Jackson Co.

Losses by the Flood.

The floods this spring have been more disastrous to our community than any

thing that has occurred since the settlement. There are few families but have suffered; and many have lost not only the amount of their last winter's work, in the shape of logs cut and hauled to the saw mills; but also many farms, situated on the banks of the streams, have been stripped of their fences, and their crops for the present year utterly destroyed. I think the loss sustained by this immediate neighborhood, will nearly equal the whole amount required to sustain the missionaries of your Society in this State for one year. A portion of this has fallen very heavily on those who bear the principal weight of sustaining the Gospel in this place. Some of these are men who have long struggled with poverty and the difficulties of a new country, and were just beginning to feel themselves somewhat relieved from their pressing pecuniary obligations, usually attendant on the unnatural and extravagant amount of interest demanded for money in the West. Some of our farmers have had no alternative other than the loss of their farms, or to pay from 20 to 50 per cent. interest on the entrance money. I am glad to say this state of things is passing away.

Here is a wide field of labor, and must ultimately become a somewhat prominent point. The mass has yet to be moulded. The thought of this region's being thrown open for the wild beast of the wood, to enter and scatter the sheep and to devour, is distressingly painful to my mind, and I should prefer to endure privations to a much larger extent if necessary, rather than forsake the field.

At Maquoketa my congregations continue good. Sometimes we see considerable attention and seriousness under the word. We do not always retain the individual among us sufficient time to trace its development. This is one evil to which we in the West are much exposed; oftentimes, removals take from us our best members; and at other times those of the unconverted who appear most promising. We hope and pray, as they leave us, that they may diffuse light in the yet darker spots of the West. Still, we have reason to feel encouraged—the Lord has not left himself without witness among us. At our communion season in July, we were privileged to receive three members of one family by profession of their faith in Christ. Their mother, two sisters, and their husbands, were connected with the Church previously.

From Rev. S. D. Helms, Cottonville, Jackson Co.

Death of Mrs. Helms.

The blow which had so long been impending, at length fell upon me. In my former report I mentioned the sickness of my dear, affectionate wife. The Lord has taken her from me, to be with me no more while I stay in this world. While I feel a desolation and loneliness of heart which only those know who have learned by a similar experience, still there is a mitigation to my sorrow in the assurance that my loss is her gain. The last days of her life made me feel more than ever before, the preciousness of the Christian's hope. She was called to leave her family at a period most trying to a mother. She left behind her two children, but she gave them up with less apparent conflict of mind than I could have expected. She committed herself and her all to Christ, and the peace which the world cannot give was hers. The day before she died she said to me, "All is peace." She was buried on Saturday, and on the Saturday following I followed to the grave, to be laid beside the mother, our infant son. Thus stroke has followed stroke.

The neighbors were attentive and kind during my wife's protracted illness. My hope and prayer is that the impressions made by those scenes, so trying to myself, may yet result in the salvation of some souls.

From Rev. W. L. Coleman, Bellevue, Jackson Co.

Afflictions—Church Building.

Last fall the Lord visited us in judgment in suddenly calling into the eternal world two heads of families, whose wives had been for some time members of our church. These providences, giving occasion to a class of discourses of a most solemn character—which were continued for successive weeks—God graciously blessed to the awakening and gradually the conviction of some, who during the winter were hopefully converted to himself. These have augmented the forces of our little Zion; and we have felt encouraged in our prayer meetings, and have undertaken to erect a house of worship.

The past quarter has been full of solemn events. The Cholera visited our town during the last eight days of July and the first five or six of August, of

which some seven or eight of our inhabitants died. There were also in our town and vicinity some four or five deaths about the same time from other diseases—one or two of them from delirium tremens. Not a member of any of our Protestant churches has been called away, nor have many of them been sick. This we esteem a remarkable providence. It has been my privilege to visit several houses of mourning, and to present the Gospel of consolation to some. One or two cases were peculiarly interesting. In one instance, where a husband and father had died, I found the widow and five little orphan boys—two of them twins—in deep affliction, and presented to them some of the declarations of God's word, which I was gratified to learn were the means of real comfort.

Though exhausted with care and watching during the hot weather, the Lord has been very merciful to us. I often feel my inadequacy to so grand and glorious a work as that of proclaiming the Gospel of Christ. A remembrance that "this treasure" is committed to "earthen vessels, that the excellency of the power may be of God, and not of us," cheers me; and I learn to trust again in him whose promise is, that his grace shall be sufficient for us. Thus, when weighed down with conscious imperfections and inefficiency, the grace and manifold promises of our covenant keeping God uphold and strengthen me, and I have kept on at work, hoping and trusting that what is sown in weakness, will yet, by our Almighty Father, be raised in power.

I look forward with deep interest to the time when we may worship God and enjoy the ordinances of the Gospel in our own house, where we shall not be so liable to have our appointments infringed upon by others; nor be subject to many other inconveniences common to a new country. The walls of our church edifice are up, and we hope ere long to see the roof on, and the inside work going on briskly. Every thing in the shape of building moves on slowly here. But we are not discouraged. A year spent in erecting a church, and in getting things into a settled and permanent form, I think not spent in vain, in such a place as this.

From Rev. W. Jones, Cedar Rapids, Linn Co.

Christian Emigration.

Among all the new comers into this vicinity, I do not know of a single profes-

sor of religion who will become connected with our church; and our only present hope of increase, therefore, must be in revivals of religion and accessions from the world; and for that we intend to labor, relying on the blessing of God.

One thing connected with the building up of Christ's kingdom in these new parts, has occupied my mind some recently, viz: the forming of centers of religious, moral and educational influence, by means of the *immigration of Christian families*. Very many churches have already been founded by this means, and much good been done. But a vast deal more can still be done in the same way, by pious families, as such, coming from the older parts of our country, and from churches which can spare them without serious detriment to themselves, and settling down in places where churches may hereafter be formed. I would not indeed recommend them to settle so many together, nor so compactly, as to excite the jealousies of the community, unless they form a *colony*, and even then I should doubt whether they might not ordinarily do much more good in the long run, by *diffusing* their influence; but that five or six families, more or less, settle so near together that they could start a Sabbath school and day school, and prayer meeting, &c., and thus become a *center*, from which an influence for good might radiate all around. A few Christian families thus situated, would be the means of laying foundations which would endure while the world stands. And within my present field of labor, are several *inviting* places for farmers, which might *also* be made just such centers of influence. And I may add, that there is needed just such helps, *in order* to their becoming such centers. The minister finds the need of a *nucleus*, around which he may gather converts, and on whom he can depend to sustain the institutions of religion, wherever he labors. O that christian families at the East would think on these things, and seek to know the will of God and their duty, as to the great western valley; and when they come West, seek not only desirable locations, but *also* a position where they can be efficient laborers in the Lord's vineyard, and lay up much treasure in heaven.

From Rev. O. Eastman, Denmark, Lee Co.

Movement Slow but Onward.

There has been no special excitement here since last spring, yet Christians seem

evidently to be making progress in piety, and becoming more established in the principles of the Gospel. Almost the entire population have manifested a very desirable change in the spirit and habits of Sabbath keeping. The attention to public worship on the Sabbath is very gratifying. The solemnity and earnestness with which they listen to the truth, encourage me to hope that there are yet greater blessings in store for us.

The prayer meeting and Sabbath school have been well attended. The deacon of our church is superintendent, and he is indefatigable in his labors and zeal in this cause. We feel that our God is with us in his great mercy, and that the little church that was planted here last spring is a living branch of the true vine.

MISSOURI.

From Rev. F. Starr, Weston, Platte Co.

Visitation of the Pestilence.

My last gave you an account of my success in obtaining funds for the purchase of a small strip of ground immediately in the rear of our church building. We had just finished fencing, setting out trees, sodding, &c.; all was fair, and the prospects flattering. There had been eight cases of cholera, in eight successive days previous to the Sunday after my last report; and in the morning, thinking that the plague might come upon us, I preached from the text, "There is but a step between me and death." I learned immediately after service, that two persons had died in town that forenoon. In that twenty four hours there were eight deaths. Until 9 o'clock, Saturday night, there had not been a case among the actual residents of our city; but on Sunday, all those who died had long resided here. A dreadful panic spread through the town; the service at night was discontinued, the people being unwilling to congregate together, and I wished to be with the sick. The burning tar at various places through the town, gave it a gloomy and threatening appearance, and seemed to make visible the presence of the dreadful infection. The next day there were many new cases. I had been with one man a large part of the forenoon; he was a partner in one of the drinking houses, (23 public bars in all in the town,) and a bowling alley. He was attended by several large rough men, who lived in the

neighborhood; they were men who never go to church; three at least among them had one time or another promised me that they would come to church; the poor dying man had weeks before promised me the same; but none had ever come. Such was the solemnity of these men, and the sense of near danger was so great, that in three hours, (while the poor man was able only the first time to hear or notice me,) I was requested to pray—"Pray if you will, it may do some of us good, if it can't him." And every time the women were summoned from the other houses, till there must have been as many as 15 present each time. The poor man died; his wife was also sick in the next house. My wife went round to show them how to prepare a shroud. She came home quite fatigued. That day there were five deaths, and at 4 o'clock P. M. my wife was sick with the cholera. For a week or ten days I was detained at home, for no help could be obtained. In fact the avarice of man showed itself in a peculiar manner—many of the servants in town are hired of masters living out of town; these servants were many of them taken away from their employers, lest they should die, and be lost to their masters. This made the condition of things worse.

At the end of that week, about 500 of our inhabitants had fled and taken quarters in the country. As far as was in my power I sought to quiet their fears, and be present with as many as possible. After three weeks the disease seemed to disappear, and in about ten days returned with great violence. We have lost about 70 by cholera this summer, and yet for two years past, while it has been above and below us on the river, we have had but two or three cases. About the middle of July I was prostrated by an attack of dysentery, and slowly recovered, and am again quite well.

Death of Ministers.

Three days after my last report, Dr. Fulton, the minister of the O. S. Pres. Church, died very suddenly, with a warning of but an hour and twenty minutes; it was from an affection of the heart and a congestive chill. During the second period of the cholera, Rev. Mr. Roberts, of the Methodist church, was taken sick; for three days he lingered, giving great hope of recovery, until about two hours before he died. He was a great loss to the community. For some six weeks, therefore, I have been the only Protestant minister in this community of 2,000 souls.

Progress during the Year.

There have been united to us by letter this year, five; while two have been dismissed to other churches.

As you have learned from my preceding reports, we have done much this year to free ourselves from hindrances and discouragements. From foreign assistance and home exertion, about \$1,500 have been obtained and expended, to free us from debt and place us so that we were safe from the interference of evil men.

The results are these, that the church which all thought ready to die, is in such a state that even without a pastor, they could live and keep together. We have paid \$500 for which a mortgage was held on the house; we paid \$125.50 for the steps which enable us to enter; we paid for a fence which the church promised to build five years before; we have added to our church lot a strip of ground necessary to preserve the walls of the building and the sanctity of the place; we have fenced in a lot before covered with weeds, old wagons, and rubbish from a neighboring wagon shop, and in place of them have 20 young trees growing rapidly. We have also the promise of a gallery, which will encourage our singers, and give them a comfortable place to meet for practice. We have also procured some plain curtains, to add to the comfort of the church, and have braced up the floor, which was settling badly. With a few dollars that remain on hand, we are to repair the ceiling, three or four large portions of plaster having fallen off some two years since. Thus God has blessed us, increased our numbers, encouraged our hearts, freed us from discouragements. We hope he will not withhold a greater, richer blessing, even the outpouring of his Holy Spirit. I think there are some encouraging signs; if he should bless us, our hearts will be full.

"Doing Religion."

There is here a prevalent disposition to rest satisfied with the externals of religion to the neglect of the spirit thereof. Hence, with a large number, Campbellism "takes," since it presents a very easy way of salvation, by preaching "Do religion," and making the great doing to consist in immersion. Hundreds in this State are taking refuge in Campbellism, and many of them from other denominations. Indeed, from the noise and great flourish of trumpets, one would infer that

there is no safety, except in the ark of Campbellism. And now they have sent into this region one of their great preachers, who is going forth denouncing "the sects," and laboring with all his self-sufficiency to make proselytes. And here and there he catches the "unstable" souls who are carried about by every wind of doctrine. But I will give a picture or two.

See that man lying upon his death bed. Soon he must leave this earth and go into the eternal world. But he feels unprepared to meet his God. Well, what shall he do? He is taught to believe that he cannot be saved without immersion. But he is too feeble to be taken from the house to the creek; nay, his physician says he cannot endure the cold bath. Well, what then shall be done? The man is going to die, and must perish unless immersed. Now see, they are taking a large trough into the house, warming water and putting into it. Presently, every thing is ready. The poor man is taken from his dying couch, and put into the trough; and thus, by a Campbellite preacher, he is prepared for death! His conscience is pacified.

But another one. See quite a crowd collecting on the bank of Grand River. "What is the stir?" Why, look there; they are carrying an old lady afflicted with the dropsy, in a chair down into the river. The Campbellite evangelist descends with them. They set the old lady down into the water. The Campbellite preacher takes hold of the back of the chair, and tips the occupant back under the water, the face excepted, which he sprinkles. And thus she is, we suppose, prepared for heaven. But some may ask, why not immerse her entirely? Why, because she could not bear to have her face put under, and, as that preacher says, "God takes the will for the deed," the sprinkling answers just as well.

The prevalence of this phase of error in many portions of the West, renders it probable that a great battle is yet to be fought in behalf of spiritual Christianity, against the formalism which results from teaching the exclusive efficacy of immersion.

From Rev. T. S. Reeve, St. Joseph, Buchanan Co.

Troublous Times.

Since my last report, sickness has been among us, making fearful havoc among

our citizens. And, what is the more remarkable, is the fact that death has fixed his blighting look upon some of the best of our citizens and church members. We have been visited with three fatal diseases at the same time—Typhoid Fever, Flux and Cholera; all of which have been alike fatal. Indeed, it seemed as if they vied with each other in the work of destruction—for neither would yield to remedies, however skilfully applied. Indeed, they each laughed at physicians, for in as many days we lost three of our oldest and best physicians, one by Typhoid fever, one by Flux, and one by Cholera. I have lost two members of my church by Cholera. There were three days in the third week in July which will not soon be forgotten, for it seemed that death had received a "carte blanche" commission, and our city was literally filled with weeping and woe. For a week, four and five died daily in a population of a little more than 3,000.

We are a wicked city, and our great alarm was, that God was removing from us the best—the most intelligent, most pious—leaving behind but a "feeble folk" to contend against the overwhelming forces of the enemy.

But thanks be to the Father of all mercies, sickness and death have taken their departure, and we are now as healthy as two weeks since we were sickly. Suddenly the diseases came among us, and suddenly they departed from us; showing that they are God's agents, going and coming at his bidding. All glory be unto his name!

My church feels its loss. We mourn as a church; for we feel that one of its main pillars has been taken away. To an old church, in an old community, such an occurrence would be an occasion of joy, for they would think only of that glorious gain which the departed had obtained. But it is different here; the removal of an old tried soldier of the cross is a heavy blow upon our weakened ranks. Our only consolation is that our deceased sisters have gone to that happy land, where glorified spirits shout the praises of the Savior for ever.

From Rev. S. N. Grout, Memphis, Scotland Co.

Bereavement and Support.

During the last quarter God has been pleased to remove my dear companion to a higher sphere of labor. She died the first of last July, of consumption, at the

age of 25 years and 6 months. But, though called so early in life, and when she had but just entered upon missionary labor, she bade the messenger welcome, and rejoiced in the prospect given her of soon being in a sinless and perfect state. She suffered much bodily distress, but her mind was calm and peaceful. Reason was continued, and she stepped fearlessly down into the dark valley, realizing the faithfulness of Him to whom she had committed her soul in covenant. Her cheerfulness in view of death, the great kindness of this people towards us, and my being fully employed, are to be reckoned among the external circumstances that have tended greatly to alleviate my sorrow. God has been very merciful to me in His providences and in the communications of His grace.

In a strait betwixt two.

At E—— the Catholics are making a vigorous struggle to take the place. They have a church there, and intend to have a school or college. It seems all important that I should be there. The people are anxious to have me go there; but I am more than ever encouraged to stay here. I want to be *there*, I want to be *here*; what shall I do? I wish you could send a good faithful brother to take part of the field; and then there would be more work than we could both do. Our Sabbath schools are flourishing. I have been getting some new books, &c., &c. Have preached on the subject of missions, and have established something as near a monthly concert as I can well do at the present. God has given me the affections of the children in a remarkable manner. They are my hope for good in this country.

WISCONSIN.

From Rev. J. H. Kasson.

Five Years in Marquette County.

Having closed my labors there for the present, it may not be unfit to take a slight review of changes effected or good accomplished. First, I have to mourn that no revival has occurred under my ministrations, which may in part be attributed to circumstances peculiar to new settlements, and more it may be to my unfaithfulness. May my Master forgive my shortcomings!

On the other hand, I have witnessed cheering signs of advancement. When I came it was literally a wilderness in respect to temperance, Sabbath schools, Tract and Bible distribution and meetings. But God, through several of his servants, has wrought encouraging changes for the better. Public sentiment is exerting a more decided and stronger influence against intemperance; Sabbath schools have been planted in a large part of the settlements, and are waxing more efficient; and meetings are more steadily and generally attended. Then, the flock of Christ was without a fold; during the first year they were gathered in a little church of seven members, out of which has sprung another this summer, and another still has arisen by its side, this season, on ground that was then a part of my field.

It is some satisfaction, that in leaving the field of my former labors, it is not left destitute. We were reluctant to bid adieu to that scene of our first endeavors in the missionary work, but the preponderating reason was, that my health, which had suffered from my long rides over the cold prairies during winter, would be likely to improve in a field where I should only have to preach at one place on the Sabbath.

A Specimen of Many Fields.

There are multitudes of such settlements as this in the new sections of the West, whose condition demands sympathy, but which without a greater missionary force cannot be adequately reached.

There is no village in the town. The population is between 400 and 500. I have an average audience of perhaps fifty, and have organized a Sabbath school of about thirty scholars. There was no male to take charge of the school at first, but recently a young man has come in who has taken hold of it with much interest. Could sufficient labor be bestowed here the result might be happy. At present a church could not be organized—there is general indifference to the truth, and all labor must be gratuitous.

There are several places of this character in this region. Could a man go into them and devote all his time, he might, through the blessing of God, see rich results; but to have only an occasional appointment, does not seem to promise immediate perceptible results.

The Missionary in a Western Village.

There is only one place for worship—the school house. Soon after I came, by a vote of the district, four denominations—Presbyterians, Baptists, Methodists and Universalists—were allowed the school house on alternate Sabbaths, and *transient ministers were always to have the preference*. This was to accommodate other sects whose ministers might occasionally come along. As other denominations did not occupy the house, I succeeded in obtaining it every Sabbath P. M. for several months. But recently *transient men* are becoming plenty. The “no soul” doctrine, particularly, is being promulgated, and my appointments are interfered with. The superintendent of the Sabbath school and others, embrace the belief that their souls sleep in death, and that precisely as they die so will they rise—that the righteous will then have the immortality Christ has brought to light, and the wicked be annihilated. The Sabbath school is beyond my reach—I can have no direct influence in it. And while there is such activity on the part of those who are *opposed* to Presbyterianism, and such indifference on the part of those who had as lief sustain that as any thing, I find it a very difficult matter to get any hold upon the community, or carry out any plans I form. There is no material for a church in the village—not even a man to come out and boldly maintain and make effort for the truth. At present a minister of the Cross must feel that he cannot put his trust in man. Still, there are some encouraging circumstances; my audiences are larger than any other, and the more intelligent portion of the community seem desirous to have me preach here.

The sacrifices which one with a family must make in coming to such a place, are to be learned only by experience. Had I known them, I might have hesitated in regard to my duty. But I am here, and have no disposition to turn back for myself, though I should rejoice in the privileges of Eastern society and schools for my family.

From Rev. S. W. Eaton, Lancaster, Grant Co.

I have been enabled, in the kind providence of God, to labor without interruption and with about the usual degree of encouragement. The school house in

which we hold our meetings is not unfrequently crowded to excess, and sometimes persons are compelled to leave for want of room. I have been compelled by the urgency of the case to make great exertion to secure the erection of a meeting house. And I am happy to say, that after many discouragements, there is now a prospect of success. I have already had the pleasure of seeing the foundation laid and the frame raised, and in a few weeks I hope to see it so far completed that it can be occupied with comfort during the winter.

From Rev. J. S. Emery, Sheboygan Falls.

When I left the East, I went out in one particular, at least, like Abraham, not knowing whither I went. But he who watches the steps of his people, guided me in perfect safety.

This village is situated at the Falls of the Sheboygan River, some six or seven miles from its mouth. According to the last census, it contains some twelve hundred inhabitants. Its water privileges are superior to any in the county, and cannot fail to make it a place of importance. Indeed it is already a place of extensive business.

The inhabitants are a heterogeneous mass. I could take my stand at the corner of some of our streets, and in the course of a day find a representative from nearly every State in the Union, and almost all the nations of the earth. They possess but a very little “elective affinity” for each other. Whatever else they may have left behind them, they have been careful to transport a love for the institutions of their native soil. Hence there is a great diversity of opinion, which is yet, by some means, to be moulded into a proper shape. This fact gives to your missionary a peculiar responsibility; and he needs your sympathies and prayers.

Our congregation has, I should think, more than doubled, numbering now, in good weather, perhaps one hundred and thirty or forty. An average, perhaps, of seventy five.

We have in contemplation the erection of a church edifice, for which a generous subscription is made out, and the timber hewn. I do not think it will be raised this fall. All the materials will, I have no doubt, be collected this winter, and be prosecuted the next season. The ladies.

have a sewing circle, the avails of which are designed to be laid out in furnishing the contemplated house of worship.

From Rev. John Banly, Platteville, Grant Co.

German Mission.

I come at the close of my year's labor, to tell you what God has done through my feeble instrumentality. I have nothing extraordinary to relate, but when I look back on the year past I can truly say, the mercy of the Lord manifested itself in a visible manner. An old, well experienced Christian, stated to me that the difference between now and the time when I first came here, is like day and night. Those that would first hardly speak with the minister of the Gospel, are now seen from Sabbath to Sabbath in the sanctuary, listening to the preaching of the glad tidings.

I have enjoyed continued health, so that I could preach every Sabbath twice, here, in Hazel Green and in Potosi. Here in Platteville, to judge according to the attendance on the worship, the Lord has blessed my labors. Never has the house where I preach been so crowded as on the last Sabbath. I think that a considerable number are under conviction, and several have come near to the solemn crisis of eternal decision.

Persecution.

There are two German Roman Catholic brothers who attended regularly my preaching, leaving entirely their own church. Some other Catholics threatened vengeance. On the fourth of July those Catholics assembled in the beer-house, as their general gathering place, where they got drunk. Now it happened that as the above mentioned brothers were passing peaceably by, the vengeance broke out in open flames. The general watchword was: "Now let us massacre the Lutheran heretics;" and like tigers they fell upon the helpless brothers, and nearly killed them. Other Germans of my congregation ran to assist them, but they were treated in the same way. It was an awful scene; but I hope it has tended to the good of the poor brothers. As it happened towards evening, they washed from their faces the blood, and came with their blue eyes, with us in the evening, to the

prayer meeting. I exhorted them not to regret to suffer a little for Christ's sake. What the consequence of all this will be, I do not know; but they saw at least what kind of a spirit lives in their Catholic brethren. The assailants fled the very same night. Recently they came back and begged for pardon. The injured persons gave to them willingly and christianly the forgiving hand.

We are just engaged in building a house of worship. It is hard for a poor congregation like mine, to erect such a house. The building will be of brick, and 25 by 45 feet, and will be finished this fall except plastering, slips and pulpit, &c., which we will try to finish next spring. It will cost something over \$1,000.

A German's Appeal for his Countrymen.

And now, when I look back on the past year—the first as a missionary of your benevolent Society, and the first as a minister of the Gospel—I feel encouraged—and as if God had laid his ordaining hand upon me. How glad I feel to work in the cause of Christ as your missionary! I thank you for all you have done for the Germans. O, my heart is oppressed when I look upon the thousands and thousands of Germans in this State alone, and so few laborers! I look on this subject just as if God had his own purpose in leading so many of every nation, and particularly of Germans, from a dark country to this enlightened and blessed land of freedom. They are rolling to our shores as the waves of the ocean; and why all this! I do not see any other purpose in it, than that they might be supplied with the bread of life; and how can this be done, if not by your Society? I know, it is a difficult work; it is not a work of a year; it is a work of perseverance. It is perhaps hard to reach those whose religious training has but confirmed them in spiritual death, but so much the more they need good men, to lead them in the way of righteousness. I address, in you, the representatives of the American Christians, and I beg you to have an open eye for the thousands of Germans; for now, just now, is the time to work amongst them, or they will fall into the hands of open infidelity or fanaticism. The devil is at work like a lion among the Germans. Paine's Age of Reason is published in German in the East, and finds its way in hundreds of copies to the West; and what will be the consequence of this, if Christians, American Christians, are not on their guard!

ILLINOIS.

*From Winnebago Co.***A Tornado—Loss of Life.**

The season has been remarkable for the amount of rain that has fallen, and for the tornadoes that have been formed in various parts of the country. One of terrible power passed very near, on the last day of May. It had been showery, with some hail; and the wind very fickle, changing to all points repeatedly; when, at a little past 5 P. M., I was called from my study to look at what appeared to be a very strange movement in the clouds. Instantly obeying the summons, I at once saw that it was a tornado of fearful power; I had never seen anything so terrible. It was then nearly south of us, and something more than half a mile distant, and its course about E. N. E. Its whirl was tremendous, and its center, from the earth upward, till the dense clouds covered it, was blackened with our black soil. It covered a space in its passage of about thirty rods in width. When first seen, it seemed to be making directly towards the house of a neighbor, and we stood in great fear for the consequences; but when we saw only the roof flying piecemeal, we felt relieved. Its track was a little to the right of the house, and it had almost escaped. From thence, it passed immediately into a grove of young timber, and its effects, from our point of observation, we could no longer see. But its terrible work had been done just before we saw it. It formed on the prairie, about a mile and a half from where we first saw it, and after a course of about one mile, it reached a house built (as is often done here) with stone and coarse sand or gravel, called a cement house. This it leveled with the ground, leaving hardly one stone upon another. Then passing half a mile across a cultivated field (where it filled itself with earth), it struck a framed house which it tore all to pieces, and scattered them as feathers would fly, to a great distance. In the first house, there were three adult persons and a little child, and none of them were materially injured. In the next house were a mother and her two children, with her husband's brother, his wife and their two children. All were badly injured. The mother and one of her children died in about two hours, neither were sensible after they were hurt. The other child died the next morning. The husband and father was away from home at the time, but not far, and returned in season to help convey his

senseless wife and children from the scene of ruin. He is a man of fine sensibilities and strong affections, and these were centered in his family. And in a moment, all unexpected, the hand of God hath torn them from him. What a bereavement! How heavily it fell upon him! Especially as he was without the Christian's hope.

That tornado destroyed five houses, and unroofed three others, this side of Rockford, but no lives were lost except those I have mentioned.

A Disorganiser.

This individual was a few years ago a popular lecturer, having the full confidence of many of our churches and ministers. He was then professedly orthodox in his religious belief, and an advocate for the Church and the existing institutions of religion. But from having met with opposition, or from some other cause, he has of late arrayed himself against the Church, the ministry, and the essential doctrines of the Gospel, assuming to be in advance of the age, and a reformer "*par excellence*." Having a few years ago received ordination by a council, he calls himself a Congregational preacher of the liberal and independent school; and being a man of ready talent and address, he carries influence with him wherever he goes, drawing after him Universalists, Unitarians, Swedenborgians, infidels, and other errorists; and the unwary and unstable of our churches, and all such as have itching ears and a penchant for novelty and excitement. Besides preaching, he now practices Mesmerism and Biology, and consults the "Rapping Spirits" to determine what is duty in a given case. He preaches stately at different prominent points.

Obstacles still Remaining.

Through the liberality of Eastern Christians, bestowed by your Society, this section of the country is now, to a considerable extent, supplied with an able and faithful ministry. There are still many obstacles in the way of the complete triumph of the Gospel among us, which operate in many places as serious hindrances to the progress of vital religion; some of these obstacles I will mention as the result of my observation.

1. *Worldliness in the Church.*—While we have some faithful and devoted Christians, who live near to God, and maintain a consistent walk before the world, there are many others who are making such haste to get rich, that they fall into divers temptations, which lead them away from the Savior and to violate their covenant vows and obligations to God, and to the church with which they stand connected. Others suffer the cares and perplexities incident to a settlement in a new country, to destroy their religious zeal and interest, so that they hang as it were, as dead weights upon the cause of religion. In many of our churches, prominent members have gone to California to better their circumstances in the land of gold. But few of these have made out much, while their absence has, in many cases, weakened the hands and discouraged the hearts of their brethren at home.

2. *The mixed character of the population* in many places operates also as a serious hindrance to the success of the Gospel. Where people are thrown together from different parts of our own country, and the old world, some years must pass away before there can be that assimilation of habits, feelings and modes of operation that is essential to healthy progress, either in temporal or spiritual things.

Then again, 3, *The number and diversity of religious teachers* that come along in many places, cause the people to have "itching ears," and create a morbid appetite for novelty and idle speculation, and destroy all relish for the plain and soul-humbling truths of the Gospel. This seems to be peculiar to the western country.

Infidelity in Popular Forms.

There is also, much infidelity afloat in the form of cheap and popular publications. Not the open bare-faced infidelity of the Voltaire and Paine schools, but those specious forms of unbelief which are masked by professed regard for the Bible as a good book, and for the Savior as an excellent personage, whose example is worthy of imitation, and whose moral precepts should be obeyed. The writings of the Phrenological school have many admirers at the West even among professed Christians. The more recent publications of this class, with which the country is flooded, are eagerly read by multitudes. Through the past winter, I have had to argue, at great length in some instances, with professing Christians, who by means of the above mentioned influ-

ences, had been led to doubt whether the Bible were really an inspired book, every part of it; whether Moses had not made a mistake in his account of the creation; whether man is a totally depraved being; whether divine influence be really necessary to convert the sinner; whether such a thing as a vicarious sacrifice for sin were ever made by Jesus Christ; whether some new revelation is not necessary at the present day; and whether the *spiritual rappings*, and the writings of Swedenborg, are not worthy of being received; whether there be any other Providence than the operation of natural laws, &c., &c. Some popular work on the infidelity of the day in its more plausible phases, is greatly needed in this country, if not at the East, to counteract the tendencies of much of the literature that is now extant.

Free thoughts of a Missionary about Support.

While we do not concede that the friends of missions at the East are so much in the dark concerning society in the West, as our correspondent supposes, yet as he has drawn a picture of missionary experience, which, we fear, has too many originals, we place it before our readers that they may the better sympathize with their pioneer brethren, and not only pray for them, but give them that which is needful.

I cannot ask this church to do any more for my support than has been pledged. But we have long since learned to be content with such things as we have. I wonder not that the young man shudders at the thought of entering the ministry and operating as a missionary, who has ever learned that stern necessity, with frozen fingers and icy hand is the cause of the extreme scantiness of the pantry, the wardrobe and the library.

I have been calculating to replenish my library; but my visions have vanished with the dreams of the night, and I shall be forced to catch thoughts from the thunder clouds, and learn theology by scratching an aching head that never was well furnished; but which by being constantly used finds itself minus, even of that old unshapely stuff that used to be better than nothing, before it was entirely worn out.

"*The Home Missionary is shaping the destiny of this nation.*" This is a "big thought" that I learn, from your anniversary items, has been revolved by your great men until they imagine they have had all

sides of it before the people. But it is only a "big thought" after all. The theory of the power of steam and the magnetic telegraph were big thoughts; but the people did not appreciate them until they saw and felt them in their practical workings. Just so with the Home Missionary enterprise. In the East you have it in theory; in the West we have it in practice. I well remember when Dr. ——— passed through the West; he looked out upon the country from such stand-points as St. Louis and Alton, &c., and no doubt, went back with the impression that he had seen the West; but the fact is, he did not learn any thing about the West in that way. He did not see the people at their homes. In large cities and along thoroughfares, every thing is fictitious. Each of our communities is a little world of itself; revolving upon its own axis; receiving influences from its own atmosphere, and enjoying its own sunshine. If there is a Home Missionary there, he will leave his mark upon every thing social in the community. The constitution of a "Library Association" is in his handwriting; "The Lyceum" has his name at the head of the roll; the Sabbath school has him for its spiritual guide; the orator of the day on most public occasions is the Home Missionary; he addresses the scholars and parents at the close of school term; in short, his fingerprint is made upon every thing of a social nature there. Every moral question is sustained or overthrown by him. Now if our brethren will come out West, and get right into the heart of one of these little worlds, and feel every throb; and then go from one community to another, away from the thoroughfares and cities, and enter into the circulation of the very fluid of life, until the electric glow is felt in their own souls, then will they know something of the West; then can they not only revolve that "*thought*" but *feel* its mightiness, until every fibre of their souls is convulsed, and they exclaim with an energy, felt, fiery, overwhelming, "*The missionary is shaping the destiny of this nation.*"

Now if it be true, that the missionary is fashioning the destiny of this nation, how important it is, that he be furnished with first rate instruments. If the tools are dull and worn out; this one with a broken handle, and that one with a rough edge, and no grindstone to whet it down with, how can he work with efficiency? And still more worthy of censure is it, to send him out to do a greater work than was ever laid upon the shoulders of mortal man before, and give him no in-

struments at all; require him to make his own tools without the materials even to make them of, and at the same time to raise his own corn, pork, &c., and superintend a thousand other matters that devolve upon him in consequence of the scantiness of his support.

A Picture.

I wish some of our Eastern folks, as they dwell upon that "big thought" that I have spoken of, could just drop into the sanctum of one of our missionaries, and see him sitting by the bedside of his sick wife, where likely he had spent the most of the preceding night. His little babe is in the cradle, which he has to rock every now and then: his cooking and washing are done by himself and some kind neighbor; upon some shelves in one corner of the room are a few old worn-out theological works, which were old when he got them. His paper is arranged, his ink uncorked, and pen ready; the Bible is open before him; but not one train of thought on any subject can be sprung, except such as revert to the condition of his sick wife, who is evidently on the brink of the grave: away from her friends, and the home of her youth. His heart begins to throb, and he turns his face away from the view of his companion, while the scalding tears follow each other down his pale, careworn cheeks; he finds he cannot study now, and the preparation is put off until at the last of the week, he is obliged to make a hasty preparation, and go before his people fully conscious that he is not furnished for his work. And who are his hearers? Perhaps there is Mr. A., a graduate of an eastern college. Here is Mr. B., an educated physician; Mr. C., an intelligent lawyer—it may be a judge; and there are half a score of intelligent females who have been trained in seminaries of learning at the East.

But enough of this. You will excuse me for this jaunt so far from the natural course of a report. I know that "it is not by might, nor by power, but by the Spirit of God, that this work is to be done."

From Rev. E. G. Smith, Dover, Bureau Co.

Humility and Thankfulness.

A painful sense of unfitness for this great work, makes me at times shrink

from the responsibilities of the sacred office; but having put my hand to the plow, I cannot go back.

But the occasions of gratitude are so numerous, that I scarcely know where to begin. I bless God for granting the long cherished desire of my heart, to preach the Gospel; and it is an occasion of gratitude that he has cast my lot in this goodly land. The sun shines upon no fairer heritage than the West; and no section of it seems more desirable to me than this, "if partial feeling for my native place lead not my lyre astray." I ought to feel thankful for that kind Providence, that directed my steps to this place—visible from my father's house—to a village that has grown up within a few years, on ground that I have seen rescued from the prowling wolf; I had almost said, from the savage.

Revival—Church Erected—Further aid not needed.

During the year, a substantial brick church, which was nearly completed at the commencement of the year, has been finished and furnished, and solemnly dedicated to God. The pulpit has not been destitute a single Sabbath since I came here. I have not been prevented from preaching by ill health a Sabbath during the year. It has indeed been a year of the right hand of the Most High. Fifty have been added to the church during the year; thus doubling our number.

Our Sabbath school and Bible classes, have been at least doubled. A valuable library has been purchased by funds raised at home; some \$50 having been raised for that object. The monthly collections for Foreign Missions have been taken up, and these have already amounted to about \$40. A Bible society has been formed and a liberal subscription made. The Tract Society's publications have been circulated quite extensively in this vicinity. The subject of Home Missions has been presented, and a subscription made of about \$25.

In addition to what has been done already, the church have voted to *dispense with the further assistance of the Missionary Society*. They hope to be able to support the Gospel unaided. This will require no small exertion and sacrifice, the year having been quite unfavorable to agriculture which is our main dependence.

Still the church do not feel justified in asking further aid. Some of our young men now feel a strong desire to obtain an

education. Five have commenced or are about to commence their studies.

Allow me, in behalf of the church, to express our gratitude to your Society, and especially to God, who put it into the hearts of his people to undertake the Home work of the Church. We, as a people, are greatly indebted to the Home Missionary Society—as multitudes of the feeble churches in the land are—for your generous and timely aid.

Before Day.

Evidently, this missionary must wait for daylight to dawn on his field; but let him labor on in confidence, that no more surely does morning succeed midnight, than the blessing of the Master will follow the faithful labor and fervent prayers of his missionary servants.

This is truly a *dark region*. The church are in a cold, backslidden state. I have established a prayer meeting both at — and —. At the latter place I was told, that the thing was impossible. Not a single church member would give me the least encouragement; but all said it was no use to try. And the result has thus far shown, that it is in vain, except I take the entire burden of the meeting upon myself. I have tried repeatedly, and find it impossible to induce a member of the church to offer a single prayer, except two of the deacons. But I hope for better things in this respect. These meetings are now well attended, especially by the impenitent.

This is a Sabbath breaking community; it is a rendezvous for Sabbath breakers all over the country, for fishing and hunting. They come by wagon loads—sometimes on Saturday afternoon and sometimes on Sabbath mornings—with fishing tackle, rifles and dogs, and of course are joined by all the idlers of the village. They have formed the habit of thus spending the day. There are multitudes here of whom it may literally be said, they never enter the house of God. They would feel as strange and as ill at ease in a church, as can well be imagined. The great question is, *how to reach this class*. They can neither read nor write; they have no care for any thing beyond the supply of the present moment. They are perfectly reckless; have no fear of death; but meet it as stupidly as the brute, and seem to have no sense of moral ob-

gation. They will not place themselves within reach of Gospel influences. Again I say, how shall they be reached? There are also many New England people, who were accustomed in early life to be regular attendants at the house of God; but here, the Sabbath finds them ranging the prairies for game, with their rifles and hounds. The Sabbath is also *the day* for social visiting. Individuals and families, spend the day thus. Every one is then at leisure, and is expected to have time to attend to visitors.

The truth is, Christians have a great work to do at home. The enemy has strongly entrenched himself in the very midst of us, and it will require a desperate effort to dislodge him.

INDIANA.

Ministerial Support.

At a time when so much is said about Church Extension, it were well if some efficient steps could be taken to insure more fidelity of the congregations in sustaining the ministry. Hundreds of ministers are struggling under burdens which they ought not to be required to bear. Many of them would be crushed were it not for this Society. Others abandon the service of the Church, and resort to secular employments, to keep their families from privation and ignorance. Is it not to be feared, that the denomination which allows its ministry to be so oppressed with poverty, will gradually run down the attainments and character of its teachers?

My family is increasing, and is now large, so that I cannot live on less than \$300. I have talked this over with my brethren in the ministry; but still I cannot feel that it is right. If there were the proper view of this subject in the churches, it would not long continue. I would teach school if I could endure the additional labor, and if it were right. The New Light minister has his store, and is a trading man; but if I turn aside, even in thought from my great work, *devotion dies*. I must be wholly given to the ministry. The standard must be raised higher with us, or an uneducated ministry will overrun us. I have seriously thought of changing my location, on the ground that another might be more useful, and have as often been told by my people that it would be ruinous to their interests.

A Western Tabernacle.

My places of preaching, with two exceptions, are very inconvenient, being too small to accommodate the congregations, and liable to occasional interruptions.

On one occasion, upon reaching the place of preaching in an embryo city, I found that for want of a better workshop some carpenters had taken possession of our tabernacle—the school house—and had almost filled it with benches, lumber, &c. It took some time and labor before the benches, work finished and unfinished, and shavings, could be stowed away; and then, as a storm was coming up in the west, my congregation crowded into it, filling it densely. I have thought I should like a picture of our place of worship on that afternoon, hung beside one of those large engravings of the Temple worship; just to illustrate the Savior's language, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet in Jerusalem, worship the Father." The preacher in his shirt sleeves (for the afternoon was an exceeding warm one, and the crowded state of the room obliged me to throw off all unnecessary clothing,) his pulpit, a pile of chips and shavings, his desk the end of a carpenter's bench; while his congregation, sitting or standing wherever the means or sufficient room permitted—in about as much order or disorder as that arrangement of type the printers call pi—would certainly form a vivid illustration of the truth, that the appliances of costly sacrifices, gold, tapestry and incense, are not necessary to the worship of Him who is a Spirit, who seeks but to be worshipped in spirit and in truth.

Relief through Missionary aid.

I cannot express the feelings I experienced when I received the appointment as your missionary. We had well nigh given up all hope, and I very much feared I should be compelled to relinquish the field. But God has provided, and now I feel encouraged. It will be necessary for me, even with the assistance I receive from the A. H. M. S., to practice the greatest economy and exercise self-denial and patience. I thank God for the timely aid extended.

Rationalism among the Germans.

I preach in German exclusively, unless I fill the appointment of some of the

other brethren in town, which has frequently happened. The German population in and about town, say three or four miles from town, numbers about 100 to 150. Soon there will be many more Germans here than there are at present; at least it is so supposed. These Germans are hard to operate on; little can be done for some time to come. Many of them are Rationalistic; and the greater part ridicule practical piety. There are some few exceptions, but they are few indeed. Many of them think nothing of going to church on Sabbath afternoon and then spending the evening in a social way, at a German inn. When spoken to on the subject, they reply, "It is no harm;" Jesus says, "the Sabbath was made for man and not man for the Sabbath." Hence it is right and lawful to enjoy themselves in this way on the Lord's day. These people have been taught so from early childhood, and it will take a considerable time to correct their opinions and practices in this and other respects. By the blessing of God I trust something will be accomplished. Some time ago, the most of them refused to attend the preached word. They had become offended at some of my sermons, which were too pointed for them. They had been attending German balls for six weeks; one every week. Of course I could do nothing else but speak against all sinful practices, dancing and drinking among the rest. They are beginning to come back again, so that I have about 50 in attendance on the Sabbath.

I hope to be useful among this class of my fellow beings, and to be instrumental in winning some souls to the Lord. Relying on the promise of the Great Master, that he will be with us and assist us, I hope we shall be able to send you gratifying intelligence from this mission.

VIRGINIA.

Preaching to the Colored People.

I think there is a growing, prayerful solicitude on the part of the little church—an increasing spirit of exertion, and a tender sense of unworthiness and dependence, that show the budding of better times. And the increasing seriousness of a number of unconverted people, gives hope that the word is not without effect. Some are expected to unite with us at our approaching communion.

As frequently as possible, I make appointments for the black people, and preach to them. But very few of them feel any interest in ordinary preaching to

their masters; but when the appointment is made for *them*, they come out in good numbers, and form truly interesting audiences. It would do you good to see them come in the afternoon of the Sabbath, on the horses and saddles and buggies which were used by their young masters and mistresses in the morning—a well dressed, orderly, and I might say *genteel* assembly. And to hear the singing of their mellifluous voices, you would say Jenny Lind has not monopolized all the music. And then their listening attitude and look of honest inquiry and satisfaction, as Gospel truth is simplified and illustrated, would make you feel these are people to preach to. Indeed, some of my most intelligent hearers say, that to hear my best preaching they come to the negro meeting.

From Rev. Robert Gray, Rocky Mount, Franklin Co.

Revival.

I thank the Lord that, of his abundant grace, my heart has been cheered, and my hands strengthened in the work of the Gospel ministry. My health has been very good, and I have been able to discharge the duties devolving upon me, and to see that my labors have not been in vain. To the American Home Missionary Society in part, we feel indebted for the blessings we have enjoyed; and therefore, with more than ordinary feelings of gratitude and pleasure, do I send the following account of a revival in this part of the vineyard.

Our church being completed, except the painting, we commenced a series of meetings in it, on the Friday preceding the third Sabbath in September.

We had two sermons daily, prayer meetings in the morning at the church, and several times, prayer meetings at night at private houses. On Saturday afternoon, it was evident that the Spirit of God was moving the hearts of sinners, and an invitation was given to those who felt any anxiety about their salvation to meet us in an inquiry meeting.

On Sabbath afternoon, stout-hearted men, women advanced in life, and young maidens, came tremblingly, asking what they should do to be saved! Oh what a breaking up of the fountains was seen in that house of God! Christians wept tears of joy, and sinners tears of sympathy, and some of fear and penitence. Aged, hardened sinners felt as they had never been known to feel before; some trampled; all were awed.

With this state of things was the meeting kept up until the Friday after the third Sabbath—Bro. Matthews remaining with me, and doing most of the work. The result has been that eleven, viz.:—three adult males, four adult females, and four young ladies, profess to have found peace in believing, and entertain a hope of eternal life through Jesus Christ. One backslider has been restored, and God's people have been comforted and strengthened. We hope several of the young converts will join our church; and we trust that the Spirit of God will leave none of those who are still feeling the burden of sin.

Grace Victorious.

Before closing, I cannot but give you a brief account of an incident which evinces the strength of sin, and the forbearance and power of the Holy Spirit. On Monday there was in the congregation a man,

who in the morning went up to be prayed for; his wife accompanied him. In the afternoon, he would not go to the anxious seat because he was angry with a brother, to whom he had not spoken for several years, and towards whom, on that day, he cherished deep-rooted enmity. He was unwilling to forgive his brother, and knew that with such feelings he could not hope for forgiveness from God. He therefore rebelled, and left the church that afternoon in a rage, determined not to return the next day. But God's Spirit had hold of him, and would not let his conscience rest. He saw his difficulty, felt his danger, and his sin too; and resolved that the next day he would come to the house of God, and make acknowledgments to his brother. After the morning services, through a friend, he proposed to see and speak to his brother. The proposition was accepted, and touching indeed was the scene. Truly, this was the mighty power of God pulling down the strongholds of Satan.

Appointments by the Executive Committee of the A. H. M. S., during the month of October, 1851.

Not in Commission last year.

Rev. John Pryse, Welch Ch., Flint Creek, Iowa.
 Rev. D. Merrill, to go to the West.
 Rev. Charles Hutchinson, do.
 Rev. E. G. Miner, to go to Wisconsin.
 Rev. S. H. Ashman, do.
 Rev. Alvah Lilly, Hartland and Pewaukee, Wis.
 Rev. John Wilcox, Marquette Co., Wis.
 Rev. W. C. Merrill, Destitutions in Illinois.
 Rev. Joseph Butler, Southern Illinois.
 Rev. Horace Smith, Hinckley, O.
 Rev. David N. Cooper, Saginaw City, Mich.
 Rev. Hiram Elmer, Barry, Mich.
 Rev. John Williams, Farmington, Mich.
 Rev. D. Stahschmidt, Germans in Crogan and New Bremen, N. Y.
 Rev. J. G. Kaercher, Preston, N. Y.

Re-appointed.

Rev. W. A. Westervelt, Crawfordsville, Iowa.
 Rev. E. B. Turner, Coleburg, Iowa.
 Rev. A. M. Eastman, Monona, Iowa.
 Rev. J. B. Madoulet, Germans in Iowa, &c.
 Rev. S. D. Helms, Cottonville, Iowa.
 Rev. J. C. Ewing, Troy and Shunem, Iowa.
 Rev. B. Pond, Destitutions in Illinois.
 Rev. E. Jenney, do.
 Rev. Joseph Wilson, New Providence, Illinois.

Rev. Ebenezer Raymond, Campton, Ill.
 Rev. Hutchins Taylor, Newark, Wis., and Shirland, Illinois.
 Rev. J. V. Downs, Ringwood and Richmond, Ill.
 Rev. C. L. Bartlett, Dupage, Ill.
 Rev. W. J. Murphy, Mazon, Ill.
 Rev. E. D. Holt, Rock Island, Ill.
 Rev. H. T. Lothrop, Palmyra, Wis.
 Rev. Cutting Marsh, Indian Lands, Waupaca and adjoining Cos., Wis.
 Rev. L. C. Spofford, Fond du Lac, Wis.
 Rev. Hiram Freeman, Oshkosh, Wis.
 Rev. A. S. Allen, Dodgeville, Wis.
 Rev. A. D. Laughlin, Wyoming Valley, Wis.
 Rev. John Atkinson, Northampton Co., Va.
 Rev. Geo. W. Nicolls, New Market and Bradfordsville, Ky.
 Rev. J. N. Williams, Little Elkhart and Bristol, Ind.
 Rev. Asa Martin, Hartford, Ind.
 Rev. N. L. Lord, Plymouth and Hopewell, Ind.
 Rev. W. P. Russell, Richmond and Riley, Mich.
 Rev. Jonathan Cochran, Palmyra, Mich.
 Rev. James Nail, Wayne and Dearborn, Mich.
 Rev. Abraham Berky, Germans, Detroit, Mich.
 Rev. Harvey Hyde, White Lake, Mich.
 Rev. Chauncey Osborn, Grand Blanc, Mich.
 Rev. P. B. Parry, Buchanan, Mich.
 Rev. E. R. Tucker, Defiance, O.
 Rev. Joseph B. Eastman, Greenfield, N. Y.
 Rev. H. Herrick, Ticonderoga, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of October, 1851.

NEW HAMPSHIRE—

Candia, Benev. Circle, by Lavina Anderson, \$2 00
 Hanover, Ladies' Benev. Soc., by Mrs. C. Blaisdell, 30 00
 New Castle, Benev. Soc., by Dorothy N. Vernard, 4 00

VERMONT—

Brattleboro, Union Miss. Soc., by Caroline S. French, 3 00
 Windham, Fam. Char. Soc., by Mrs. E. C. Jones, 2 00

MASSACHUSETTS—

Home Missionary Society, by B. Perkins, Treasurer,	1,000 00
Conway, bal. of legacy of Samuel Denham, by Phineas Bartlett and Joseph Avery, Ex'rs, \$622.02; Married Ladies' Benev. Soc., by Maria H. Avery, \$4,	626 02
Long Meadow, Young Ladies' Miss. Soc., by A. C. Cooley,	2 00
Northampton, First Cong. Ch., Ladies' H. M. S., by E. C. Graves,	29 00
Dorcas Soc., by E. L. Williston,	5 00
Oxford, Ladies' Sew. Circle, by Elizabeth T. Bardwell,	3 00
Pittsfield, Sew. Soc., by M. G. Warner,	5 00
Plainfield, Rev. W. A. Hawley,	3 00
West Middleborough, Ladies' Benev. Soc., by Rev. C. Chapman,	5 00

RHODE ISLAND—

Providence, Benef. Cong. Ch. Coll., \$387 70; Ladies, \$58 25, by B. Dyer,	445 95
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CONNECTICUT—

Brooklyn, Cong. Ch., by E. Newbury, \$68 16; Mrs. Lucy Brown, \$3,	65 16
Canaan, a friend,	5 00
Colebrook, Ladies' Sew. Circle, by Mrs. E. Carrington,	1 00
Cromwell, Cong. Ch. and Soc., by J. Stevens,	71 67
Essex, Ladies' Circle of Industry, by Rev. J. H. Pettigall,	3 00
Farmington, Ladies, by Mrs. R. L. Hill, Greenwich, Sileon Benev. Soc., by Miss Sarah Lewis, \$300; a friend, \$50,	410 00
Gulford, T. Hotchkiss, by E. Hotchkiss, Haddam, First Cong. Ch. and Soc., by G. S. Brainard,	11 00
Hampton, Cong. Ch., by R. Woodruff,	22 46
Kent, Mrs. Mary C. Mills,	5 00
Mansfield, Ladies, by A. S. Atwood,	25 00
Middle Haddam, E. Tollman,	5 00
Milford, in part of legacy of Jonas Hine, by D. Fenn and E. B. Peck, Ex'rs,	89 00
New Fairfield, Cong. Ch. and Soc., by Rev. L. Pennell,	10 00
New Haven, West Cons., by A. Townsend, Jr., Treas.	
Hamden, Mount Carmel Cong. Soc.,	28 32
Oxford, Cong. Soc.,	26 84
Prospect,	4 00
West Haven, Ladies, to const. Mrs. Eliza Benham a L. M.,	37 52
New Haven, Center Cong. Ch., by J. Ritter, of which \$100 is from Charles Atwater to const. Mary Atwater, of New Haven, and Martha Atwater and Lucy R. Elmea, of Derby, Life Members, \$632 20; Young Ladies' Praying Circle, to const. Rev. N. H. Eggleston and Mrs. Sarah A. Eggleston, Life Members, by Miss H. A. B. Punderson, \$60,	692 20
College St. Ch., Gerard Hallock,	100 00
North Ch. and Soc., of which \$40 is from Wm. Johnson in part to const. Horace Andrews a L. D., by A. H. Malby,	315 00
New London, E. Chappell, to const. Miss Julia Rockwell, of New London, and Miss Emily T. Barnes, of Middletown, Life Members,	60 00
North Stamford, Cong. Ch. and Soc., by A. C. Beard,	18 86
Ridgefield, First Cong. Ch., by E. B. Jones,	7 73
Saybrook, First Cong. Ch. and Soc., by Mrs. C. K. Dowd,	10 00
Southport, Cong. Ch. and Soc., by Rev. S. J. M. Merwin, Emeline Sherwood, L. M., \$30; others, \$130 67,	160 67

Stamford, First Cong. Ch. and Soc., by A. R. Moon,	51 00
Vernon, Young Ladies' Benef. Soc., by Mrs. P. P. Talcott,	3 00
Washington, Fem. Sew. Soc., by Mrs. S. W. Ford, of which \$30 is to const. David Punderson a L. M.,	36 00
Weston, Cong. Ch. and Soc., to const. Deac. John Crossman a L. M., by Rev. S. J. M. Merwin,	30 00

NEW YORK—

Adams, Rev. P. C. Headley,	3 00
Bethlehem, Presb. Ch., by Rev. J. N. Lewis,	34 77
Brooklyn:	
First Presb. Ch. Mon. Con. Coll., by Rev. J. Thorne,	41 07
Plymouth Ch., M. P. Brown,	50 00
South Presb. Ch. Mon. Con. Coll., by J. Robinson,	136 06
L. Wyant,	5 00
Buffalo, James D. Sawyer, to const. Miss E. V. F. Sawyer a L. M.,	30 00
Durham, Fem. Char. Soc., by Mrs. E. Booth,	7 12
Elizabethtown, Mrs. L. W. Nicholson,	1 00
Essex, M. E. A.,	1 00
Knowlesville, Fem. Miss. Assoc., by Rev. T. Payne,	2 00
Long Island, a widow, by Mrs. C. S. Arms,	2 50
New York City:	
Legacy of Duncan McMartin, by Mrs. Adeline T. McMartin, \$400; John McComb, \$20; a friend, \$2; Mrs. S. P. Williams, \$1; R. C. B., \$1,	424 00
Allen St. Ch.,	53 25
Central Ch., G. C. Wetmore, \$15, T. R. Wetmore, \$15, to const. Mrs. T. R. Wetmore a L. M.,	30 00
Pearl St. Ch., by F. H. Bartholomew, Church of the Puritans, G. D. Phelps,	31 95
Thirtieth St. Ch., F. P. Fernald,	75 00
Union Theological Seminary, Mon. Con. Coll., by J. McCampbell,	30 00
Northport, L. I., Presb. Ch., by Rev. I. B. Smith,	5 00
Patchogue, L. I., Cong. Ch., by Rev. Mr. Hunt,	8 50
Pleasant Valley, Presb. Ch. and Soc., Mon. Con. Coll., by Rev. B. F. Wile,	9 00
Portland, Cong. Ch., by Rev. L. F. Laine,	5 00
Rome, Interest on legacy of J. W. Bloomfield, by B. I. Beach,	13 22
Rondout, Luth. Ch., by Rev. C. H. Siebke,	60 00
Sheridan, Cong. Ch., by Rev. T. A. Gale,	4 50
Sidney Plains, Cong. Ch., by Rev. J. B. Fish,	20 58
Somers, Presb. Ch., Mon. Con. Coll., by Rev. D. D. T. McLaughlin,	6 18
Springfield, First Presb. Ch., by S. J. Tracy,	5 03
Troy, Miss Melissa Rosditer,	35 50
Upper Jay, Cong. Ch., by Rev. L. Brewster,	10 00
Western, Ladies' Benev. Soc., by S. W. Brayton,	2 23
Wilmington, Cong. Ch., \$3 46, by Rev. L. Brewster,	4 00
Yorktown, Cong. Ch., by Rev. J. H. Thomas,	4 46
	9 00

NEW JERSEY—

Men dham, Presb. Ch., bal. of Col. by Rev. D. H. Johnson,	33 50
Morris Plains, Fem. Sew. Soc., by Mr. Alexander,	3 00
Orange, Rev. S. Fisher, D. D.,	2 00

PENNSYLVANIA—

Cherry Ridge, Samuel Darling,	5 00
Easton, H. W. Crosby,	5 00
Honesdale, from the estate of Jason Torrey, to const. Rev. J. M. Graham, of Edinburg, Va., and Rev. Wm. Torrey, of Woodstock, Va., Life Directors,	200 00

GEORGIA—	
Athens, Luther Clark,	10 00
ARKANSAS—	
Choctaw Nation, Maria Colton, to const. George Colton, of Lowell, Mass., a L. M.,	30 00
TENNESSEE—	
Sparta, J. A. De La Vergne,	1 00
OHIO—	
Coshocton, Second Presb. Ch., by Rev. H. Calhoun,	20 00
Fearing, Rev. T. S. Stanley,	1 00
Graham's Station, Presb. Ch., by Rev. W. H. Bay,	12 07
Greenville, Rev. J. G. Brice,	6 00
Hebron, Presb. Ch., to const. Rev. N. C. Coffin a L. M.,	30 00
Johnstown, Presb. Ch., by Rev. E. G. Johnson,	1 00
Perryburgh, Presb. Ch. Mon. Con. Coll., by Rev. J. H. Newton,	8 24
INDIANA—	
Romney and West Point, Presb. Cha., by Rev. C. H. Palmer,	9 50
ILLINOIS—	
Balavia, Cong. Ch., by Rev. E. Whitney,	10 00
Dover, Cong. Ch., by Rev. E. G. Smith,	25 00
Elkhorne Grove, Presb. Ch., by Rev. S. Jessup,	2 50
Freeport, First Presb. Ch., by Rev. A. Kent,	17 21
Morris, Cong. Ch., by Rev. A. W. Henderson,	5 40
Peoria, Cong. Ch., Mon. Con. Coll., by Rev. L. Spencer,	7 00
Rockford, by Rev. A. Kent, First Cong. Ch., \$23; Second Cong. Ch., \$25 06; Sab. Sch., \$3 20,	51 86
Rock Island, Second Presb. Ch.,	8 25
Sharon, Presb. Ch.,	6 75
Sycamore, Cong. Ch., by Rev. C. F. Hudson,	1 75
Virmlinton, by Rev. R. C. Bristol,	5 00
Waukegan, Coll. in part,	6 00
MICHIGAN—	
Howell, Presb. Ch., by Rev. Louis Mills,	8 35
Lima, Cong. Ch., by Rev. W. W. Atwater,	3 40
Sherman, First Presb. Ch., by Rev. A. S. Wells,	4 28
MISSOURI—	
Troy, Presb. Ch., by Rev. E. P. Noel,	7 25
West Ely, Presb. Ch., by Rev. W. T. Dickson, Coll., \$23 40; Sab. Sch., to const. A. J. Dallas a L. M., \$30,	53 40
WISCONSIN—	
Appleton, First Presb. Ch., by Rev. C. W. Munroe,	5 00
Baraboo, Rev. J. H. Kasson,	5 00
DeLafield, Presb. Ch., by Rev. W. J. Smith,	5 63
Dodgeville, Cong. Ch. and Soc., by Rev. A. S. Allen,	10 00
Fairfield, Cong. Ch., by Rev. H. M. Parmelee,	5 50
Fairplay, by Rev. A. Kent,	1 00
Helena, Presb. Ch., by Rev. A. D. Laughlin,	3 00
Kingston and Marquette, by Rev. J. W. Allen,	25 00
Madison, Cong. Ch., Mon. Con. Coll., by Rev. C. Lord,	2 50
Sun Prairie, Cong. Ch., by Rev. C. W. Matthews,	3 29
White Water, Cong. Ch., by Rev. M. P. Kinney,	5 00
Windor, Cong. Ch., by Rev. C. W. Matthews,	1 46
Wyoming Valley, Presb. Ch., by Rev. A. D. Laughlin,	12 82
David Weld,	1 00

IOWA—	
Danville, Cong. Ch., by Rev. R. Gaylord,	2 75
Dubuque, Ger. Ch., by Rev. J. B. Madoulet,	7 00
Montrose, Presb. Ch., by Rev. G. C. Beaman,	3 25
MINNESOTA—	
Point Douglass, Rev. R. Hall,	2 00
	\$6,329 22
J. CORNING, Treasurer.	

Donations of Clothing, &c.

Baldwinsville, N. Y., Ladies, by T. Walker, a box,	30 63
Blandford, Mass., Ladies' Sew. Soc., by Rev. C. J. Hinsdale, a box,	59 91
Brattleboro, Vt., Union Miss. Soc., by Caroline E. French, a box,	28 25
Candia, N. H., Benev. Circle, by Lavina Anderson, a barrel,	50 00
Colebrook, Ct., Young Ladies' Soc., by R. L. Beecher, a barrel,	
Ladies' Sew. Circle, by Mrs. Edward Carington, a box,	
Conway, Mass., Married Ladies' Benev. Soc., by Mrs. Maria H. Avery, a barrel,	25 98
Essex, Ct., Ladies, by Rev. J. H. Pettingell, a box,	35 00
Farmington, Ct., Ladies, by Mrs. R. L. Hillis, a barrel,	43 00
Holden, Mass., a box,	
Knowlesville, N. Y., Fem. Miss. Assoc., by Rev. T. Payne, a box,	35 60
Lebanon, N. H., Charles A. Dawes, a box,	
Long Meadow, Mass., Young Ladies' Miss. Soc., by Miss A. C. Cooley, a box,	49 45
Mansfield Center, Ct., Ladies' Sew. Soc., by A. S. Atwood, a barrel,	53 63
Mexico, N. Y., Prattville Benev. Soc., by Miss Julia A. Root, a barrel,	54 00
Morris Plains, N. J., Fem. Sew. Soc., by Rev. O. L. Kirtland, a box,	43 56
Nashua, N. H., Pearl St. Ch., Ladies, by Julia M. Swain, a box,	
New Castle, N. H., Fem. Benev. Soc., by Dorothy N. Vernard, a box,	58 45
New York, Pratt, Woodford & Co., a bundle of books; Mrs. S. P. Williams, a box,	
Northampton, Mass., Old Church Dorcas Soc., by C. L. Williston, a barrel,	56 21
First Cong. Ch., Ladies' H. M. S., by E. C. Graves, a barrel,	
Ogden, N. Y., Ladies, by Mrs. Clarissa Chapin, a box,	
Oxford, Mass., Ladies' Sew. Circle, by Elizabeth F. Bardwell, a box,	50 00
Pittsfield, Mass., Sew. Circle, by M. G. Warriner, a box,	70 00
Saybrook, Ct., First Con. Ch., Ladies, by Mrs. C. K. Dowd, a box,	48 47
Vernon, Ct., Young Ladies' Benev. Soc., by Mrs. P. P. Taicott, a barrel,	51 79
Washington, Ct., Ladies' Sew. Soc., by Mrs. S. W. Ford, a barrel,	72 00
Westernville, N. Y., Ladies' Benev. Soc., by S. W. Brayton, a box,	22 75
Windham, Vt., Fem. Char. Soc., by Mrs. Eliza E. Jones, a box,	30 46
Two boxes and one bundle, source unknown.	

Receipts of the Western Reserve Agency, at Hudson, O., from July 1, to Sept. 18, 1851, Rev. MYRON TRACY, Secretary.

Bainbridge,	26 10
Brownhelm,	12 70
Claridon, Cong. Ch.,	22 71
Cleveland, First Presb. Ch., \$188 56, in part of legacy of P. M. Weddell (\$761 65 previously acknowledged), \$100,	268 56
Second Ch., Coll. \$77; W. A. Otis, \$10; T. P. Handy, \$25; H. Root, \$50,	162

Cuyahoga Falls,	40 00
Elyria, A. Beebe, \$10; Dr. N. H. Manton,	
\$1,	11 00
Franklin,	6 53
Freedom,	4 25
Gustavus,	1 00
Hinckley,	3 48
Hudson, First Calvinistic Ch. and Soc.,	29 00
Western Reserve College, Ch. and Cong.,	
Rev. C. Plikin, \$10; Rev. C. Eddy,	
\$10; others, \$16 21,	36 21
Huntsburgh,	9 33
Kirland,	1 00
Middlebury, First Presb. Ch.,	90 00
Newburgh, Rev. J. Shaw, \$5; Coll. in part,	
\$5 55,	10 55
North Ridgefield, Mon. Con. Coll., \$7 50;	
Coll. \$12 50,	90 00
Randolph,	8 50
Rome, D. Walky, in full to const. Mrs. Lo-	
rina Walky, of Green, Ind., a L. M.,	
\$10; H. A., \$2,	12 00
Solon, Rev. J. Seward, \$5; Coll. \$10; in	
full to const. Orris B. Smith a L. M.,	15 00
Vermilion, P. Clark,	4 00
Williamsfield and Wayne, Cong. Ch., to	
const. Rev. George Roberts a L. M.,	30 00
Willoughby, Fern. Seminary, Young La-	
dia, to const. Miss R. B. Tenny a L. M.,	40 00
Windham, Samuel Wales, \$20; bal. of	
Coll., \$2,	29 00
Home Missionary,	1 00
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	\$810 91

Articles of Clothing, &c., received by Rev. MYRON TRACY, Hudson, O.

Euclid, Ladies' H. M. S., a barrel,	20 00
Geneva Sew. Soc., a box,	25 00
Middlefield, Mrs. E. Goodwin, stockings,	75
Peninsula, Ladies' Benev. Soc., a bundle,	30 00
Rome, Ladies' Benev. Soc., sundry arti-	
cles,	6 50
Strongsville, Hon. B. Northrop, 504 yards	
fulled cloth,	60 00
Troy, Sew. Soc., a bundle,	11 18
Ware, Ladies' Benev. Soc., bed quilt, &c.,	
by Rev. Ira Tracy.	

REV. CALVIN CLARK acknowledges the receipt of the following sums at Marshall, Mich.

Ann Arbor, Presb. Ch.,	26 00
Jonesville, do.	5 12
Marshall, do. Mrs. K.,	50
Pontiac, Cong. Ch.,	12 72
Port Huron, do.	10 00
Romeo, do.	32 00
St. Clair, do.	2 28
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	\$90 62

REV. WM. KIRBY acknowledges the receipt of the following in Illinois.

Chatham, Presb. Ch.,	10 00
Griggsville, Cong. Ch.,	13 28
Payson, Cong. Ch., Mon. Con. Coll., \$7 10;	
A. Scarborough, \$3,	10 10
Springfield, Second Presb. Ch.,	80 00
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	\$113 38

The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of September. BENJAMIN PERKINS, Treasurer.

Amesbury and Salisbury Mills, Cong. Soc.,	30 00
Beverly, Dane St. Ch. and Soc., Ladies,	
\$34 25; Gent., \$58 55,	92 80

Bradford, Rev. Mr. Munroe's Soc.,	85 30
Brintree, Quarterly Coll. in Rev. Dr.	
Storr's Soc.,	14 35
East Abington, Cong. Soc.,	14 00
Essex, First Cong. Ch. and Soc.,	48 00
Greenwich, Ladies' H. M. S., to const. Mrs.	
Sarah Blodgett a L. M.,	56 00
Kingston, Second Cong. Soc., in full to	
const. Horatio Washburn a L. M.,	8 12
Medford, Mystic Ch. and Soc., to const.	
Mrs. John Taylor and Miss Sarah James,	
Life Members,	270 75
Newton, Elliott Soc. Mon/Con. Coll.,	46 40
North Bridgewater, Cong. Soc., to const.	
George Bradford a L. M.,	30 19
Norton, Cong. Ch. and Soc.,	94 71
Orange, a friend,	90 00
Reading, Miss Susan Wakefield,	10 00
Uxbridge, Cong. Ch. and Soc., to const. Rev.	
J. J. Abbott and Edward Woodford, Life	
Members,	60 00
Whitinsville, Cong. Ch. and Soc., to const.	
Abel B. Williams, Rowland H. Brown,	
and Deac. George W. Carr, Life Members,	120 00
A Lady,	5 00
	<hr/>
	\$635 73

The Connecticut Missionary Society acknowledges the receipt of the following sums to Oct. 30, 1851.

Bethlehem, Ch. and Soc., by Rev. A. G.	
Loomis,	91 15
Burlington, Ch. and Soc., by Rev. J. L.	
Wright,	31 07
Canterbury, First Ch., by Rev. Mr. Learned,	26 00
East Granby, Ch. and Soc., by Rev. F. Sar-	
borne,	21 00
East Hartford, Ladies' Miss. Soc., \$125 95;	
Gent., \$194 37, by J. Ayres,	250 32
Ellsworth, Ch. and Soc., by Nathan Dumber,	
\$10; bequest in part of Deac. A. Bishop,	60 00
\$30,	280 00
Everest Fund, by L. Foote, Treas.	
Farmington, Rev. Dr. Porter's Soc., by S.	
Hart,	133 22
Franklin, Cong. Ch. and Soc.,	33 43
Gilead, First Cong. Soc., by Deac. Hutchin-	
son,	16 50
Hartford, viz:	
First Cong. Ch., in addition, by J. B. Ho-	
mer,	12 40
Fourth Cong. Ch., Coll.,	100 00
South Cong. Ch., of which \$50 is from D.	
F. Robinson, and \$50 from A. W. But-	
ler, to const. Rev. J. A. Hempsted a L.	
D.,	205 26
Hartland, Coll. by Rev. N. Scott,	12 00
Hebron, Cong. Ch. and Soc., to const. Moses	
Smith of New Haven a L. M., by E. J.	
Doolittle,	30 00
Jewetts City, Coll. to const. Ephraim M.	
Brewster a L. M., by Rev. T. L. Shipman,	30 00
Kensington, Sab. Sch., Coll. by C. Hoamer,	2 67
Lebanon, Legacy of Mrs. L. L. Abell, by	
Rev. John Avery,	100 00
Litchfield, First Soc., of which \$30 is to	
const. Apollos W. Buel a L. M., by S. P.	
Bolles,	122 47
Litchfield, South Farms, in addition,	1 00
Newington, Young Men's Miss. Soc.,	7 50
North Coventry, Miss. Soc., A. Loomis,	
Treas.	36 00
North Woodstock, East Cong. Soc., by A.	
Lyon,	31 00
Rocky Hill, Coll. by Rev. Mr. Rockwood,	29 29
Toiland, Abraham Marsh,	1 00
Union, Coll. by Rev. S. I. Curtis,	17 00
West Hartford, Coll. by Thomas Bruce, of	
which \$30 is from Deac. J. E. Come, to	
const. Sarah M. Goodman a L. M.,	120 00
A Friend, by Rev. H. Hooker,	2 00
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	1,695 84

The total amount of cash contributions acknow-
ledged in the preceding lists is \$10,105 00.

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

Vol. XXIV.

JANUARY, 1852.

No. 9.

The Hand of God in America.

THERE is perhaps nothing in which the hand of God is so conspicuous towards America, as in the *selection of the materials* with which to rear the superstructure of religion and government in this new world. God had been preparing these materials nearly three centuries. Wickliff was the father of the Puritans; and from him followed a succession of dauntless advocates for the emancipation of the human mind from the power of despotism. The mighty spirits that rose at the time of the reformation were but the pupils of their predecessors. The principles so boldly proclaimed by Luther, and so logically and judiciously sustained by Calvin, were the principles, matured and more fully developed, of Huss and Jerome—of many a revolving mind in England and on the continent. Puritanism is the reformation reformed. The principles which led to the settlement of New England, and which pervaded her colonies, and became the only principles on which Heaven would smile throughout this wide continent, are but the principles of the reformation matured and advanced. Those extraordinary characters, who, for religion's sake, braved dangers incredible, endured sacrifices that seemed not endurable, and periled all things in these western wilds, were Heaven's chosen agents, to prepare a new and a wider field for the display of what Christianity *can* do to bless the world. Europe had been sifted, and her finest wheat taken to sow in this American soil. Her hills and dales had been again and again ransacked, to collect the choice few who should found a new state, and plant a new church. The Pilgrims were the best men, selected from the best portion of the best nation on the face of the earth. May we not, then, indulge the delightful hope that God has purposes of yet more moral grandeur to fulfill, in connection with this country?

Indeed, this idea seems to have been coupled with the earliest conceptions in the mind of Columbus, concerning an American continent. That great navigator is said to have been a diligent and devout student of the prophecies, and was actuated, in no small degree, in his adventures westward, "by the hopes he cherished of extending here the kingdom of Christ." And in the mind of his royal patroness, (Isabella of Arragon,) the conversion of the heathen to Christianity, was an object "paramount to all the rest."

It was a signal providence that prepared such materials in the heart of England and in the bosom of the English church, preserved them and proved them in the

furnace of affliction, while in their own land, and during their exile in Holland, and in their journeyings on the deep, and finally, collected them on the iron-bound coasts of New England, and formed them into one living temple, fitly joined together, furnished and beautified as a *model* building for generations yet to come.

The longer the world stands, the more profoundly will be revered the character of our Pilgrim fathers, and the more religiously shall we admire the Divine agency which so controlled events, that one of the first settlements in the new world should be composed of *such characters*, and should so soon gain a preëminence over all the other colonies, and so soon, too, in all after time, exercise a controlling influence on the destinies of the whole country and of the world; for the institutions of this country, both civil and religious, were cast in the mould of Puritanism. Had any other of the colonies been allowed to stand in this relation to the whole, how different would have been the cast of American liberty and religion! As it was, men of the most unbending integrity and untiring industry; men humble and unobtrusive, yet courageous and immovable at the post of duty; yielding when wrong, yet inflexible when right; plain and frugal, yet intelligent and liberal; men who had been nurtured in the school of persecution, and suffered the loss of all things, that they might breathe the uncontaminated air of freedom; men who hated oppression, abhorred ignorance and vice—who were, in their very souls, *republicans* and *Christians*—these were the men, chosen out by Sovereign Wisdom, to control the destinies of the new world. And they have done it. The enterprise and intelligence, the undying love of liberty, the religious spirit—I may say, the population of our Puritan colonies, have spread themselves over the whole continent. And what is worthy of special remark, these only prosper in our country. You look in vain over the wide expanse of our territory to find thrift and prosperity, temporal or spiritual, except under the auspices of a Puritan influence. Who people our wide western domains, and plant there the institutions of learning and religion? Who found our colleges and seminaries, publish our books, teach our youth, sustain our benevolent enterprises, and go to pagan lands to make wretchedness smile, and ignorance speak wisdom? By whose skill and industry rolls the railroad car over the length and breadth of our land, and whiten the ocean with canvas? *Who*, if not the sons of the Pilgrims, nerved with the spirit of the Pilgrims? Tell me in what proportion, in any section of our country, the people are leavened with the leaven imported in the *May Flower*, and I can tell you in what proportion they are an enterprising, prosperous, moral and religious people. *Time* shall expire, before the immeasurable influences of Puritanism on the destinies of our country and the world, shall cease to act.

Massachusetts and Mexico furnish a forcible illustration of our idea. Mexico was colonized just one hundred years before Massachusetts. Her first settlers were the noblest spirits of Spain in her Augustan age; the epoch of Cervantes, Cortes, Pizarro, Columbus, Gonzalvo de Cordova, Cardinal Ximenes, and the great and good Isabella. Massachusetts was settled by the poor Pilgrims of Plymouth, who carried with them nothing but their own hardy virtues and indomitable energy. Mexico, with a rich soil, and adapted to the production of everything which grows out of the earth, and possessing every metal used by man—Massachusetts, with a sterile soil and uncongenial climate, and no single article of transportation but ice and rock. How have these blessings, profusely given by Providence, been improved on the one hand, and obstacles overcome on the other? What is now the respective condition of the two countries? In productive industry, wide-spread diffusion of knowledge, public institutions of every kind, general happiness and continually increasing prosperity; in letters, arts, morals, religion—in everything which makes a people great, there is not in the world, and there never was in the world, such a commonwealth as Massachusetts. And Mexico—what is she?

But who ordered all the circumstances which brought about an event so unexpected, yet so influential, as *such a settlement of America?* And for what purpose—if not that he might here plant the glory of Lebanon and the excellency of Carmel and Sharon? Here he “prepared room before it, and caused it to take deep root.”—[*Read's “Hand of God in History.”*]

Home Missions in the West.

WESTERN RESERVE AGENCY, O.

THE exercises of the Sixth Anniversary of the WESTERN RESERVE AGENCY of the American Home Missionary Society were attended in the First Presbyterian Church in Cleveland, Sept. 19, 1851, during the Sessions of the Western Reserve Synod at the same place.

After devotional exercises and the reading of the Annual Statement of the Board, Rev. George E. Pieroe, D. D., President of Western Reserve College, preached on Romans i. 16, first clause: “For I am not ashamed of the Gospel of Christ.”

The public services of the occasion were then closed with the usual devotional exercises.

Annual Statement.

Within the year now under review, 33 Missionaries have been in commission by recommendation of this Agency. These have all been sustained, and also the expenses of the Agency have been met by funds collected within our bounds; and a balance of some hundreds of dollars has gone to supply the wants of the destitute in other portions of the land, and to Missionaries appointed by the Parent Society.

The whole amount collected on this field, including \$67 expended by Portage Presbytery, which did not pass through the hands of the Society, is \$3,835.52. This is an increase of \$280.17 over the collections during the last year; and of \$755.13 over those of any year previous to the last.

The 33 Missionaries sustained by this Agency have had charge of 44 congregations. By preaching, by prayer, by public addresses, by private exhortations, in Sabbath Schools and Bible classes, in the house and by the way, at home and abroad, they have labored for the spiritual good of our feeble churches and the communities

in the midst of which they have been situated. These labors have been attended with God's evident blessing. Churches and individual Christians have been in a measure revived, and at least some souls have been, through their influence, made new creatures in Christ Jesus. Much good seed has been sown in a thousand youthful minds, which we may reasonably hope will yet bring forth precious fruit, such as will endure to everlasting life. God's word shall not return unto him void. It has glorified, and will still glorify his name.

The history of the Congregational and Presbyterian Churches on the Western Reserve, shows that nearly all of them have been dependent upon Home Missionary efforts for the enjoyment of Gospel institutions; and that by these efforts they have been greatly blessed. Within that portion of our territory which lies east of the west line of Huron Presbytery, are 184 Congregational and Presbyterian churches. Of these, 78, including several that are now temporarily vacant, are supporting, or are able to support, pastors without missionary aid; although in several instances these pastors receive far less from their people than will suffice for the support of their families. Sixty of these 78 churches have been aided, some of them for many years, by the American Home Missionary Society. Of the remaining 18, six, at least, have received appropriations from the Connecticut Missionary Society, for the support of their pastors or stated supplies. Others have been essentially aided by the Missionaries of that Society, while pursuing the itinerant system so extensively practiced in former years, or, by those of the Assembly's Board; leaving but a very limited number that have attained to their present strength wholly independent of foreign aid.

The money thus expended is not among the things that perish with the using. It is still doing good in the places where it was first expended; it is doing good, and

will do good wherever the influence of these churches is, or will be felt throughout the world and to the end of time; and heaven itself will feel its influence in louder songs from more numerous voices throughout eternal ages.

And if we take a wider range and look over our whole land, we shall find more than eight hundred churches that have been thus built up and made strong and independent of foreign aid, within the last 26 years, by the labors of the American Home Missionary Society. They are scattered through the length and breadth of our land, and are among the most efficient churches on which all the great benevolent societies of the present day depend for men and means to carry on their work. And the eyes of more than two thousand other churches which are still in a state of dependence, are now upon this Society, as the only source from which they can hope for that pecuniary aid which they yet need to enable them to enjoy the institutions of the Gospel. For these 26 years God has blessed this institution, and made it a blessing to our land.

And a wide door and effectual is still open before it. Our spreading population never needed its labors more than now. With the tide of emigration setting westward with unexampled rapidity, overspreading the still unsettled parts of Michigan, Wisconsin, Iowa, Minnesota and Nebraska, extending also far to the south, and even overleaping the Rocky Mountains, and filling Oregon, and California, and Utah, and New Mexico, and Texas, with a hardy and enterprising people—with four or five hundred thousand foreigners annually landing upon our shores to mingle with our people—with the eyes of millions yet in Europe fixed upon our still unoccupied lands, and our mineral treasures, and our free institutions, with strong desires to emigrate and to enjoy the unnumbered blessings of this goodly land—there never was a time when the labors of such a society were more important than they are at the present day, or when the prospects of its usefulness were more bright and cheering.

Intelligence from the Missionaries.

IOWA.

From Rev. A. M. Eastman, Monona, Clayton Co.

We have as yet experienced no showers of divine grace, but I think there is essential advancement. Our school-house, which is large, is often crowded. Last year, one half of the seats would have been sufficient. The Sabbath is more respected. The people seem to think that *perhaps* it is better to go to meeting than to spend the day in hunting, &c. My appointments have all been attended to here, and I have been able to meet all my engagements abroad but two. I now visit settlements on and north of the upper Iowa River, the farthest point forty miles distant.

Our Sabbath school has not been as prosperous as it would have been could I have been here all the time, yet I think good has been done. We have new books, which have excited new interest. Another season there will be a number of schools sustained on this field.

From Rev. John D. Strong, Iowa City.

Mr. S. was commissioned and sent to this State last summer. He was ordained by the Presbytery of Des Moines, and located at the capital in September last.

The people of the Iowa City church unanimously invited me to remain a year, pledging towards my support more than they have ever before done to sustain their minister. The church is small and poor; the congregation has hitherto been very small, but is increasing, and prospects for the future are quite promising. Much has been done here for the externals of religion, yet little has been attained in spirituality. There are those here now who are looking for a day of reviving; and I need not tell you that some of us are looking for it tearfully.

All the churches here are now without regular pastors and preaching, except the Methodist Episcopal and ours. The cold condition of the churches, and the indifference and unrestrained sin and unbelief of

the great mass of the population, fills the mind with distress.

From Rev. G. C. Beaman, Montrose, Lee Co.

Physical Improvements—Pressure of Labor—Helpers Needed.

My field has become so large, my labors so great, and duties so numerous and urgent, that I was compelled to apply to the Presbytery for a division of my church and field of labor, which will take place, Providence permitting, in four weeks. I hope some good brother will take one end of my field by next spring, if not before.

The Slack-water improvement on the Des Moines is now going on; and the improvement of the Rapids between Keokuk and Montrose, by a canal and locks, is already contracted for; both of these works are undertaken by a firm of New York. If these works go on, as I suppose they will, they will increase the labors and importance of my field, and of this whole region, very much.

It is said that there are men—*young men*—in the ministry, of fair talents, and adapted to do good, who are hovering about the altars of the East, and inquiring for places where they may minister. How can they hear without pangs of conscience these appeals from overburdened laborers at the West, entreating us to send them help? Should the multitudinous emissaries of error overrun those neglected fields, and the people of wide regions, for a whole generation, be led astray and perish, will not the blood of souls be found on the skirts of those who heard the call of the perishing, but heeded it not?

Fluctuating Prospects.

There are not a few who are influenced in their place of attending meeting by a love of novelty; and it has at times too much influence over some of those who are numbered among the people of God.

There is a want of that public spirit which characterizes many communities. There is no business to draw in settlers, and no one moves to set any thing in motion.

We have no emigration that is a help, and a large portion of the unconverted lean in their sympathies to other denominations. I think our members, as a whole, are as exemplary as is usual, and prize the Gospel and its privileges, and are ready to do what they can to sustain the Gospel; but their ability this year is very small. Most, if not all of them, will inevitably fall in debt as they have raised so little to sell. Money is scarce and commands a high rate of interest. There is to be a scarcity of provisions, I fear, and of course they will be high.

I received a letter from the Home Missionary Rooms, a few days since, notifying me of the shipment of a box of clothing to us. It filled our hearts with gratitude and our eyes with tears. It has not yet come to hand. We are hoping to receive it soon. We expect to see hard times this year, and I hope it will lead us to feel our dependence upon God and make us more faithful to him. If, in the midst of this, we may receive a refreshing from on high, it will be well, and we will rejoice in that for which we never pray.

From Rev. D. Knowles.

Welsh Mission at Columbus City.

By the blessing of the Lord I am enabled to report labor for another quarter. I have enjoyed good health, and have had great pleasure in the work of my Divine Master. The churches under my care have enjoyed peace, and the means of grace are attended to more and more. Though we have not been visited with any special outpourings of the Spirit, yet we hope that the good seed of the kingdom is falling into the hearts of many here, to spring up vigorously at some future time. Our public meetings on the Sabbath are well attended. On the 7th inst., I attended at the ordination of brother Pryce, in the Flint Welsh settlement. Brothers Salter, of Burlington; Gaylord, of Danville, and Lewis, of Old Man's Creek, were also there. We had a good meeting. I preached there about six years ago, in the Welsh language; and I believe that to have been the first Welsh sermon ever preached west of the Mississippi. Some, who rejoiced with us there at that time, have gone to their eternal home. It was pleasing to me to see how I was welcomed by the children whom I had baptized five and six years ago, when I went among them last week. I had a word for them all, and a prayer

for them. May God enable brother P. to be wise and active. He seems to be a good servant of Christ. O how thankful we Welsh people ought to feel for the fostering care of the American Home Missionary Society. I often tell them so, and I believe that they feel grateful. These settlements are becoming stronger by degrees, and I trust that the time is not far distant, when they will not only sustain their own ministers without your aid, but will, with a willing heart, help to send the preached Gospel to others.

MISSOURI.

A Helper worth Having.

There are some here that ardently desire to see the conversion of sinners. Many an earnest prayer goes up for them. Our prayer meetings are well attended.

The Sabbath school is doing good. We have an excellent superintendent, who has taught Sabbath school in this place for twenty years. He dearly loves the cause; he pays forty five dollars per annum for the support of the Gospel; he has paid this year fifteen dollars to the Home Missionary Society; he gives liberally to the Bible, Tract, and Foreign Missionary cause, and proposes to pay one hundred dollars a year, for two years, to support a colporteur in this county, if a suitable man can be had. He is a man of feeble health; twice this year I have seen him when I thought he was near his end. But he keeps his lamp trimmed, and if his summons should be the midnight call, I think he would be ready.

Is this a higher style of christian character and devotion than is binding on *all* superintendents and church members? Oh, how would one such man in every parish, hasten the triumph of Zion!

One of our elders, a good man from Tennessee, teaches a Sabbath school, five miles from town, in a neighborhood of Universalists. The school is exerting a good influence; I preach there once a month, to good congregations, that pay fixed attention to the truths of the Gospel. I make no direct attack upon their Universalism, but I preach very plainly the opposite doctrine, at which they take no offence, but say they like to hear me because they can understand what I believe. The truth spoken in kindness seldom gives offence. There is reason to hope that labor there will not be in vain.

From Rev. Henry Grote, Beaufort, Franklin Co.

Mission among the Germans.

Another year having gone by, I am reminded of my duty to write my last quarterly report. The Lord be praised for having guided me with paternal care, and for having blessed me with health and strength for the discharge of my duties.

Several members of my congregation have been established in faith, and have become experienced Christians. They speak of what their hearts believe, and their conduct does honor to their profession. They abstain from every thing not becoming Christians, and, which is a cause of great joy to me, they do not desecrate the Sabbath, nor use spirituous liquors. The means of grace are regularly attended in both congregations. The people assemble regularly at the appointed hour, and I can depend upon finding my hearers at church, except sickness and bad weather intervene. They also take an interest in providing for my subsistence—more so than they have done before.

We have good reasons to believe, that our congregation will shortly be increased in numbers.

Another congregation, consisting of 10 families, requested me some days ago to preach to them as often as practicable. Some of them are not far from the kingdom of God. They have built a fine church, only four miles distant from my house. I gladly accepted the invitation. Still another congregation has requested me to preach, at least every fortnight, but that is at a distance of 15 miles. There is no church, as the settlers have been there only one year. They are, however, true Christians, which renders it the more desirable to grant their request. There are, therefore, four different fields for me to cultivate next year, if God grants life and health. With such prospects, I do not feel at liberty to leave this place, although in the course of the past year, I might have had several places where no assistance from you would have been required. I did not accept those calls, as there are people enough here, and the powers of darkness are not subdued yet. With the divine help, a congregation may be gathered here that will not only provide for the support of the minister, but also contribute liberally to the cause of God. I am well aware that my congregation cannot, for the next year, provide alone for me, but I am confident that it will be done in future.

WISCONSIN.

Old Tricks under New Names.

The prospects of my church are more encouraging than they have been, though we have a class of obstacles to contend with, which we have not met before. A few men who claim to be Excelsiors, or men of progress, but who are, in fact, only reiterating the errors of German rationalists, hold meetings in the village on the Sabbath, and have lectures or preaching, but no praying. They began under the garb of scientific lectures. At first, they were fully attended; but now they are held on the Sabbath, and their real character being known, they are less popular, few professors of religion countenancing them by their presence. As a specimen of their teachings, I am informed that a few Sabbaths since, they endeavored to make out that heathen writers gave a more correct view of the divine character, than the Bible does. They deny the inspiration of the Bible, and discard its most important doctrines, as the atonement of Christ, &c. I have no controversy with them, but endeavor sometimes to provide an antidote for their errors, by presenting the proof of the scripture doctrines, which are the opposite of their teachings; e. g., as a corrective of the claimed superiority of the character of God, as taught by heathen sages, over the God of the Bible, I preached a sermon last Sabbath, on the moral character and tendency of heathenism, as shown from the character and conduct of heathen gods, and heathen people, as given by their own authors.

The great injury which I fear from their labors, is the blinding and poisoning the mind of some of our youth. They draw away but few, who were accustomed to attend our church on the Sabbath. Our congregation is larger than it has been for years before; the house is usually full, and sometimes so crowded that we are obliged to place temporary seats in the aisles.

At the last communion, five persons were received into our church by letter, and eight others were examined and propounded for admission on profession of their faith in Christ. The latter are fruits of a revival last winter. It is expected several others will present themselves next communion.

Responsibility felt—Growth in Holiness.

In looking on the past, while there may have been many omissions in duty, and

unfaithfulness in effort, I must say, that it has been my earnest desire to preach the whole Gospel in its simplicity, purity and power, and to exemplify the same, in a holy and consistent walk. I trust I do, at times, feel the awful responsibility that rests upon me as an ambassador of Christ; one whose great work is to watch and labor for souls. May I more deeply and constantly realize this responsibility!

My field of labor for the last quarter has been unusually interesting, from the increased interest on the part of the people in the cause of Christ and a preached Gospel. My great effort has been to instruct and establish young Christians in the doctrines of the Bible and in practical godliness. And I have been greatly delighted and encouraged, in view of the evidence afforded of a change of heart, in every instance, from the teachableness of disposition and desire to be conformed to all the requirements of God's word; and this from persons of the highest intelligence and commanding influence in society. Often am I led to wonder and admire the power of the Gospel in its transforming influence upon the hearts and conduct of men—to see those who were once high-minded, proud, self-willed and looking with disdain upon Christians, now sitting at the feet of Jesus, clothed and in their right mind, humbly seeking to know and do the will of their Heavenly Father.

For a time, during the summer, our prayer meetings were thinly attended, but of late have increased in number and interest. There is much to encourage effort in the Sabbath school. Many who once suffered their children to spend the Sabbath in roaming through the woods, or around our beautiful lakes, now bring them regularly to church and to the Sabbath school. And yet there are multitudes among us growing up in sin, careless of God and of the Sabbath.

It is extremely difficult to gather into the Sabbath school those children whose parents disregard the house of God, and profane his holy day.

From Rev. H. Marsh, Sheboygan Co.

Gathering the Wanderers.

The destitution abroad over the newer regions of the county, are being partially supplied by efforts made during the past three months, and will receive still more attention.

At one place, six miles from the Falls, a

beginning has been made, where our denomination has hitherto had no regular appointment. One of the leading men of the place, not a professor of religion, requested me to make a regular appointment at their school house, remarking, that they would give me a *full house* and some pecuniary aid. I inquired of him what part of the day would suit them best? He answered, "the *forenoon*; because, if your appointment stands at two P. M., many of our children and youth in the neighborhood, will be scattered abroad hunting; and they will not be likely to return for *meeting* or for Sabbath school. Whereas, if your appointment is in the forenoon, it will draw them together, and then we can retain them for Sabbath school." I liked the idea much, especially when coming from a man not professing religion.

At another place, eight and a half miles from the Falls, in a remote neighborhood, formerly included in the Sheboygan Falls church, a new church has been formed, under very interesting circumstances, called the *Linden* Congregational Church, comprising 20 members.

Four years ago last June, the Falls church, six miles from Sheboygan, was colonized and organized with 13 members; in four years it became 80. Now, eight miles farther in the interior, we stick another stake, and pray God to aid us in aggressive movements upon the kingdom of darkness.

Two and a half miles from Linden is the village of Plymouth, where we have commenced regular appointments, with fair prospects. Though the religious influence in that village is yet small, yet the congregation is respectable, and the people intelligent.

Also, three miles from Plymouth, is another small village, where we have commenced our labors in an unfinished mill for a sanctuary, and with a respectable congregation.

Thus you will perceive that four important points have been occupied during the last quarter, with Linden church, of 20 members, in the centre.

Three or four more similar places, yet farther on in this county, need attention; and it is hoped they will receive more or less during the coming quarter, as your missionary shall be able to extend his labors.

Contrasts.

At one end of my field, a young skeptic, or one that formerly was, is apparently on a bed of death, and he has been recently hopefully converted to God. He

says he would now rejoice to have the privilege of burning the works of Paine and Voltaire, which he used to read and admire. It was good to converse and pray with such a youth, turned to Christ, and to thank God for his merciful kindness to a skeptic.

At the other end of my field, about 20 miles from this youth, a grey-headed and Bible-despising skeptic committed suicide, making, by his exit, a miserable though truthful illustration of the effect of skepticism; no solid comfort in life, and without any apparent insanity, putting an awful end to his unhappy career. Skepticism in various forms and dress, is rife in the West.

Oh, send us on evangelical and faithful laborers.

From Rev. Hiram Foote, Janesville, Rock Co.

Progress of a Missionary Church—Aid Relinquished.

The pleasant union which has so long existed between us is now to be dissolved. This church and society are now determined to try the experiment of self-support, and, by the blessing of God, I trust they will succeed. Five years of delightful missionary labor you have enabled me to bestow upon this field. Connected with the peculiar emotions of our mutual parting, is the precious reflection that the relation we have sustained has not only been most endearing, but that the seed you have enabled me to scatter, has already sprung up and is now yielding fruit.

A brief review of the *past five years* might be interesting to us both, and not altogether unprofitable to the friends of Home Missions. A meagre synopsis is all I can now attempt; for incidents crowd upon the memory as I glance at the past—things tending to overwhelm me with humility, and then fill my heart to overflowing with gratitude—and all prompting me to exclaim, "Hitherto hath the Lord helped us."

Janesville, both at home and abroad, upon the chart of the reformer and of the Home Missionary, was formerly set down as a "hard place." Several things conspired to make its moral and religious features what they were. A portion of its early settlers of influence were men "without the fear of God before their eyes." This gave a tone to public sentiment, which became a serious obstacle to

planting and sustaining the Gospel here. Five years ago four small and feeble evangelical churches were struggling for an existence. The Universalists had preaching every two weeks, and boasted of outnumbering the evangelical denominations. You can imagine how dark and forbidding this field appeared when I first looked in upon it.

Perhaps I cannot better state some facts connected with the progress of our church and society since I have been with them, than by quoting a few sentences from a discourse I preached to my congregation last Sabbath.

My text was, "Hitherto hath the Lord helped me." I remarked that "the present is a period peculiarly appropriate for us as pastor and church, to set up our 'stone of help,' and inscribe upon it the sentiment of our text. We have just entered our sanctuary since being enlarged and refitted for the worship of Jehovah; and as God prospered us in the beginning of this enterprise, so has his hand been seen every step we have taken, to the present moment.

"Another reason which suggests itself why we should to-day record the goodness of God together, is the fact that this Sabbath completes five years of my ministry among this people. The first two, on alternate Sabbaths; the last three, as settled pastor, on every Sabbath. This period is brief; and yet as my eye passes over this congregation, I see comparatively few countenances which I beheld at our first interviews. So great has been the change, so rapid the immigration, that not thirty individuals who have worshipped with us during the past year were members of my congregation the first year of my labors in Janesville. There are a few before me who can well remember that dark and trying period. This church had then been organized about twenty months. There were then upon the records twenty five members. Five of these had removed to a distance from us, with whom I never became personally acquainted. Thirteen of the remaining twenty lived out of the village from two to seven miles; leaving two male and five female members in town.

"My predecessor in the ministry, after devoting two years of faithful, persevering labor, left in the spring of 1846. During that summer, the congregation was disbanded, and the ordinances of the Gospel were not administered. Those who will remember the tone of public sentiment at that period, can easily imagine that this little church and its minister were ready to exclaim, 'By whom shall Jacob arise?'

"At the first communion season, no individual was received to the church. We have since enjoyed twenty-four communion seasons, at each of which additions have been made to the church. The present number of this church is *one hundred and eight*. Nine only of those who organized this church are now connected with it. Most have removed to other places; one or two have been summoned to their final account. Ninety-nine members have been added to this church since its organization, eighty-three of them during the last five years. Thus God has gradually, and I trust permanently, prospered us in numbers.

"Five years ago, our house of worship was the small brick school house upon the East side of the river. Our meetings were held in that crowded, uncomfortable place, for about twenty months. We then removed to the Academy, where we worshipped over two years; and from thence to this house of worship, one year since. And during this whole course, we have marked the hand of God. When, as a little and feeble band, three years since, we seriously proposed the erection of a house of worship, it was a very different thing from this commodious sanctuary. In our poverty we only aspired to a very plain chapel, with limited dimensions. With three or four exceptions, not a subscription was obtained from any member of this church which exceeded twenty-five dollars. In our poverty, we commenced and carried forward this enterprise, and to God be all the glory of its success! Now, as a memorial of eternal remembrance and gratitude, let us inscribe upon the door-posts of this our loved sanctuary, 'Hitherto hath the Lord helped us.'"

And now, in my own name and in behalf of my society, I wish first to record the goodness of God, and then to tender our heartfelt thanks to the Home Missionary Society, and to its patrons. But for the sympathy and aid furnished, our society might now be without a sanctuary or the preached Gospel, and perhaps without an existence. This has been Home Mission ground for seven years. During the past five years you have expended six hundred dollars here; with what result, eternity will soon unfold. Our gratitude shall be shown by our prayers and sympathy for your Society, and our systematic contributions, until we repay, many fold, what we have received.

This brief extract contains nothing peculiarly marked, and probably may not seem as interesting to others as to us; and yet it

is one of the numerous proofs of the benefits of this Society, and gives evidence that the benefactions and prayers of our patrons have not been bestowed in vain.

From Rev. A. D. Laughlin, Wyoming,
Iowa Co.

Growing Desire for the Pastoral Relation.

Since my last communication, my people have taken the initiatory steps toward my settlement as their pastor. The church and congregation had felt for some time the importance of such a step, and had before proposed the matter to me, but I discouraged it only because we had no house, into which I was not ashamed to invite my brethren in the ministry to come and attend the exercises on such an occasion. My people had clearly demonstrated before them the advantages of a permanent, over a changing ministry. They had been supplied with such preaching as I could afford them, under very trying circumstances, for the last five and a half years; while during the same time, another church here had been supplied by five different preachers. If the great object of your Society is to plant the Gospel, and to build up Zion, you are acting wisely to encourage the pastoral relation. The tree removed every year cannot produce much fruit. How can the minister who is constantly on the wing, feel that deep interest in any place, necessary to produce the best results? Will a tenant feel the same anxiety to embellish and improve the garden or farm, as the proprietor? I feel that we have taken a most important step, and one, I hope, of untold benefit, both to minister and people. I could not refuse their call, made so dear to me by many tender associations, especially since God has seemed by his providence to shut me up to this course.

Another event of importance has occurred since my last. Our school house has been so far completed that we have met in it for worship. It has cost us an extraordinary effort, and will delay the erection of a church edifice for some time, but we have such control over it that we can use the school house without interruption. We shall hereafter be able to worship God under our own vine and fig tree.

I have received five members since my last, four by letter and one on profession of faith. Still, we feel that we are weak,

and shall have to look to you for aid. I sometimes feel as if it was wrong for us to live so long on your bounty, when you have such a mighty work to accomplish; but, brethren, if left to our own resources, we must die—all our cherished hopes must perish forever. We love the Home Missionary Society, for, under God, it has made us what we are; and we hope to pay back to you, with interest, what you have lent us. May God give you a thousand fold greater favor with the churches; and so a thousand fold increase your power of doing good.

ILLINOIS.

They that would be Rich.

I have been called to preach two funeral discourses, having a bearing upon California adventures. Both cases, in many respects, were very trying, and excited a very deep and pervading interest in the community.

In the first case, the funeral service had immediate relation to the death of a widow, and a remote relation to the death of her husband, who, on his return from California, was buried in the Gulf of Mexico. The wife, after long suspense and grievous fear that her husband was dead, heard of the fact when two of her children were dangerously ill with the typhus fever. Before these recovered, one other was brought down by the same disease, and soon after she herself, and two other children, while one or two others still had the whooping cough. The widowed mother died, leaving seven orphans. And most, or all these evils, with some pecuniary embarrassment on the remaining inheritance, seem traceable to the ill-advised absence of the husband and father for the year previous, involving excessive care and toil both at home and abroad.

The more recent case was that of a highly respected member of our church, and leader of our choir, who, after a not very successful adventure in California, died at Chagres, within two weeks of home, after an absence of 14 months. A brother was with him, and returned in feeble health. The family of the deceased, though of course deeply afflicted, are left in good circumstances.

Thus, besides the immeasurable evils otherwise pressing upon families whose heads are absent in search of gold, about one-sixth of those who went from our immediate vicinity, are already among the

dead, and about eight persons are yet exposed to the dangers of California, and of the return voyage.

Mission to the Destitute in the Illinois Presbytery.

Extract of a Report of Rev. Messrs. E. Jenny and B. Pond.

From the outset, we adopted the following plan of operation, as best calculated, in our view, to accomplish the work assigned us.

1. To explore the entire region of territory within our bounds, and ascertain where the points are, accessible to Presbyterian influence.

2. In all cases, where it is practicable, to hold a series of religious meetings, or form churches, if the material already exists; provided there be reasonable prospect that the anticipated results of such efforts, or the churches thus organized, will be guided and controlled by subsequent ministerial aid.

3. To exclude itinerant missionaries from the field, as soon as possible, by supplying, as far and as fast as it can be done, all the preaching points at which our denomination would be likely to labor successfully; that is, by securing for them the regular ministrations of the Gospel, once, if not twice a month.

Acting upon this plan, we were not long in ascertaining much relative to the nature and extent of our destitutions. And it is with gratitude we add, that we have been more or less instrumental in providing for them a stated supply, truly encouraging, if not equal to their wants.

Our "commissions" require us to labor within the bounds of this Presbytery, more particularly with those churches that do not enjoy the regular means of grace. And here we have found much to do, enough to tax our time and energies for no inconsiderable portion of the year. But we have frequently gained leisure to preach elsewhere, and improved it, as Providence opened the way; under such circumstances, however, as caused us to doubt whether we have there been the means of much, if any, good. A long experience, extending far beyond the duration of our itinerancy, has taught us that we can accomplish little among those, none of whom are in denominational sym-

pathy with us. We have frequently tried to benefit such communities; but if successful in any *marked* degree, the evidence of this is yet to be seen.

It has, nevertheless, been our privilege, during the period embraced in this report, to witness displays of the power and grace of God, in elevating the character of Christians, and converting unbelievers from the error of their ways. Thus it was in Carrollton, Mechanicsburgh, Rochester and Shelby county. The number added to the several churches in those places, has been, by transfer, 31, and by profession, 24; making a total accession of 55 persons; while others have been hopefully converted and united with other branches of the Church, and several, it may be six or more, are waiting an opportunity to enter our communion. But we have reason to think that all the good effected, is not expressed by these statistics. If we mistake not, there has been attained, in the communities where we labored, a general impression more favorable to evangelical religion, and to that form of church government which we prefer, than previously existed.

It gives us pleasure also to state, that there are now no destitute churches under our care. A year ago there were six such; all of which, with one exception, enjoy the privilege of listening to the Gospel by preachers of their own order, more or less frequently.

But notwithstanding most of those churches which were so recently destitute of ministerial aid, are now wholly or partially supplied, there is a work yet to be done. We ought to ascertain whether there be not other points where the way is being prepared for us. In our opinion, there are.

Want of Men.

But where are the men to occupy the openings which investigation shall find, or effort create? One of the principles adopted by your missionaries, and which will be acted upon, we presume, by any who shall succeed us, forbids the forming of churches any faster than they can be supplied, wholly or in part, with a preached Gospel. If success, therefore, attends the work here contemplated, who will break to the famishing minds the bread of life? Our great want is men. Until more be introduced upon the field, we shall be cramped in our operations; at least, feel that we must proceed cautiously. "Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest."

We have already, in a previous number, (Sept. 1851,) called attention to the useful and judicious labors of our two missionaries, in the bounds of the Presbytery of Illinois; and to the painful fact which limits the usefulness of these and other similar laborers; viz.: the want of men suited and disposed to go in and occupy the ground prepared by them. Of how little avail it is to fence and clear the field, if there be no laborer to cultivate the soil and sow the seed, but it must be left to bear only briars and noxious weeds—and how much labor and expense are thus almost thrown away—they know too well, who have seen the experiment tried a hundred times, with an almost unvarying result. There must be more ministerial labor provided, or all other efforts at church extension must prove abortive. There are the means of supplying some of this labor if they could only be secured. In all parts of the older portion of the country, there are ministers not employed in preaching; some of them, it is true, from impaired health, but more from discouragement and want of an adequate support. Not a few of them might be rendered available by the Missionary Society, if its resources would justify it in adapting its scale of compensation to their condition.

What shall be done for the Germans?

Almost every day brings to our knowledge facts showing that large portions of our immigrant German population throw off the restraints of Christianity when they arrive on our shores. Unless some means can be devised which shall be blessed of Heaven to the salvation of this class, there will speedily spring up among us a body of anti-christian elements, so compacted, intelligent and efficient as to present a more formidable hindrance to the Gospel than any other with which we have to contend. They who are mindful of the signs of the times, and are wont to spread them before the Lord, should not fail to make these things the subject of thoughtful prayer.

The Sabbath is a holiday among the Germans here, and Americans conform very much to their sinful practices. Recently a German died suddenly on Saturday evening. On the Sabbath, as he was

one of the firemen, the whole company, in their red coats, and with martial music, attended his body to the grave, followed by a throng of boys and idle men. The most influential and intelligent Germans among us attend no church. They are good neighbors, fair in their dealings, and gentlemanly in their deportment; but they have adopted rationalistic sentiments. Many of them are at heart infidels, though they do not assume the name. One was asked to buy a Bible. He answered, "I want no Bible; I have the great book of the world. I want to know nothing about Jesus Christ; I have the guide of my own reason." The German church is almost entirely made up of skeptics and loose moralists. Their former pastor, whom I knew, and who gave me some lessons in German, is addicted to excessive drinking, and I believe is at heart an infidel. At this time he has a school and church a few miles in the country. In the reports of their celebration of the 4th of July, I noticed this toast, delivered by Rev. Mr. —, the Lutheran preacher,—“The noble Thomas Paine, whose writings awaked a spirit and courage for liberty!” When a people have been under such infidel-christian preachers, what could be expected better than we now see?

There is now and then a German that attends my preaching. There is now a young man of remarkable intelligence, who has been obliged to leave Germany for his activity in the Revolution, and for making a speech for liberty, which was printed. He attends my preaching and lectures regularly. I took him home and into my study one day, and he seems happy in getting my sympathy. He associates entirely with Americans, and reads only in English, and is making great progress. A merchant, who is a German, has been a frequent hearer of mine ever since I came to the place. He has no family, and associates much with our young men and young ladies. I once was hopeful of him—talked with him on the subject of religion—and loaned him Nelson's "Cause and Cure of Infidelity;" but he seems firm in his denial of the divinity of Christ, and is now going away. My heart almost bleeds when I see such cases. He has been under conviction, but has grieved away the Spirit.

Hindrances.

In consequence of the superabundance of the water, my missionary labors have

been rendered fatiguing as well as perilous. No person, unless he has been over the ground—and *through* it I may almost say—can have any adequate idea of what a man must endure who has had to travel even short distances during this rainy period. Frequently have I been to my saddle girths in mud and water, and, in crossing streams, nearly to my horse's back. The sloughs, as the people say here, "have lost their bottom." On one occasion, when crossing a small stream swollen by the heavy rain, so as to flow over the road and wash away the bridge—which by reason of the turbid waters I did not discover—my horse went down, but fortunately came up safe, and then after him myself and buggy. In attempting to raise the buggy, my horse's harness gave way. I had to get out, and worked in the water for near an hour before I could extricate my carriage, and then had to ride some time in my wet clothes.

At another time, in attempting to cross a rocky ford at twilight, I came near being swept away by the rapid and deep waters—horse, buggy and all. But hitherto the Lord hath preserved and delivered me, not only from the deep waters, but from those who rose up against me. "Many bulls have compassed me, strong bulls of Bashan have beset me around. They *gaped* upon me with their mouths as a ravening and roaring lion."

Home Missionary Efforts cannot be Relaxed.

This village has nearly 2,800 inhabitants, of which about one-third are Romanists. They have a fine stone church and a priest; and, it is said, some nuns are soon to come here to take charge of their educational interests. As a people, they are more completely under the surveillance and control of the priesthood than any other Catholic community with which I am acquainted. Infidelity is exceedingly rife in the form of popular error, such as Universalism and Unitarianism. A multitude of the people have no belief, and stand aloof from all the forms of religion. In tracing out the cause of such a state of things, it is very apparent that it has come from the pressing of radical ultra measures to accomplish reforms. Some years ago the church, then numbering more than forty, was prevailed upon by an itinerant evangelist to disband, and such as chose to form a Union church, without a creed, throwing the door wide open for all religionists to come in. Time would fail to detail the

bad results. Those who have affinity enough to remain together, are now feasting their souls on the reveries of Unitarianism and Swedenborgianism, as they are compounded and held forth from Sabbath to Sabbath by the veriest mountebank preacher. A few years since, some who would not go for the Union measures, and some who were drawn in ignorantly, united and formed the present church. They have had the very worst influences to contend with, but have maintained their ground. I found them disheartened, weak, and ready to die. The congregation had run down, the Sabbath school was very small, the prayer meeting little less than a name. Our congregation has gradually increased until our place of worship is wholly inadequate to our wants; the Sabbath school is greatly enlarged, and new scholars coming in every Sabbath. Men and women, and whole families, who have not been seen in the church for years, are becoming quite constant attendants. Five or six will unite with us next communion, three of them by profession, one a very interesting young man, and promising for usefulness, the other two, mothers of young families.

OHIO.

The Preacher, an Agent of Improvement.

There has been great improvement in the religious observance of the Sabbath and in the cause of Temperance. This cause is decidedly popular in this Village. There is now only one place where ardent spirits are retailed, and this is done contrary to law.

During the past winter, I distributed the Bible in four townships and supplied the destitute; and by the assistance of our people and the Agents of A. B. Society, this county and that part of the adjoining county in which I have been laboring, have been supplied. There has been great improvement in our S. schools. The most remarkable change, however, has been in the regularity, interest and attendance upon public worship. When I came here, our congregations were often small; now they are usually good—often the houses are full and sometimes crowded. I have organized two churches. One place has been decidedly infidel; but infidelity now is evidently losing ground. During the first fall that I preached there, I often had only from twelve to twenty persons present; now the regular congregation is

not far from two hundred. The school-house is well filled. The change has been similar in all of the other places. Though we have not yet been made to rejoice in gathering in the fruits of our efforts, yet we hope that our labors have not been entirely in vain. I have been endeavoring to cultivate the ground and to sow the seed; and trust that in time, with the rich blessing of God, we shall be able to gather in a rich harvest.

One Hundred Ministers wanted in South-Eastern Ohio.

The seven counties of the Marietta Agency contain a population of almost two hundred thousand, with only sixteen or seventeen ministers of the Calvinistic order. The face of the country is rough and forbidding in its aspect, and does not present so pleasant a prospect for the agriculturalist as the greater portion of this great state; hence it has not been settled so rapidly as other portions of the state. Emigrants and ministers have considered this a hard field, and have gone on to other more inviting fields. But the time has already come, when the tide of emigration has begun to roll in more rapidly here. The great mineral resources of this territory are just beginning to be appreciated and developed; and when the contemplated railroad from Cincinnati to Marietta shall be completed, and facilities for transporting the vast quantities of coal, iron, and salt, that abound in all this region, we may expect to see the population that now exists on this field, soon doubled and trebled, if not quadrupled. A great question fills our hearts with deep solicitude; shall this region, with its teeming thousands, be given to God and the Saviour, or shall the Devil reign transcendent here? Unless *more ministers* can be employed on this field, we fear that wickedness will long reign here. We absolutely need on the field of the Marietta Agency, this day, *one hundred ministers of the Gospel*, and this number would not be a full supply. And now is the time for them to be planted on this field. If they are not sent to sow the good seed, the enemy will sow tares there, and thousands on thousands of souls will perish. You ask, are the people willing to aid in support of ministers? I do not suppose that they will do much till the Gospel is carried to them freely awhile. They will thus soon begin to appreciate its privileges, and will open their hearts and their purses to ob-

tain and enjoy them. I could cite you to several instances of churches raised up in this way on this field; and the same thing that has been done in a few places, might be done in a multitude of others. My heart is often deeply pained in looking over the destitutions of this field, and my mind is often greatly agitated in efforts to contrive some possible plan by which the Gospel may be carried to these perishing thousands. Our Methodist brethren are doing a great work here, but they can't reach half the people.

MICHIGAN.

Hard Soil.

I have continued my labors in my regular congregations, preaching generally three times on the Sabbath, together with occasional labors in other places, as opportunity offers. I should be glad to preach much more in the *week time*, in destitute neighborhoods, could I get the people to attend; but this, on ordinary occasions, is next to impossible. I have frequently made the trial in surrounding settlements, but after riding ten or twelve miles, have found little else than empty seats, my congregations being not more than six persons, counting children with the rest. In any of those places on the Sabbath, I could get a good collection of people; but on the Sabbath, my hands are full of labor in my regular congregations. If there is a *funeral*, there is a general turn out; and people who neither "fear God nor regard men," must have a funeral sermon at the interment of their friends. I have never declined attending on such occasions, if I was able to be up, unless some important appointment demanded my attention, at the same time, in another direction; and as there is no other regular minister within 16 or 20 miles, in any direction, I perform considerable of this kind of labor. Last winter I was called into a very wicked settlement to preach at the funeral of a woman whose husband has been once tried for murder, been one term in the state prison, and since then he has been sent again to the same place. I preached from Gal. vi. 7, 8, and tried to set before the unhappy man and his thoughtless neighbors the certain connection between our present conduct and future condition. I had a large congregation, many of whom, perhaps, had not heard a sermon for several years. This spring I was called into another settlement, 8 miles distant, that has been renowned for being a nursery of

crime, and for furnishing a large portion of candidates for the penitentiary. There, too, I had a large turn out, and was permitted to point my fellow men to the judgment to come. On such occasions I have nothing to do with the dead, but try to bring the truth to bear on the consciences of the living.

Weakness and Dependence.

With your aid this church keeps the fire still burning on the altar, while without it, probably, it would have been extinguished ere this. I had hoped the church would soon sustain their pastor, independent of foreign aid; but without a revival of God's work, and the conversion of souls, we must continue to rely on our former sources of dependence.

One reason of feeling our weakness more sensibly, is the loss of both of our deacons, and the difficulty of supplying their places. One of them left before I came here, and the other recently took a letter to another church, because of his living in its neighborhood.

With some difficulty we succeeded, two weeks ago, in electing two persons to fill their places.

A very encouraging feature, that shows increasing strength, is an increased willingness to contribute to the Home Missionary cause. This cause lies deepest in the affections of this people. I preached a missionary sermon, and we circulated a subscription list, the signers mostly pledging themselves to pay their sums monthly for the following year. The amount pledged at present is \$30.

Our Sabbath school continues in good circumstances, but would be more full if we were better supplied with compe-

tent teachers. The superintendence devolves on myself. Yesterday we were called to mourn the death of a boy, an interesting member of the school. He gave no special evidence of a change of heart, though he loved the Sabbath school; and in his derangement, which was for three days previous to his death, he often spoke of his superintendent; and also, in the school, answered questions as his teacher thought none but a Christian could answer. His death is the first in our congregation during the past year, and the members of the school seemed to feel it a solemn and severe bereavement.

From Rev. E. Garland, Central College.

Revival.

Since March, 1851, the date of my commission, the church of Johnstown has passed through a variety of scenes, some joyful, and some painful, indeed. Towards the close of the year, the session commenced discipline with some who were causing reproach. The last of February a revival of religion commenced. During the first week of March, in the midst of the revival, it pleased the Lord to take away one of our elders, who was a pillar in the church. At our communion, in April, *fourteen*, as fruits of the revival, united with the church by profession, and one who had before been a member of the Methodist Church. It was an interesting season, when five of the number came forward to receive the ordinance of baptism, and then, with the others, sit down with our little church, at the table of the Lord. A few others are indulging hope, who may yet unite with the church.

Miscellaneous.

Death of Rev. W. T. Wheeler.

This beloved missionary, after an illness of six weeks, finished his earthly labors at Union Grove, Illinois, October 17, 1851. For just a year he had preached regularly at Union Grove, Round Grove, Como and Garden Plains. Increasing interest and usefulness attended his labors; and only a few weeks before his decease, he had gathered another church at Clyde. It was expected that, ere long, he would be installed as the pastor of the church at Union Grove; and

had he lived to carry out the enterprises which it was in his heart to prosecute, doubtless great good to religion and to christian education would have been the result.

In the former part of his ministry, Mr. Wheeler was a missionary to Africa, from whence he was compelled to retire by the uncongeniality of the climate with his constitution. After his return, and before settling in the field of his last labors, he had preached in the service of this Society in Indiana and Minnesota. It is sad to think of the four

little churches which he was cherishing, as a nurse cherisheth her children, now left destitute and discouraged.

Our correspondent who communicates the intelligence of this bereavement says: "Brother Wheeler told me that he was too poor to buy a horse, and that to meet his appointments, 20 miles apart, he was sometimes obliged to travel on foot, and to wade through sloughs that were full of water during this very wet season. By his death I shall be put in possession of the horse which I had loaned him for a year; and if, as I trust, he has found a seat in Elijah's chariot, he will no longer need such poor facilities for travelling as I could furnish."

Mr. Wheeler is the second missionary in northern Illinois, (the first being Rev. James Hildreth) removed by death during the last season; and two others, not missionaries, have also died on the same field. Let us who remain watch, with girded loins, for our own summons, which cometh in such an hour as we think not.

Dangerous Elements of American Society.

Numerous and alien to our institutions as is the emigration of Irish Catholics, it is by no means the most dangerous portion of our immigrant population. We are receiving hundreds of thousands yearly from Germany, who are what are called in Europe, Red Republicans, or Communists, or Socialists; i. e., the enemies of all society. They are such people as have been reared under German Rationalism—the degenerate plants of a strange vine. And a prominent purpose of their immigration hither is, not to enjoy the advantages of our free institutions, but to destroy them; or, in other words, to take advantage of the freedom of this country, to apply their destructive principles, as they could not in despotic countries. Already in some of the cities, where Germans most abound, as in New York, and in St. Louis, they are forming political organizations, to carry these principles to the polls. In St. Louis, they have directed their attacks more especially against the Sabbath—combining, by military parades, and other disturbing expedients, to prevent the Sabbath worship of the Christian part of the people. In short, the principles and spirit of these new comers, are of the worst possible type. And as far as their influence shall extend, it will be disastrous. In one view, it is a matter of

rejoicing, that but few of them can speak our language. For this confines their influence mostly to the Germans. But in another view, it is one of the most discouraging aspects of the case. For it prevents our bringing the light and power of the Gospel to bear upon them, as we otherwise might, and as the occasion demands. Our means for evangelizing Germans are very limited; but we must make the most of what we have; and pray the Lord of the harvest that he would send forth laborers into this harvest.—[Exchange Paper.]

From the New York Recorder.

Twelve Questions for Ministers of Christian Churches.

1. *Why did I become a minister?*—Was it vanity, ease, respectability, or the persuasion of mistaken friends? or was it love to Christ, the glory of God, and the salvation of souls, that induced me to step into the sacred office?

2. *What evidence have I that I am called of God to the work of the ministry?* Am I adapted for it? Have I the scriptural qualifications? Have I ever been the means of the conversion of one soul? Did God call me in his providence, or did I run uncalled?

3. *What am I doing in this field?*—Am I a witness for God? Do I bear testimony to the truth, the whole truth, and nothing but the truth? Is my testimony plain, earnest, faithful? Am I a laborer in God's vineyard, a workman that needeth not to be ashamed, rightly dividing the word of truth? Am I acting as a lord, or as a servant?

4. *What are my views of the pastorate?* Do I feel I am my own master, or God's servant, appointed by him to watch for souls? Do I feed the flock, or amuse them? Do I direct their attention to my Master, or to myself? Do I point them to heaven, or to the trifles of time?—Who is my master?—the church, the congregation, the world, or Jehovah?—What says my conduct? O, my soul, be honest! Do I fold, feed, comfort, and watch over the sheep? Do I feel the responsibility of my charge?

5. *Do I visit the people of my charge as I ought?* It is true some people have strange notions about a minister's visiting, which have no foundation in Scripture, and the impropriety of which a little reflection would convince them of; but still, do I do my duty in this department? What is the character of my visits? Do I visit the sick, the wanderer, the backslider, and those who are out of the way? Do I visit as a pastor, to speak of and for

Christ, or as a trifler, who has too much time on hand—time to “crack a joke,” to be “frolicsome,” to hear and retail the gossip of the day?

6. *Do I love the people of my charge as I ought?* Have I love enough for them to bear, forbear, and forgive? Do I feel resentment or compassion, when any of them do wrong? Do I despise them, or love them? Do I help to bear their burdens, or do I increase them? Do I rejoice with them that do rejoice, and weep with them that weep? Is the whole of my conduct kind, forbearing, and loving?

7. *Do I pray for my charge as I ought?*—not only in the sanctuary and the prayer meeting, but in the closet? Do I bear them before the Lord in private, frequently, earnestly, constantly, and in faith? Do I plead with God for the weak, that they might be strengthened; for the tempted, that they might be kept; for the tried, that they might be supported; for the mourners, that they might be comforted; for inquirers and the unconverted?

8. *What is the character of my preaching?* Is it the Gospel of Christ I preach? Do I preach it with energy, earnestness, and unction; or with coldness, weakness, and carelessness? Is it God's truth, or my own notions about it, that I preach? Will the truths I preach do to die by?—Do I preach plainly, clearly, so that all can understand me? Do I preach to the people, or at them; over their heads, or, through the understanding, to the heart?

9. *Where do I get the food for the flock?* Is it from the green pastures of the Word of God, or from other sources? How do I study the Bible? Are my head and heart in it at all times? Do I study it to make out the mind of God, or merely to find a text to hang a subject upon? As I pore over its sacred pages, do I sufficiently feel my dependence upon God, and look up for the Spirit's assistance, that I may bring out of this heavenly treasury things new and old? Do I study for God's glory, or my own?

10. *Am I living a holy life, such as becomes a minister of Christ?* Do I indulge in any “little” known or secret sin? Am I laboring to mend my own heart, as well as those of my hearers? Am I a pattern of good works to believers?—(Tit. ii. 7, 8.) Am I known by my savor as well as my service?

11. *Do I live under the impression that I am accountable* for time, talents, and opportunities of usefulness? How much time have I squandered? How have my talents been employed? How many opportunities of usefulness have I lost?

12. *Am I prepared to die?* Should my Master at once summon me into the eternal world, are my accounts correct—is my work done—is my soul prepared? How many souls will welcome me to glory, should I be permitted to enter, as the fruit of my ministry? R. F.

Misapprehension Corrected.

A writer over the signature of “PLANES,” in the Christian Observer of Nov. 22, 1851, has some animadversions on the American Home Missionary Society, in which there is an evident misapprehension of the principles of the institution, and its relations to coöperating ecclesiastical bodies.

The case which forms the occasion of the strictures alluded to, is this. The Society has had a missionary of acknowledged ability, worth, and acceptableness, preaching, for a year past, at St. Anthony's Falls, in Minnesota. Before his arrival, but after his coming was expected, a portion of his hearers were organized into a Presbyterian church. A month after he commenced his labors, two ministers in the Territory and one in Illinois, were constituted the Minnesota Presbytery, and took the church at St. Anthony under their care. The missionary having declined to unite with the Presbytery, they decided that he could not be the minister of that church, declared it to be “without a supply,” and appointed a committee “to procure a supply as soon as possible, and request the American Home Missionary Society to assume his support for one year;” i. e., to sustain two where only one was needed, or to withdraw the former missionary. A correspondence relating to this case occurred, in which the general principles of the Society were alluded to by the Secretary. With those principles PLANES takes issue in the following communication, which we re-print, and make the subject of some remarks, not because of the intrinsic importance of the case alluded to, but of the principle involved; which we regard as fundamental to the existence of the Society, and which should be, if it is not, understood by all its patrons, and by all who coöperate with it in the missionary cause.

The quotations made from the letter of the Secretary are not entirely exact. In re-printing, we have supplied omissions and made corrections in brackets. These, though

not essential, are not wholly destitute of importance, as containing qualifying expressions. It should also be remarked, that the statement of the article, that the church at St. Anthony "had been without preaching several months," can be true only in some technical, ecclesiastical sense; for we are quite sure that the same congregation, including the members of the church, and meeting in the same place, were regularly supplied with preaching by the same missionary, without interruption.

The Presbytery, at their last meeting, having always understood from the publications of the American Home Missionary Society, that the opinion of an ecclesiastical body was always the highest authority known to the executive committee, invited a minister to become stated supply of the church at St. Anthony, which had been without preaching for several months, the missionary on the ground having announced his unwillingness to be considered the Presbyterian minister.

Since the appointment, a member of the Presbytery has received a letter from one of the Secretaries, which shows conclusively that the tendency of the Society is to sustain a missionary, where there is a Presbyterian Church, to whom he will not be a pastor, in the way they desire.

The Secretary says, speaking of the Executive Committee, "that it would be unprecedented for them, after having selected a missionary for a given field, and sent him out and sustained him one year at large expense, to recall or abandon him without good and sufficient reasons, and whether those reasons exist in ———'s case it will be for them to judge; and it would be equally unprecedented for them to sustain, for any reasons, two missionaries at such an expense, on such a field.

It is also in accordance with the policy and usages of the Society, in prosecuting missions in new settlements, where the support of a missionary is to come [wholly] from the Society [and especially where that support is much greater than the average, to examine carefully into the importance, and necessities, and claims of a given field], to inquire into the importance, plans, and necessities of a given field, and the qualifications and promise of the man who may occupy it, before he goes to the ground and commences his labors."

The intimation is here given, that the Executive Committee may sustain the Congregational Home Missionary at St.

Anthony, and desert the Presbyterian church there, because that church are unwilling to have him as their pastor, because he expressed his unwillingness to join the only ecclesiastical body in the territory. It is here also implied, that the Executive Committee hold the right to sit in judgment upon, and annul the decisions of a Presbytery. Again it is asserted to be the usage of the Society to require a knowledge of the qualifications of a missionary, that a Presbytery may appoint, before they sustain him.

Now, Mr. Editor, it does seem to me that the American Home Missionary Society have no such rights as they claim. It is very true, that if the Presbyteries or Associations have not selected men, that it is proper for the Society to search out missionaries, and become acquainted with their qualifications, before they give them a commission.

But I doubt exceedingly whether the Presbyteries and Associations of the United States meant that that Society should ever refuse to commission men for fields within the bounds of a Presbytery, with whose qualifications that Presbytery was satisfied.

The Presbytery of Minnesota feel that they know better what is suited to advance their interests, than the Executive Committee of the American Home Missionary Society. They feel that their acts are subject to review by the Synod to which they are attached. If, however, the Executive Committee of a voluntary association are to refuse to appoint our men, and virtually annul our decisions, we have no ecclesiastical liberty—we are the trembling servants of an oligarchy in New York City.

It is time, high time, for the prosperity of the Constitutional Presbyterian Church that they should clearly understand their relations to the A. H. M. S.; a society which, notwithstanding its imperfections, has done a great and a noble work, and been under the charge of wise and judicious Secretaries. PLANES.

It will be seen by a perusal of this article, that the writer creates an issue between the Presbytery of Minnesota and the American Home Missionary Society, in which he adjudges the Society to be in the wrong, in the following particulars. The Society claims the right, when aid is solicited for a given field, to inquire into its necessities, claims and importance. PLANES thinks they have no such right; but the opinion of a Presbytery on these points should be binding on

the Society. Again, as to missionaries, the Society exercises the right of judging of the missionary qualifications of the men whom it supports, to occupy the particular posts to which they are appointed. PLANES denies this, and takes the ground, that if the *Presbyteries* are satisfied, the Society has no power to refuse assistance.

Here, then, we fairly meet the question of ecclesiastical control over voluntary funds. The issue is made, whether the courtesy due from the Society to the ecclesiastical bodies with which it coöperates, deprives it of the right to differ from them when it sees reason to do so;—whether the expediency of occupying a particular station, the suitability of a given minister for a specific service, and the propriety of granting a given amount of its *own* funds are matters of which the Society has a right to judge; or whether it is bound to follow the decisions of the ecclesiastical bodies on these subjects.

The American Home Missionary Society is a *voluntary association*, composed, not of denominations as such, nor of their ecclesiastical representatives; but of *individuals*, who contribute to its funds. These contributors are the *constituency* from whom is derived the power to administer its affairs; the constitution was adopted by them; they choose the officers; and to them alone are the officers accountable for the measures pursued in fulfilling their trust. There is therefore no pertinency in the doubt of PLANES, "whether the Presbyteries and Associations of the United States meant that the Society should ever refuse to commission men, &c." These ecclesiastical bodies did not originate the Society, had nothing to do in defining its powers, and have no claim to control its action any farther than the Society itself may have sought their kind offices in the way of information and advice. The funds of the society are a sacred trust, which the Executive Committee are bound to administer under the rules of the institution. When a donor deposits his gift in the treasury, he passes over his right of control to the Committee; he expects *them* to exercise that control; and they cannot rid themselves of the responsibility of doing so; nor can they delegate that right to any other committee, or agency, except under such stipulations and guards, as shall effectually provide that the money shall be applied ac-

ording to the principles and usages of the Society.

While the Society is thus, from the very nature of its organization, the arbiter of its own action, it has ever felt that it had a great and benevolent mission to perform, for the sake of which its bearing towards the churches should be deferential and accommodating. Accordingly, in seeking access to the subjects of its kindly aid, it has not put on airs of sovereignty, nor tried to make individuals or communities feel their dependence on its bounty. It has sought to inspire confidence and coöperation, not to raise the question of "who shall be greatest" between itself and other associated bodies. It has gone forth throughout the length and breadth of this land, in the spirit of a liberal and large hearted benefactor; desiring to be recognized, as a *friend*. It has acted on the principle, that mutual good-feeling is an essential element in all efficient voluntary coöperation; and therefore it has been slow to speak about its "rights"—has exercised a generous liberality towards ecclesiastical bodies, offering them every facility of access to the privileges of the Society, consistent with its own indefeasible obligations. Perhaps this very liberality, this absence of a formal assertion of its prerogatives, may have led insensibly to such impressions as those of PLANES, and caused the idea to grow up, that the Society is, somehow, the creature of Presbyteries and Associations, and is not competent to have a judgment of its own on cases of which *they* may have expressed an opinion. But though the Institution has thus sought to be recognized, like the atmosphere, by its vital power rather than by its pressure, it has its laws—its definite principles and modes of procedure; and these principles have never been compromised in the whole history of its operations. No Board of Agency or ecclesiastical body has ever had any control over the appointments and expenditures, except that which was specifically provided for by written terms of agreement. When, therefore, PLANES, or any other writer, dissatisfied with the share of influence and of bounty, which the usages of the Society concede to him, raises the question of *prerogative*, and complains of the Executive Committee, as transcending their own rights and impinging on those of others, we call for the *record*;

show us the terms of the compact. The right of control over its own appointments and funds is *originally* in the Society; nothing can be plainer than this. Now, wherein has it ever lost that right? In what document, and to what extent, has it put its appropriations and expenditures under the control of ecclesiastical bodies? We will answer that question.

PLANES refers to the "publications of the Society." Here is the article, published from year to year in the Annual Reports, and found in that for 1851 on page 99, under the head of "*Relation of Auxiliary Societies, Agencies and Committees of Missions, to the American Home Missionary Society.*"

The American Home Missionary Society has ever regarded the Ecclesiastical bodies as the appropriate judges of the *standing of their own ministers, and of the wants of the churches in their connection.* Accordingly, the commission issued to every missionary requires that his credentials be acceptable to that ministerial body of his denomination, within whose bounds he is appointed to labor. And the various Presbyteries, Associations, &c., are invited to appoint, each, a *Committee of Missions* from its own members to receive applications from its churches, and *suggest to the Society the action proper* in each case. Such a Committee constitutes the official source to which reference can be had for *information and advice*, in all matters pertaining to missions in the connection to which it belongs.—This mode of coöperation has been preferred by numerous ecclesiastical bodies, from the first formation of the Society. It guaranties to the churches of each denomination represented in the Society, that their respective claims shall be *fairly considered*, with all the advantage of having the endorsement of the body to which they belong. The *advice* of such a Committee, acting in the name and by the direction of the ecclesiastical body to which they belong, is regarded as the highest authority in matters pertaining to the *standing of ministers and churches in their connection*, and has the same influence with the Society, as that of a Board of Agency appointed by itself.

These are the general terms of coöperation between the Society and ecclesiastical bodies whose destitutions it has sought to supply. And what is the amount of influence

here ascribed to the action of those bodies? Only this: 1. They are recognized as judges of the ministerial *standing* of their own members. "Standing" is an ecclesiastical affair; it is made or destroyed by votes of ecclesiastical bodies; and in the extract above quoted, it is guarantied that the standing of a minister or a church shall be determined by their own appropriate ecclesiastical body in whose bounds they may be.

But *missionary qualifications*—the suitability of talent, age, health, &c., for filling a particular post—is a different thing from ecclesiastical standing. A man may be in unimpeachable standing, and yet he may not be *the* man for a given church. And men are no more fitted to give advice as to *qualifications*, when assembled in an ecclesiastical capacity, than when *not* thus assembled; or than others may be. Acquaintance with the case, experience in missionary business, and often specific inquiry and examination, are needful to settle this question. The Society, therefore, not only may, but is *bound* to get the testimony it requires from *all* quarters, ecclesiastical and otherwise.

Accordingly, in the above-mentioned terms, it invites the *opinions* of ecclesiastical bodies—applications, suggestions, information, endorsement, &c.—but it nowhere invites *decisions*. It guaranties that this preliminary counsel shall "be fairly considered," but it does not pledge that it shall be implicitly *followed*. The advice of such an ecclesiastical committee is regarded as "the highest authority appertaining"—not to the duty of appointing, or the amount of salary—but to "the *standing of ministers and churches* in their connection." It has "the same influence as the Boards of Agency appointed by the Society itself," and that is only the influence of *information* and *recommendation*, which may be overruled by more perfect knowledge of facts, the better judgment or the general rules of the Executive Committee. But 2. The Ecclesiastical Committees are recognized as judges of the *wants of their churches*. But this does not concede to them the right to *decide* whether they shall be aided in preference to other cases, or to how great extent. They may judge rightly that a given church needs \$500, and the Society may know that another church is in equal need of \$300; and if

it have not enough for both, it must refuse one, or make a division of aid according to its own judgment, formed by knowledge of the case, and experience of other similar cases.

Admit for a moment, that the decision of an ecclesiastical body may bind the Home Missionary Society to a given appointment and pledge of funds, and its treasury is at once placed at the mercy of many different committees, each interested especially for its own vicinity, and probably quite unprepared to judge how much its claims should be modified by those of other sections. There could be no efficient system for properly *distributing* the benefits of the Society; its aid would be accumulated in undue proportions upon those sections where the committees were most active; and no uniform principles of appropriation could be pursued. In short, the missionary work would be an aggregate of disjointed and heterogeneous operations, instead of a harmonious system, at once consistent and comprehensive in its scope and exact in its details. Again, many of the ecclesiastical bodies in the new States are made up largely, and some of them wholly, of missionaries of the American Home Missionary Society, or of ministers of feeble churches liable to require aid. It is no uncommon thing for these to be members of the Missionary Committees in their respective Presbyteries and Associations; and thus may become judges in their own, and each other's cases—virtually called upon to say how much they themselves shall receive from the Society. An illustration is furnished by this very Presbytery of Minnesota, which has but three ministerial members, only two of them resident in the Territory, and both are missionaries of this Society. And it is with reference to *their* action, that the high ground is taken by PLANES, that their decision is to bind the Home Missionary Society, to pay money on their appointment without the exercise of any discretion of its own. Now, although we should be slow to believe that good men, thus situated, would *intentionally* be partial to themselves and to cases nearly connected with them, yet only a slight knowledge of human nature is requisite to see that the feeling of their own necessities might insensibly affect their judgment. At least, any

benevolent institution which should have no stricter principles of disbursement than thus to admit the recipients of its means to help themselves, *ad libitum*, could not retain the public confidence, nor long have any resources to distribute.

What the writer says—when he charges the American Home Missionary Society with invading the “ecclesiastical liberty” of the Presbytery, because it does not assume the expense of supporting whomsoever the Presbytery may appoint—reminds us of the demagogue who, on being pressed for his definition of liberty, replied, “My liberty consists in making you do as I please.” Does the “ecclesiastical liberty” of the Minnesota Presbytery include the right to make any engagements it may please, and oblige the Society to foot the bills—and no questions asked?—to put their hands into the treasury when and as deep as they may think proper? May they overrule all general principles, and the results of experience for many years, embodied in the rules of the Society, and substitute therefor simply their own *fiat*? If this be liberty, it is all on one side. If this be *ecclesiastical* liberty, what becomes of the *civil* liberty of the Society, to do what it will with its own?

Finally, we submit it to the sober second thought of PLANES himself, whether it is exactly grateful or gentlemanly in him to speak as he does of the Executive Committee of the American Home Missionary Society; and to call the relation which the Presbyteries hold to the Committee—a relation which has done so much to build up those bodies—that of “*trembling servants of an oligarchy in New York City.*” A different feeling and expression are due to the band of fathers and brethren, who, without any reward but the joy of doing good, have labored and prayed for this cause; and in every variety of times, through evil report, and good report, in prosperity and in pressure—with their counsels, their influence, and their purses—have kept this machinery in motion for a quarter of a century; and, during this period, have collected and paid over some TWO AND A QUARTER MILLIONS OF DOLLARS, for the assistance of feeble churches and their ministers, and to send the Gospel to the destitute, who were ready to perish.

Notice to Missionaries of the A. H. M. S.

MARCH REPORT.

Dear Brethren—By the terms of your Commissions, a *Statistical Report* is to be forwarded to the Society on the 1st of March. The data supplied by such reports are indispensable for making out a full exhibition of the doings of the Society for one year. We therefore make early and earnest request, that you will furnish the particulars named in the following list, in a *special communication*, mailing it as early as the **FIRST DAY OF MARCH NEXT.**

1. Name of the church, with the township, county, and state, and also the Post Office address of the Missionary.
2. Number of Church members—male and female.
3. Average attendance on public worship.
4. Number of hopeful conversions.
5. Number added to the Church by profession.*
6. Number added to the Church by letter.*
7. Number of Sabbath school and Bible class scholars.
8. Number of volumes in S. S. library.
9. Number of Temperance subscribers.
10. Number of Churches organized during the year.
11. Contributions to benevolent objects, such as
 - Home Miss. \$ _____
 - For. " \$ _____
 - Bib. Soc. \$ _____, &c., &c.
12. Other interesting facts, such as the erection and completion of church edifices, number of young men preparing for the ministry, &c.

Affectionately yours,

MILTON BADGER,
CHARLES HALL,
DAVID B. COE,
Secretaries.

* To be reckoned from March to March, if you have been in commission the whole year; if not, for the portion of the year between these dates, which your commission covers.

Appointments by the Executive Committee of the A. H. M. S., during the month of November, 1851.

Not in Commission last year.

Rev. Abraham Frowein, Germans in Dubuque and Clayton Counties, Iowa.
 Rev. Ira Manley, Grandville and vicinity, Wis.
 Rev. David Davies, Welsh in Cincinnati, O.
 Rev. David Davies, (3d) Welsh, at Temple Bar, O.
 Rev. Edmund Ross, Morrisania, N. Y.
 Rev. Wm. J. McCord, Jefferson, N. Y.
 Rev. John Lloyd, Welsh in Nelson, N. Y.
 Rev. Wm. B. Tompkins, Columbus, N. Y.
 Rev. J. Lane, Black Creek and New Hudson, N. Y.

Re-appointed.

Rev. Edward D. Neill, Saint Paul, Min.
 Rev. J. C. Whitney, Sullwater, Min.
 Rev. W. L. Coleman, Bellevue, Iowa.
 Rev. James H. Kason, Baraboo, Wis.
 Rev. H. H. Benson, Geneva, Wis.
 Rev. C. W. Munroe, Appleton, Wis.
 Rev. S. A. McEwen, Willow Springs, Yellow Stone, &c., Wis.

Rev. Alanson Alvord, East Dupage, Ill.
 Rev. Joseph H. Payne, Libertyville, Ill.
 Rev. Enoch E. Martin, Sharon, Ill.
 Rev. Calvin Gray, Buffalo Grove, Ill.
 Rev. James Gordon, Rochester and Pisgah, Ind.
 Rev. Henrie E. Smith, Leesburg, Va.
 Rev. Francis Muzzy, Portage, O.
 Rev. John W. Thompson, Berlin, O.
 Rev. J. H. Newton, Parysburgh, O.
 Rev. S. Stevens, Otsego, Mich.
 Rev. Porter B. Farrey, Buchanan, Mich.
 Rev. Wm. Page, Three Rivers, Mich.
 Rev. Hiram Doane, Carthage, N. Y.
 Rev. A. L. Crandal, Stockbridge, N. Y.
 Rev. G. T. Everest, Jasper, N. Y.
 Rev. L. B. Waldo, Centerville and Eagle, N. Y.
 Rev. C. H. Baldwin, Franklinville, N. Y.
 Rev. Wm. Hunter, Springwater, N. Y.
 Rev. L. S. Morgan, Gowanda, N. Y.
 Rev. N. Cobb, Springbrook, N. Y.
 Rev. Robert McMath, Millport and Catlin, N. Y.
 Rev. Clark Lockwood, Riverhead, L. I.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of November, 1851.

MAINE—		Middletown, First Presb. Ch. Benev. Soc., by W. S. Webb,	17 60
Waldoborough, Samuel Morse, by B. Perkins,	10 00	*New York City, viz:	
		A. M. Bruen, to const. Miss Augusta McVicar Bruen, a L. D.,	100 00
NEW HAMPSHIRE—		J. B., \$25; I. W. Blain, \$10; Mrs. L. H. Gullick, \$5,	40 00
Amherst, Ladies' Sew. Circle, by A. A. Davis,	3 00	Allen St. Ch., Mon. Con. Coll., \$5; subscription in part, \$65 50,	70 20
Hanover, a friend,	5 00	Brick Ch., John Adams,	20 00
Hookset, a friend,	5 00	Carmine St. Ch., by A. Beynton,	49 62
Sanbornin, legacy of Deac. Moses Emery, of which \$30 is to const. Rev. Abraham Bodwell a L. M., by Rev. B. P. Stone,	160 00	Central St. Ch., J. C. Baldwin,	150 00
		Pearl St. Ch., by F. H. Bartholomew, Church of the Puritans,	19 00
VERMONT—		Spring St. Ch., subscription in part,	23 92
Windham, a friend,	5 00	Pulaski, Cong. Ch. Benev. Soc., by Mrs. H. M. Huntington,	72 75
			1 00
MASSACHUSETTS—		PENNSYLVANIA—	
Home Missionary Society, by B. Perkins, Treasurer,	2,000 00	East Sugar Grove, by Rev. H. A. Taylor, Philadelphia, Clinton St. Ch., John Borland,	8 00
Andover, Old South Ch. Ladies' Char. Soc., by Rev. J. L. Taylor,	67 50		25 00
North Brookfield, legacy of Mrs. Clarissa Ayres, by B. Swan, Ex'r,	100 00	VIRGINIA—	
South Egremont, Cong. Ch., to const. Rev. Elias Clark a L. M.,	35 00	Leesburgh, by Rev. H. R. Smith,	4 63
West Newbury, in part of legacy of Sarah Hills, by J. Moody, Ex'r,	500 00	TENNESSEE—	
		Knoxville, Mrs. Rebecca Dean,	10 00
CONNECTICUT—		OHIO—	
Missionary Society, by E. W. Parsons, Treasurer,	1,000 00	Canton, Presb. Ch., to const. Mrs. Laura S. Buckingham a L. M.,	40 00
Danbury, E. T. Hoyt,	50 00	Peirpont, Cong. Ch., by Rev. H. Geer, Sylvania and Whiteford, Cong. Ch., by Rev. J. B. Taylor,	5 00
Darien, G. G. Waterbury,	12 00		19 50
East Windsor, Mrs. Sarah Andrews, Lebanon, Miss Elizabeth Raymond, in full to const. Edwin M. Dolbear a L. M.,	1 00	INDIANA—	
Lyme, First Cong. Ch., by Mary Sill,	10 00	Clear Creek, Cong. Ch., by Rev. D. Andrews,	2 00
Madison, Ladies' Cent Soc., by Miss S. E. Graves,	40 00	Elkhorn, Presb. Ch., by Rev. S. N. Manning,	3 50
Middletown, Fem. H. M. S., by Miss J. A. Russell, to const. Seba Goodrich a L. M.,	31 00	Little Elkhart, Presb. Ch., Mrs. J. N. Williams,	1 00
Milford, Second Cong. Ch., Ladies' Miss. Soc.,	30 00	ILLINOIS—	
New Haven, West Cons., by A. Townsend, Jr., Treas.,	4 00	Augusta, Presb. Ch., by Rev. J. A. Hawley,	17 00
Hamden, Mount Carmel,	9 02	Bloomington, by Rev. E. E. Wells,	5 00
Wolcott,	11 00	Elk Grove, Cong. Ch., by Rev. B. B. Drake,	25 37
Norfolk, Cong. Ch. and Soc., by Rev. J. Eldridge,	90 02	Lockport, Cong. Ch., by Rev. A. Kent, Marshall, Cong. Ch., by Rev. D. Andrews, Otter Creek, Cong. Ch., by Rev. F. Lawson,	3 75
North Haven, North Hill District, Ladies' Benev. Soc., by Mrs. G. Pierpont,	105 00		5 50
Scotland, Cong. Ch. and Soc., to const. Miss Lydia Fuller a L. M., by Rev. T. Tallman,	25 00	Payson, Miss M. A. Scarborough, by Rev. M. Grosvenor,	6 00
Stonington, a friend, \$3; Aux. Miss. Soc., by Miss L. A. Sheffield, \$18,	33 00	Rockton, Dr. J. H. Carpenter,	3 00
Westport, W. H. Burr, L. M. in part,	21 00	Waukegan, Cong. Ch., by Rev. A. Kent,	3 00
	20 00	MICHIGAN—	
NEW YORK—		Commerce, Cong. Ch., by Rev. H. Lucas, Hastings, Cong. Ch., by Rev. Z. T. Hoyt, Schoolcraft, Presb. Ch. Coll., \$22 10; Rev. A. L. Payson, \$5; in full to const. Hon. H. G. Wells a L. M.,	3 25
Amber, G. H. Stewart,	3 00	White Lake, First Presb. Ch., by Rev. H. Hyde,	15 00
Baiting Hollow, L. I., Cong. Ch., by Rev. C. Young,	4 50		27 10
Brooklyn,			5 38
First Presb. Ch., Mon. Con. Coll., by E. J. Thorne,	91 16	MISSOURI—	
Church of the Pilgrims, S. M. Blake,	40 00	Little Osage, by Rev. C. Bradshaw, St. John's Creek, Ger. Ch., by Rev. H. Grote,	7 50
South Presb. Ch., Mon. Con. Coll., by W. R. Dwight,	59 35	Tabo, Presb. Ch., by Rev. J. Stuart,	4 00
East Bloomfield, in part of legacy of Uri Beach, by George Rice, Ex'r,	250 00		7 00
Flatbush, L. I., Rev. J. W. Woodward and Lady,	5 00	WISCONSIN—	
Hudson, Josiah Barton, by Rev. E. S. Cook,	5 00	Caldwell's Prairie, Rev. C. C. Caldwell, Columbus and Fountain Prairie, by Rev. C. E. Rosenkrans,	1 00
Keeseville, First Cong. Ch. Mon. Con. Coll., by M. Ticknor,	40 00	Delavan, in part of legacy of Lydia Perkins, \$14; Cong. Ch., \$13; by Rev. L. Fuote,	2 98
Lansingburgh, Second Presb. Ch., by Rev. E. Taylor, to const. Matthew J. Hedges and Robert A. Nelson, Life Members,	62 00	Geneva, Presb. Ch., by Rev. H. H. Benson,	37 00
Lima, in part of legacy of Wm. Warner, by Seth Johnson, Ex'r,	250 00		10 32

* In a part of the edition of our December number, there was a typographical error in the acknowledgment of the legacy of Mr. McMartin. The amount should have been \$400.00.

Kenoaha, First Cong. Ch., of which \$4 57 is from Sab. Sch., to const. Cyrus Briggs a L. M., by Rev. John Gridley,	30 00
Mineral Point, Cong. Ch., by Rev. D. Clary,	10 00
Shopleers, Cong. Ch., \$12 74; Rev. O. S. Powell, \$4,	16 74
Watertown, First Cong. Ch., by Rev. N. C. Chapin,	15 00

IOWA—

Cascade, Cong. Ch., by Rev. R. Stuart,	2 55
New Purchase, Old Man's Creek and Seaborn's School-house, Cong. Ch., by Rev. George Lewis,	9 67
Pleasantville, Presb. Ch., by Rev. J. V. A. Woods,	2 50
Red Rock, Presb. Ch.,	2 50
	<hr/> \$5,928 36

JASPER CORNING, Treasurer.

Donations of Clothing, &c.

Amherst, N. H., Ladies' Sew. Circle, by A. A. Davis, a box,	28 21
Ellsworth, Me., T. T. Herbert's Sab. Sch. Class, a box.	
Gilbertsville, N. Y., Presb. Ch. Ladies' Benev. Soc., by Miss Sarah C. Gilbert, a barrel,	43 00
Milford, Ct., Second Cong. Ch. Ladies' Miss. Soc., a barrel,	66 00
Nantucket, Mass., Ladies' Union Circle, by H. A. Edwards, a barrel,	45 30
Pulaski, N. Y., Cong. Ch. Benev. Soc., by Mrs. H. M. Huntington, a box,	17 64
Rockaway, N. J., Presb. Ch., Young Ladies, a bundle,	
Stonington, Ct., a Friend, a barrel.	
Windsor Locks, Ct., Young Ladies' Sew. Soc., by I. H. Hayden, a box.	
Worthington, a box.	

REV. CALVIN CLARK acknowledges the receipt of the following sums in Michigan.

Albion, Presb. Ch.,	7 94
Ann Arbor, Presb. Ch.,	23 06
Detroit, Presb. Ch., J. F. Joy, \$35; J. W. Tiltman, a L. M. in part, \$30; Coll., \$5,	50 00
Homer, N. Y., \$3; _____ N. Y., \$2,	5 00
Milford, Presb. and Cong. Soc.,	19 63
Schoolcraft, Presb. Ch.,	18 30
Webster, Presb. Ch.,	5 00
	<hr/> \$128 77

The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of October, 1851. BENJAMIN PERKINS, Treasurer.

Amesbury and Salisbury, Rev. Mr. Bacon's Soc.,	15 00
Athol, Cong. Ch. and Soc.,	70 06
Berkshire and Columbia, H. M. S., L. Church, Treas., \$30 of which is from Mrs. Sarah E. Dana, L. M.,	900 00
Beverly, Washington st. Cong. Soc., to const. Miss Hannah D. Cole, a L. M.,	50 00
Boston, an Aged Member of Park st. Ch., \$10; a Friend, \$3,	12 00
Brookline, Howard Ch. and Soc., to const. Rev. Matson M. Smith, a L. D.,	210 00
Carlisle, Evan. Soc., a L. D.,	16 00
Foxboro, balance of legacy of Miss Sarah Palne,	89 97
Franklin, Rev. Mr. Hunt's Soc.,	112 29
Franklin Co. H. M. Soc., C. Root, Treas.,	
Ashfield Ladies' H. M. Assoc.,	15 05
Bernardston, First Cong. Soc.,	21 00
Charlemont, 1st Cong. Soc.,	
\$11 90; Cong. Soc., \$9 50,	14 40
Conway, First Cong. Soc.,	11 25
Greenfield, First Cong. Soc.,	30 50
Second Cong. Soc.,	47 70

North Orange, Cong. Ch. and Soc., \$25 06; H. Leavitt, \$1,	26 06
Sunderland, Cong. Soc., to const. Deac. C. Richards, Samuel Jenkinson, and Miss Fanny G. Wood, Life Members,	100 10
Warwick, Ladies' Assoc., \$14 07; Gent. Assoc., \$10 75; Mon. Con. Coll. Trin. Soc., \$5 18,	30 06

Hingham, Evan. Cong. Soc.,	296 06
Lincoln, Cong. Ch. and Soc.,	7 06
Medway Village Cong. Ch. and Soc., \$30 of which from his parents to const. Edward P. Hurd, a L. M., and \$30 from Lewis Hill, L. M.,	17 37
Newton, Elliot Ch. and Soc.,	74 27
Norfolk Conference, James Tolman, Treas.	58 50
North Bridgewater, Porter Evan. Soc., \$65; South Ch., \$46 11,	
Quincy, Evan. Soc. Ladies' H. M. Soc.,	111 11
Randolph, First Ch. and Soc.,	12 00
South Braintree,	28 06
Weymouth and Braintree Union Ch. and Soc.,	15 00
Meeting of Conference at Milton,	98 22
	<hr/> 321 48
North Falmouth, Cong. Ch. and Soc.,	10 00
Norton, Teachers and pupils of Wheaton Female Seminary,	10 50
South Danvers, Ladies' Miss. Circle, Rev. Mr. Butler's Soc.,	48 00
South Dartmouth, Cong. Ch. and Soc., towards const. Deacon Samuel Staples and Joseph A. Bailey, Life Members,	50 00
Townsend, Orthodox Cong. Soc.,	26 75
Walpole, Mrs. C. W. Allen,	5 00
Second Cong. Ch. Sab. Sch., to const. Rev. George H. Newhall, a L. M.,	30 06
Wenham, Ladies' Reading and Char. Soc.,	33 75
Winchester, Cong. Ch., to const. Rev. J. M. Steele, a Life Director,	198 00
	<hr/> 1,856 44

The Connecticut Missionary Society acknowledges the receipt of the following sums to Nov. 12, 1851. E. W. PARSONS, Treas.

Canterbury, Coll., by Rev. R. C. Learned, in full to const. Deac. Lewis Bacon, a L. M.,	18 00
Columbia, Ch. and Soc., by Rev. F. D. Avery,	21 00
Exeter, by Rev. H. Hooker,	7 00
Hartford, South Ch., in addition,	1 00
Harwinton, Coll., by Rev. W. G. Jones,	4 00
Hitchcockville, Coll., by L. H. Barber, in part to const. Lemuel D. Benham, a L. M.,	23 00
Litchfield, South Farms, by L. Waugh, \$1 25; Milton Soc., by Willis Gibbs, \$10,	11 25
Litchfield Co., Coll., at Annual Meeting, by S. P. Bolles,	43 64
Middletown, Fourth Ch. and Soc.,	94 00
New Haven, Chapel st. Cong. Ch. and Soc., to const. Rev. W. T. Enstis, a L. D.,	221 73
Newington, Young Ladies' Eunsean Soc., by Rev. J. Brace,	12 00
New Preston, Soc., by D. C. Whittlesey,	40 00
North Cornwall, Assoc., by G. Wheaton,	31 55
North Madison, Coll., by Rev. H. Hooker,	19 00
Plymouth Hollow, Ladies' Sew. Soc.,	16 50
Pomfret, H. M. Assoc., \$150; Ladies' Sew. Soc., \$30,	180 00
Portland, Cong. Ch. and Soc., by Rev. H. Talcott,	22 00
South Cornwall, Mon. Con. Coll.,	6 55
South Killingly, Coll., by Rev. H. Hooker,	24 00
Torrington, by Rev. J. A. McKinstry, Ladies, \$30 50; Gent., \$29 50; to const. Mrs. Sarah C. Kinadale, of Bebet, Turkey, and Charles Hotchkiss of Torrington, Life Members,	60 00
Winsted, Cong. Ch. and Soc., by Mrs. Pettibone,	31 10
Woodbury, South Cong. Ch. and Soc., of which, \$100 is to const. Rev. L. Curtis, a L. D.,	118 70
	<hr/> \$202 24

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

Vol. XXIV.

FEBRUARY, 1859.

No. 16.

“Church Extension.”

AFTER a long season of comparative apathy, during which the Missionary and other Societies for spreading the Gospel have found it difficult to attract public attention to the condition and wants of the country, there has been a recent development of interest on these subjects, which has found expression under the name of Church Extension. Sermons have been preached, articles inserted in the religious newspapers, reports and resolutions adopted in ecclesiastical bodies, &c., looking to increased exertion for sending to the destitute the means of grace, as ministered by the denominations among whom these measures originate.

These measures doubtless have a philanthropic origin. Christian hearts are affected by the moral condition of those who are living and dying without God; and their sympathy seeks expression in appropriate endeavors to remedy the evil. Those who for a quarter of a century have been sounding the appeal of the destitute in the ear of the Church, and wept because the cry was so little heeded, cannot but rejoice at this awakening earnestness to repair the desolations of Zion. Let efforts for this end be multiplied; let them be carried forward with wisdom and discretion, and with a simple aim at the glory of Christ; and progress in the salvation of our land, of incalculable value, must be the result.

Among the various notices, reports and resolutions, which have recently appeared on this subject, a great variety is manifest, often showing a lack of information relative to existing facts; and that all the bearings of proposed measures have not been very attentively considered. We may refer to some examples; for instance, in a Western paper we find the following account of the views embodied in the action of one of the Synods:

“There seems to be no way to do this [caring for and feeding the scattered sheep] but by some system of itinerancy, or sending out evangelists to travel through a given section, and have set times and places to preach, even if it be only once a month. This will be the only course, in many places, to prepare the way for a settled pastor. It is believed the present organization of ‘Home Missions’ can meet this want, if its board will cooperate with and second the efforts of presbyteries within the bounds of which these destitutions are found. Some of our pres-

byteries and synods already have in operation a Board of Church Extension, or Committee on Missions, whose wishes and recommendations, in regard to the fields of labor, and the men and measures best calculated to occupy them, ought to be regarded as law; as they must be better acquainted with the fields, and more deeply interested in them than any others can be."

The reader will perceive in this extract an implication that the thing proposed—the sending out of evangelists—is something *new*, a process just now hit upon to remedy evils whose magnitude is but lately revealed. But this is not so. The plan of employing a portion of the missionary force in circulating through districts of larger extent than a single parish, has ever been an integral part of the system of operations of this Society. It is true, that the United Domestic Missionary Society, which was merged in the American Home Missionary Society in 1826, had been led by the experiment of exclusive itinerancy made by previous Societies, to verge to the opposite extreme, and had announced it as their "deliberate purpose" to employ, for the most part, "only those ministers who desire to settle"; and had expressed the hope that "the practice of employing missionaries to travel from place to place, preaching here and there a sermon, consuming a great portion of their time in journeying, and remaining at no one point long enough to accomplish anything likely to be permanent, will be universally abandoned." But when the National Society was organized, this whole subject underwent revision. It was then determined, in the light of further experience, to employ itinerant labor as an indispensable part of the missionary work; modifying it, however, by assigning definite limits to the missionary, and making his labors point to the permanent supply of one or more churches, at some future period. In the "Address to the Christian Public," issued June, 1826, a month after the American Home Missionary Society was formed, the Committee declare, that—

"The extent of field appropriated to each missionary of the Society, must be frequently modified by circumstances. In those territories which have been most recently settled, where religious societies are unformed, it may be necessary to allow to each missionary, a *considerable extent of country, as his circuit*. Ultimately, however, it is believed that in most cases, a single town or parish will afford ample scope for the labors of a faithful pastor."

And the first Report of the Society, speaking of the policy of stationing ministers at fixed points, remarks—

"But this system, though the best in general, cannot be made universal. The circumstances of the most remote and destitute states and territories, require a departure from this rule. *There*, congregations are seldom sufficiently organized to unite in calling a minister, nor are the people sufficiently impressed with the importance of Gospel ordinances to desire these inestimable blessings. Most of our frontier settlements, therefore, would remain destitute of the preaching of Christ, if it were not carried to them. But who shall carry it except they be sent? The young men who enter the ministry, are generally unable to reach these remote settlements and prosecute their labors without assistance. It has, accordingly, from the beginning, been a prominent object with the Committee, to send out well qualified ministers to our frontier settlements, with instructions to gather new congregations and labor, as they may find opportunity, until, with the choice and coöperation of the people, they may become permanently established in the pastoral office."

In accordance with this expression of their views, the Committee, for nearly twenty five years, have employed this modified system of itinerancy; so that, every year—as was stated in the Home Missionary for December—from one fourth to one third of all its preachers, have labored in circuits more or less extended beyond a single congregation; in many instances, covering a county or a group of counties, the territory of a presbytery, an association, or a synod.

If, therefore, any suppose that a missionary laboring beyond the bounds of a

stated pastoral charge, is a novelty which is yet untried by this Society, or that the policy of the Society in reference to this species of labor is uncertain, they cannot be fully informed of its plan and history. There is, therefore, no occasion for the doubt implied in the language of the above extract—"the present organization of Home Missions can meet this want, if its Board will coöperate with and second the efforts of Presbyteries." Has not the American Home Missionary Society made express provision for such coöperation in its rules and usages? Has not the very body from which these expressions emanate enjoyed this coöperation and aid for years? And has not almost every Synod in the West, more or less missionaries sustained within its bounds by this Society, and operating substantially on the plan above suggested?

We should not have adverted to this subject again, so soon after the notice in the Home Missionary for December last, were we not persuaded that there is misapprehension in some minds in reference to it.

But there is another remark in the above extract, which demands notice.

"Some of our Presbyteries and Synods, already have in operation a Board of Church Extension or Committee on Missions, whose wishes and recommendations, in regard to fields of labor, and the men and measures best calculated to occupy them, *ought to be regarded as law*; as they must be better acquainted with the fields, and more deeply interested in them than any others can be."

There have often been attempts on the part of bodies receiving aid from the Society, to overrule the judgment of the Committee, and dictate what they should do in given cases; but not until lately have we met with the grave assertion of the *principle*, that the Executive Committee are to have no discretion or power of judgment in the administration of missionary matters, but that the several missionary committees, scattered throughout the land, may prescribe what shall be done in their respective bounds, and these prescriptions shall have the force of *law*. We ask our brethren to consider this position, and see if it be sound. Admitting that they are best informed as to their own destitutions—which, unfortunately, is not always found to be true—does this fact entitle them to be imperative in claiming aid from a Society, which is equally bound to provide for *others*? If the missionary committee of a Presbytery may give to their wishes the force of law, in regard to fields, and the men and measures best calculated to supply them, the *funds* needful to fulfill their demands are of course included; and it follows that the Treasury of the Society is subject to the irresistible claims of as many different bodies as choose to present them. But can this be seriously believed? Have the thousands of contributors, whose charity supplies this stream of benevolence, committed to those who disburse it no responsibility but that of *treasurers*—mere receivers and payers of money? Are they not expected to take original cognizance of different sections, and consider their *relative* claims, and distribute to the various applicants, according to their *own* conscientious judgment? The Executive Committee of this Society—composed of ministers and other professional gentlemen, merchants and men of business—have for many years, with much self-denial, pains-taking and devotion of time, assembled at the office of the Society, to hear and deliberate concerning the calls of the destitute, and to appropriate funds for their relief. They have supposed they had some responsibility in this business; and if responsibility, then some *right*. Have they been all this while mistaken? Had they no proper function of judging and distributing according to their own convictions? Might they have spared themselves many an anxious hour, many a ream of correspondence and inquiry, many a prayer for direction from on high, by simply asking, *What do the judicatories direct*? No, their deliberations have not been a mere empty form; the

Committee has done what the 4th article of the Constitution of the Society authorizes it to do—appointed the missionaries, instructed them as to the fields and manner of their labors, and has had the disposal of the funds, &c. And in this they have not mistaken the intention of the christian public. The donors, who entrust to them their charitable gifts, expect them to do this very thing; and, we have every reason to believe, are satisfied with their discharge of the duty assigned them. Neither the constitution of the Society, nor its generous supporters, ever intended or would be satisfied, that the Executive Committee should merely “collect and disburse funds;” but require them also to judge *how* and *to whom* they shall be appropriated.

There is another feature, in the recent action on Church Extension, which deserves notice. While there have been numerous expressions of grateful attachment to the American Home Missionary Society, and resolutions to seek its coöperation in endeavors to enlarge the borders of Zion, we are struck with the absence of all mention of contributions to the Treasury. It seems to have been forgotten, for the time, that the Society is already committed for large sums in behalf of the very bodies who pass these resolutions. While they lay out a vast amount of work to be done, and propose “to use the Society,” to “tax its liberality to the utmost,” they say not a word about putting anything into the treasury, which is relied upon to bear the expense. In the published ecclesiastical action on this subject, during the summer and autumn past, we have seen no measures adopted, or even proposed, to increase the resources of the American Home Missionary Society, to any important amount; but rather to turn away contributions to other departments of Church Extension. Such diversion must inevitably follow any important movement for “supplementary” organizations, which some friends of Church Extension are proposing. We do not ascribe this to indifference, or to a want of affection for this Institution; we would rather impute it to an overweening confidence in its resources—to a feeling, that a Society which has been found equal to past emergencies, cannot want means for any amount of expansion in its business. But we assure our Western friends, that even now, it is hard work to keep this machinery in operation; that any farther increase of our responsibilities, must be attended by an increase of resources; that the eastern churches, already heavily taxed to sustain the present scale of Home Missions, will expect some tangible expression of coöperation, on the part of the West—something besides appeals for aid, or even thanks for past assistance. Last year, the Society pledged to missions in Illinois, more than six times as much as was contributed to its Treasury from that State. The disproportion in Indiana was still greater. The amount appropriated to Kentucky, was nearly \$1,400; while the churches of her Synod returned to help on the object only \$126. Similar statistics might be multiplied, showing, that regions settled for many years and abounding in physical wealth, are still multiplying their demands on the Society, and claiming that those demands shall be “regarded as law,” while they seem to feel but slight obligation to assist in supplying the fountain from whence these streams are drawn. The Society is not the less disposed to aid in supplying the spiritual wants of the forementioned or any other portions of the field, because of the smallness of their contributions, provided they coöperate with it in good faith, doing all they can to lighten the burden of expense. But the coöperation should be reciprocal. It can hardly be expected that when one class of the churches, acting through this Society, shall withdraw their aid to any considerable extent—shall coöperate in *receiving* but not in *giving*—the other churches will feel that the equity of the partnership is preserved, and will continue the proportion of their own liberality unabated!

Auxiliary Anniversary.

NEW HAMPSHIRE MISSIONARY SOCIETY.

This Auxiliary held its *Fiftieth Anniversary* at Acworth, August 28, 1851. The occasion was one of peculiar interest, particularly as the Annual Report, drawn up by Rev. B. P. Sronz, the Secretary, contained a detailed historical account of the Missionary affairs of New Hampshire, arranged under such heads as these:—Missionary Efforts previous to 1801; Origin of the New Hampshire Missionary Society; Its Object, Missionaries, Fields of Labor; Changes of Missionary Policy; Principles of Action; Finances; Agents and Management; Success of Earlier Missionaries, &c. The whole document must be one of great interest and value to the churches of New Hampshire, and finely illustrates the gradual development of that system of evangelization, which, in this and other States, is doing so much to beat back the encroachments of irreligion, and to spread the institutions of the Gospel. We have room in our periodical to make only a few brief extracts.

It appears from the Records of the Convention of Congregational Ministers of the Province of New Hampshire, that in the year 1770 the attention of members of the Convention was first called to the moral and spiritual condition of those portions of the Province that were destitute of the stated ministry. "Upon a representation," says the Records, "of the state of the inhabitants of the back settlements in this Province, who are destitute of the privileges of the Gospel ministry, by a letter from a number of ministers in the western part of the Province, communicated by the Rev. Dr. Langdon, which had been previously laid before some Associations in this Province, the Convention took into consideration the expediency of applying to the General Assembly (the Legislature) for such helps to those destitute people as to their wisdom shall appear meet."

A Memorial to the General Assembly was accordingly drawn up, directed to the "Governor and Commander-in-Chief, to the Honorable, his Majesty's Council, and the Honorable House of Representatives of his Majesty's Province of New Hampshire," stating—

"That from the late conquest of Canada, there has been a large and rapid increase of inhabitants in the interior parts of this Province, and a great number of towns are now settling at once by persons who have moved into the wilderness under such circumstances that at present they are utterly unable to procure or support a Gospel ministry among them; by which means they are deprived of the religious instructions and exhortations they formerly enjoyed: That, by authentic information, it appears that many of them are in danger, for want of these privileges, either of falling into an heathenish state, and bringing up their children without any knowledge of God and religion, or of being drawn away into gross errors, and heresies, and disorderly practices, contrary not only to their spiritual welfare, but to the interests of the civil government to which they belong."

After presenting some reasons why they solicit the aid of the government in this matter, they say:

"Your memorialists, therefore, humbly beg leave to propose this important matter to your Excellency, &c., * * * that you will make such provision for the instruction of these destitute people as to your wisdom shall seem meet."

This memorial was not presented, and no farther action was taken by the Convention on the subject for seventeen years.

From 1787 to 1800, nothing important was attempted. At the annual meeting of the Convention in 1800, we find the following record:

"Sundry communications from the different associations respecting the encouragement they can afford to missionaries to the new settlements, were taken into consideration. It was *Voted*, To raise a committee, consisting of three, the Rev. Messrs. Smith, of Gilmanton, Coe, of Durham, and Potter, of Lebanon, to consider those communications, and direct the routes of the missionaries who shall be appointed."

At the same meeting the Rev. Messrs. Page, Bell, Livermore, and Prentice, were appointed missionaries of the Convention, who were directed to "keep a journal of occurrences in their routes, and of observations on the state of religion, and exhibit the same to the Convention."

The next year, 1801, the Convention appointed five missionaries to the new settlements. In 1802, the same number of missionaries was appointed, viz., Rev. Messrs. Harris, Smith, of Gilmanton, Hazelton, Fullerton, and Stickney. These missionaries were for the most part pastors of churches, and were absent from their people only a few weeks each; their pulpits in the meantime, with the exception, perhaps, of one Sabbath, being supplied by their brethren of the Convention. They were literally *travelling preachers*, searching out and visiting the sheep scattered without a shepherd in the wilderness, and preaching here and there, as they could collect the people in meeting-houses, school-houses, private dwellings, or in barns. In the records of the Convention for 1803, we find the following entry:

“*Voted*, To discontinue for the present, the practice of sending out missionaries from this Convention, on account of the Missionary Society, which was instituted for that purpose.”

Some of the district Associations, particularly the Piscataqua, sent out missionaries to the new settlements in a similar way at an early period. As yet, no general or particular statistics had been collected, informing the christian public of the number of towns and churches destitute of the means of grace, and needing missionary attention. Home missionary operations in Connecticut had commenced, under the auspices of the General Association of that State, in 1792, and under a Society formed for that purpose in 1798; also in Massachusetts in 1799, under the direction of the Mass. Miss. Society, which was instituted that year. And while their missionaries traversed the new regions of Vermont, Maine, and the northern parts of New York, we have no account that any of them penetrated the wilds and desolations of New Hampshire.

Having learned that missionary societies had been organized in these States for home or domestic purposes, and feeling the importance of something more efficient for searching out and supplying the destitute population of their own State, many of the ministers began to think of forming a State Missionary Society. Hence the influences which led to the

Origin of the Society.

At the annual meeting of the Convention which was held in connection with the annual State Election, at Hopkinton, June 3,

1801, a few ministers met at the house of Rev. Ethan Smith, to confer together respecting a State organization for missionary purposes. The result of their deliberations was, a Convention of Congregational ministers and laymen assembled at Hopkinton, September 2, 1801. Having spent the day in examining the constitution and address to the public, prepared by a committee previously appointed, they adjourned to the next day, and having met according to adjournment, they formed themselves into a society, under the constitution proposed. The title given to the society was, “*The New Hampshire Missionary Society*,” which became a legal title by an act of incorporation passed by the General Court in 1807.

The distribution of books was connected with the early efforts of this Society. In this department of effort, a large amount of its funds was expended during the first twenty five years of its existence. The first action of the Trustees relative to the distribution of religious books, was in 1804. They then voted to procure \$6 worth of books for distribution, viz., “\$2 worth of the Columbian Primer, \$2 worth of Watts’s Divine and Moral Songs, and \$2 worth of Janeway’s Tokens for Children.” In addition to the books and pamphlets purchased by appropriations made by the Trustees, they received many donations from Individuals and Female Cent Societies, which were generally distributed by the missionaries. Money was also often contributed for the same purpose. In a few years the number of books, sermons, pamphlets, and tracts distributed in a year became quite large, involving an expenditure of hundreds of dollars. In 1814, over \$400 of the funds contributed by the Cent Institution were expended in these publications. In 1815, between five and six thousand books, tracts, &c., were distributed. In 1816, between six and seven thousand were distributed.

In 1814, the Trustees established twenty “reading circles,” as they were called, for the benefit of young people in destitute places, and placed each under the care of some suitable person to act as librarian. Five ministers, in different parts of the State, were appointed as agents to establish such circles where they might seem to be most needed. The libraries were composed of

such religious books of a practical and doctrinal character, sermons, tracts, pamphlets, and periodicals, as were published in those days. These "reading circles" were gradually increased till they reached the number of fifty, which was the number reported in 1818. They were finally disbanded, and their libraries broken up and scattered. Up to 1820, the Society performed the part of a Bible, tract, and religious book Society.

Missionaries and their Fields of Labor.

The first action of the Trustees in relation to the appointment of missionaries was at the meeting in June, 1802. Rev. Noah Worcester, of Thornton, and Rev. Samuel Wood, of Boscawen, were the first missionaries engaged, for three and two months respectively. The following is the outline of their instructions.

"1. It is expected that your general route will be among the destitute towns above Lancaster, on Connecticut river, and that you will vary it as you may judge most conducive to the general design of your mission.

"2. That you will keep the benevolent end of your mission always in view, and make the advancement of the Redeemer's kingdom your only object, carefully avoiding all sinister views or worldly speculations, and all debates on political subjects.

"3. That should any donations be offered, we expect you will inform the donor that you cannot receive them for your personal advantage, but in behalf of the Missionary Society, to whom you are accountable.

"4. It is expected that you will keep a journal of your missionary labors, and make return of same to the Trustees."

"They met with the most favorable reception," says the report of the Trustees, "and we have much reason to hope, according to their journals, that their labors were far from being in vain." Thus commenced the missionary operations of the Society. It was not a day of "small," but of "great things." The men of that day had great hearts and wise heads. In systematizing a plan of missions to the destitute, they not only embraced the scattered population without the Gospel, in our own State, but the destitute of other States on the west and north, and even the poor Indian of the wilderness as the object of their charities. As early as 1803, the attention of the Society began to be called to the spiritual condition of

what was then called the west. "The Rev. Jacob Cram was sent this year on a mission of twelve weeks to the northern part of the State of New York," extending as far west as Oneida county.

The Society continued to send itinerant missionaries out of the State every year, from 1803 to 1820. Since the last-mentioned date, its missionary appointments, with one exception, have been confined to the limits of New Hampshire. Those parts of the State to which the attention of the Society was first directed, were the whole of the [inhabited] portion of Coös county, and some 60 destitute towns in Grafton, Old Stafford, Hillsborough, and what is now Merrimack and Sullivan counties, but the greater part of these towns were in the two first-mentioned counties. The Trustees for many years established several points of missionary labor, which they called stations. The Monadnock station was in the northern part of Coös county, and took its name from Monadnock mountain, on the Vermont side of Connecticut river. The Canaan, New Chester, and Wentworth stations were in Grafton county; the Ossipee and Farmington stations were in Old Stafford county. There were other stations, but those just named were the most important. These stations were made sort of centres of operations for the regions in which they were situated. Missionaries were sent to them under commissions of from four to twelve weeks, and occasionally for a longer time, who preached, visited families, distributed books and tracts, and administered the ordinances of religion in a circuit of towns sometimes amounting to twenty or more.

These missionary Bishops, for such they may be truly called, continued to be sent out by the Society till about 1825, after which time the spheres of missionary labor were restricted. A change of policy from the itinerant to the permanent system of missionary labor, was never formally adopted by the Society. It has been the gradual result of experience and of current exigencies of the cause from year to year, all along down to the present.

Summary for 1851.

Missionaries and Churches.

There have been in the service of the Society during the whole or part of the

year, *fifty one ministers* of the gospel. This is six more than the number in commission last year. During the year, eighteen new commissions have been issued.

The whole number of churches and congregations that have been aided in the enjoyment of a preached Gospel, either the whole or a part of the year, is *fifty three*, which is an increase of eight over the number aided last year.

Short Missions.

Agreeable to the wishes of the Trustees, expressed at their last annual meeting, four young men, of the present senior class of the Theological Seminary at Andover, were commissioned to spend their spring vacation in missionary labors on our field. These brethren labored with zeal and fidelity, and not without some very interesting results.

Influence of two Families.

One of these writes respecting his station:

"The two families, Messrs. W—— and H——, have done wonders. When they went there, three years ago, it was a drunken hole. The two Sabbaths I spent there were the most quiet Sabbaths I have spent in New England. For many years these two men have kept up, without intermission, public worship (reading sermons,) and a Sabbath school, and it is the best conducted Sabbath school I have seen. They have a library of over three hundred volumes, presented to them by friends, and take more than thirty copies of the Well-Spring, and at their Sabbath school concert contribute about \$1, i. e., \$12 a year. The school numbers between sixty and seventy; the congregation about one hundred, and these are all out, whether they have preaching or reading. I found the school-house full. One young man has been converted through their instrumentality, and is now preparing for college with an ultimate view of the ministry. It would do your soul good to spend a Sabbath here, and witness the

avidity with which they seize upon knowledge and truth. They would here raise from \$75 to \$100 for a minister half the time. Only these two families could give much, and they are far from abounding in this world's goods, but all would give something. They are living in hope, and praying for some one to break unto them the bread of life."

The Treasury.

The balance on hand at the close of accounts the 15th of August, 1850, was \$1,758 28. There have since been received, from all sources, \$8,069 86, making the available resources of the Society for the year \$9,828 14. Of the receipts, \$1,220 42 were designated by the donors for the A. H. M. S., leaving \$6,829 44 for the exclusive use of the cause in New Hampshire. At the last annual meeting the Trustees appropriated \$1,000 of the balance on hand to the Parent Society, making \$2,220 42 paid out of our Treasury for the cause beyond our bounds. In addition to this, various churches and individuals have sent to New York, \$1,878 61; viz., \$928 61 in legacies, and \$950 in donations, making the whole sum devoted to the West \$4,099 03, and the whole sum raised in the State for the cause of Home Missions \$9,948 47, which is the largest sum by \$686 67, ever before raised in any one year. The disbursements for the year have been \$7,135 12, leaving a balance on hand of \$2,693 01. Of this sum the Trustees at this meeting have appropriated \$1,000 to the Am. Home Miss. Society. The receipts for the present year have been larger than they ever were before in any one year. This has been owing to an unusual amount of legacies received, viz., \$2,487 54 cents, leaving \$5,582 32 for the ordinary receipts, which are still somewhat larger than the same receipts for the year preceding. The amount raised by the Cent Institution is \$1,522 68, which is \$358 86 less than last year; but this has been owing to the failure of some twenty societies to forward their collections before the account closed.

Tidings from the Missionary Fields.

OREGON.

From Rev. G. H. Atkinson, Oregon City.

The first quarter of my fourth year has passed with the usual duties of preach-

ing, and with other public labors in the cause of religion and education.

The only change with us, is a weekly prayer meeting of the Protestant ministers of this place. We enjoy these seasons of fraternal converse and prayer,

and trust that they will result in good to the general cause. Certain it is, they will increase our mutual acquaintance, and we hope our mutual charity.

Business has somewhat declined during the year, at this place, as the retail trade has been commenced in the country above us. Families, that we supposed were to be permanent, have moved upon "claims" and to other towns, thus leaving the burden of schools and of all moral enterprises, upon the small number who remain. It is one of the severest trials we endure, that people change abodes so frequently, and impose upon a few the responsibilities, which all assumed together.

As the winter rains are commencing, I shall preach in town for the most part. It is difficult going into the country then with a horse, and without one it is impossible to meet appointments.

I have not been able to resume Sabbath schools out of town, for want of efficient teachers to conduct them. Hence, many children meet to spend the Sabbath in play, or remain at home in idleness. We hope the day will speedily come, when none of our settlements will be destitute of a weekly and Sabbath school. Our usual autumn temperance meetings are just commencing. We have to meet an increase of intemperance.

We begin to experience the evil effects of inflated prices in a corresponding depression, and in a rapid decrease of capital. You are well aware how seriously these things affect the external prosperity of the church, but if I mistake not, they have always proved useful to its piety and stability.

The immigrants have been arriving for two months. The number is estimated at from 6,000 to 10,000, comprising, for the most part, families who design to make Oregon their home. They have generally gone into the country to "take claims." We have reason to hope that they will prove a valuable accession to the Territory, in respect to intelligence, industry and morality.

A Laborer Disabled.

I am sorry to report that Rev. H. Clarke, so long a pioneer missionary in this valley, is, for the present at least, laid aside from his labors by a pulmonary affection. He has too long borne heavy burdens under peculiar trials. It is to be hoped that he will give up all care, and strive to recover strength, that he may still bless the church with his experience and piety and labor. Some one is at this moment greatly needed to supply

his place. He has the oldest and largest church of our order in the valley, but should it be long left, the members would seek homes elsewhere.

We have looked in vain for new appointments for Oregon. May we not expect them?

IOWA.

From Rev. E. Adams, Davenport.

I announced to my people yesterday, as we gathered around the communion table, that we were commencing together the eighth year of labor in the vineyard of the Lord. It was an interesting moment to me, and I trust so to them. Oft had we gathered there in times past. Oft held sweet communion together in the circle of prayer. Sometimes, God had granted the special tokens of his presence, filling our hearts with joy, and making his house the gate of heaven. Some, indeed, are with us more no longer on earth. But they, we trusted, were in heaven, and ours is the hope to meet them there.

Present Condition and Prospects.

Aside from the fact, that there is not that special religious interest which there ought to be, and in certain times past has been, there were never greater reasons for courage than now. Harmony is in the church, and the relations between the people and pastor are mutually pleasant. For myself, I return from a visit to my eastern friends, feeling that this is my chosen field; a field every year growing in interest. This place is fast rising in importance. Since the railroad from Chicago to Rock Island, just opposite on the other side of the Mississippi, has been made certain, and its completion within two years so probable, many eyes are turned hither; and never were there so many strangers in town at this season of the year, looking for places, and going away for the want of them, as now.

Notwithstanding my absence during the summer, my congregation begins with an increase. The college opens this year with an advance, corresponding to the growth of all things about it. The day is past when I queried whether this were a field of labor. I am as one whose work grows upon his hands. I have need only to work—to pray more, study more, to appear more among my people as a shepherd of the flock, to stand in this community as one knowing nothing but "Christ and Him crucified."

New Points to be Occupied.

The county is fast filling up with people, making points of labor here and there, which ought to be possessed. Yet what can I do? I may as well give up the place as to divide my labors so as to be inefficient here. But the claims of these points your Agent will press. He will doubtless tell you of the German element fast growing in this place and around us, calling for labor that we cannot give. May the Lord furnish men and means, and multiply instrumentalities to the saving of this land and the glory of his name!

*From Rev. Robert Stuart, Cascade, Du-
buque Co.*

Desire for Ministerial Labor.

Within the church and within its sphere of influence, no perceptible advancement has been made during the quarter. The same desire for ministerial labor throughout this region, is still every where manifested; yea, this desire is every day increasing. The time, undoubtedly, will soon come, when there must be another laborer in the field. The temporal prospects of the region, and of Cascade in particular, are brighter than they ever were. Though nature has made our small log village a centre of influence to all the surrounding country, still the moral atmosphere about the place has ever been such as utterly to forbid its thriving. A permanent influence, however, has been brought to bear, which has served in some measure as a check to vice, and the results have been manifested. Our village, from a point of some eight years' standing, or retrograding rather, has apparently entered upon a new era. Amid the continuous struggle for occupancy, we hope that truth will prevail. The dark shades that have so often and so long hung over our prospects, we hope will at length clear away, though we cannot expect it till many seasons of trial, toil, and labor, are passed through.

*From Rev. J. V. A. Woods, Red Rock,
Marion Co.*

In reviewing the labors of my missionary year, we are led to ask, What has been its results? I answer, They have been solemn, indeed. Some to whom I have ministered, we trust are now singing the song of Moses and the Lamb; while others, we fear, are lost forever. To the

one the Gospel has been a savor of death unto death, and to the other a savor of life unto life. And who is sufficient for these things? Are not the results of preaching the Gospel solemn?

Last Sabbath was communion day in the Pleasantville church. It was a time long to be remembered. All were interested and attentive, and Christians were strengthened and encouraged; while others were alarmed, and inquired what they must do. One lady, not less than 60 or 65 years old, was led to the Lord Jesus Christ, and publicly professed faith in his great name. And just three months before this meeting there was an interesting conversion of another lady of wealth and influence. Others are indulging a hope, and will soon, we trust, unite with the people of God.

In this church, (Red Rock) the work of the Lord is prospering. Seven months ago this church was organized, with five persons; now it numbers eleven—making six conversions in the year. Had it not been for your Society, would these happy results have occurred?

This church will, in a few weeks, have their house of worship enclosed. The prayer meeting, Bible class and Sunday school, are most interesting, and the cause of temperance is gaining strength.

*From Rev. J. B. Madoulet, German Mis-
sionary at Dubuque.*

There has been much opposition from without, and but little spirituality within the church. It is, however, an important point, and a place where a faithful church and minister can exert an influence on the Germans around. The church at Sherrold's Mound affords considerable encouragement; and the French church is quite interesting. The German settlement at Tete des Morts, I think will afford also a good preaching point, and a church of upwards of twenty evangelical members can be gathered there, and a house of worship built. I am paying attention to English as much as I can, and I hope in the course of a few years more, to be able to preach some in the small settlements to the Americans, and by combining labors in both languages, do more good.

There is a great demand for ministers of evangelical views, and acquaintance with the German language, to preach to this increasing class of our immigrant population. Whence they are to be obtained, it is hard

to conjecture. For various reasons, many of those educated in the old world do not appear to accomplish the work which American Christians have most at heart.

A Good Bed to Sleep on.

The first three months of the present year are passed; and I hope the time has not been altogether lost. Our accustomed meetings, Sabbath schools, &c., have been very well attended during the past summer. We hope to have a house in which to worship God. We have circulated our subscription, and most of it is either in work or materials for building. Oh, that some rich man would send us money to the value of the bed on which he sleeps! How it would cheer our hearts. Would not the bed be more agreeable, and the man sleep better for having aided in erecting a meeting-house west of the Mississippi? We wish to get the materials this winter, and erect the house next summer. A day is set for the people to go, *en masse*, to the quarry, to get stone for the foundation. We can work, and are willing to work. How much \$50 from some kind friend in the east would aid us!

Our New Meeting-House.

Our new house of worship is not entirely completed, but we expect it will soon be done. We have it so now that we can worship in it, although it is not seated as yet. It has been by hard struggling that we have been able to bring the work forward thus far; but by the help of a kind Heavenly Father, we have succeeded, for which help we praise his holy name. You would not probably know how to sympathize with a missionary's feelings upon exchanging a rude, inconvenient school house, for a neat house of God. Between a breast work of a chair for the pulpit, and a plain, but appropriate desk, the contrast is great; and I cannot feel thankful enough for the change. Most gladly now will I forget all the labors and trials of the past, that have laid upon the mind of your missionary, as he has hauled lumber, boarded the workmen, been a member of the building committee, paid money out of his own pocket—when the work could not advance without it—become painter, glazier, &c., &c., as circumstances would seem to direct. That day of trial has passed away, and the star of hope begins to dawn.

MISSOURI.

The early history of a western mission, especially when located on a thoroughfare, is often that of protracted dependence, hope deferred, and frequent disappointment. The following is an example. In such cases, there seems to be no other way of success but to continue the aid of the Home Missionary Society, until the Lord restore the captivity of Zion, and by his providence and Spirit, give the victory to his people.

This communication closes up eight years services as a Home missionary at this point. In looking over these years, I see much that has been accomplished, under God, and, alas! I see much to regret. During this period, a city has sprung into being, where just before, the footprint of the red man alone was impressed upon the soil. Churches have been organized—one, two, three, four, five, six, seven—where previously the song of the bird was all the praise offered to Jehovah. Of these, two are Methodists, one Catholic (large), one Campbellite, one Baptist, one Episcopalian, and one Presbyterian. The latter, though last mentioned, was the first, and I believe I may say, the most important of all, and one which wields as much or more moral power than all the rest. Four buildings have also been erected, and consecrated to the worship of God; two of which I have built myself. Now, one is a Catholic church, one Methodist, one Baptist, and one Presbyterian. The last is the largest and best constructed house in the city.

All these churches have been, and yet are, struggling for existence. None of them have as yet been able to walk alone. A population of four thousand, divided among seven organizations, (and I ought to have said eight, for we have a Mormon church here) gives five hundred to each. But it must be recollected that the population of a frontier town is not very friendly to religion, and we may, with every attention to truth say, that one-half belong nowhere, and go nowhere to church. Then the average is two hundred and fifty. This is somewhere in reach of facts. The Methodist church South, will average about that number. My congregation will average about two hundred, perhaps a little more. But none of the rest do, or anything like it. This will at once give you an idea of the value placed upon the institutions of religion in a frontier city. Of these congregations, the great mass are non-professors, and most *non-carers* for religion.

I organized my church one year after I commenced preaching at this point, (the 15th of September, 1844.) with ten members, of whom three were males; since that time, I have received forty-one on profession of their faith in Christ, and fifty by letter, making a sum total of one hundred and one. Of these eighteen have been dismissed to other churches, and eight have died—total twenty-six; leaving the number seventy-five, as being the members of this church. Of these, several, say fifteen, are so scattered, that they are of no assistance to us; then we have sixty resident members left, of whom, ten only are male members. Such are the statistics of this church, which shows that we are still struggling for existence.

Working up Stream.

Whether my labors will be of lasting benefit to this community, God only knows. I do not feel discouraged in my labors, though a missionary that would be instrumental in building up the cause of Christ in this county, must expect to endure hardness as a good soldier of the cross.

I have preached twice upon the subject of Temperance, within the last three months.

I have heard, that a part of my sermon, at one of the places where I preached, displeased one woman very much. I was speaking of the evils of intemperance—that the drunkard would bring his family to want—the wife would be broken-hearted, and the children in rags—his family deprived of the necessities of life. Now, her husband is fond of “the good creature.” I learned that she said, that her children had as plenty to eat and wear as mine had. This I have not disputed. The poor woman has not, as I believe, been to hear me preach since. May this hard-working old man refrain from his cups, and his wife and children not come to want, and realize what hundreds and thousands of wives and children have done, through drunkenness on the part of their husbands and fathers!

WISCONSIN.

From Rev. C. L. Adams, Neenah, Winnebago Co.

Trials of a First Missionary Year.

My first year of missionary labor has closed. To myself and my companion, it has been an eventful year. Its history

would embrace many chapters which real life is every day penning.

It has been a year of trial, and we trust, one of profitable discipline. It commenced with sickness, and has closed with sickness. For nearly four months of the year, we have known what it was to watch the progress of disease, as it alternately fastened its withering hand upon one and then upon the other. 'Tis a year that we look back upon with no little interest. A review of it brings us to some conclusions that may be of interest to you.

What we have had to pass through, has not, as yet, caused a single regret, that we left the comforts of the East, to labor as missionaries at the West. Before leaving our eastern homes, we were told that such regrets would appear in our experience. Yes, after I received a commission from your Society, I was told I would regret ever having asked for it. Conscientiously were these discouragements urged, and our friends may think we ought to be satisfied now, that the steps we took were wrong. But we cannot see it in this light. We believed, and still believe, this to be the path of duty.

So strong a hold has this world upon us, that it requires much pruning ere we shall bear fruit to the glory of God. If there is any part of the Lord's vineyard, where entire consecration to the work is demanded, it is at the West; and the prayer of the Church should be, that God would speedily raise up *such* a ministry for the West.

The Aids of Prayer.

A lady, at the close of my Sabbath service, invited me to visit her house as early in the week as convenient. I knew her as a pious woman, and as having an impenitent husband.

But that husband had become a man of prayer, suddenly smitten down by the Spirit of God. Away in New England, there was a praying mother. That mother had been pleading with God to rescue an impenitent son at the West. Christian mothers, have you sons at the West? Do you desire their conversion; and would you cheer the heart of some servant of Christ who is laboring amid discouragement? *Pray for those sons.*

From Rev. J. B. Preston, Berlin, Marquette Co.

An Encouraging Beginning.

With this report, my missionary year closes. Truly, as a family we can say,

goodness and mercy have followed us. Never have we been more sensible of the care of our heavenly Father, than during the past year. Formerly, for years, we have had more or less sickness in our family; during the last, we have enjoyed uninterrupted health.

In reviewing the results of the past year, we have much to encourage us, and also to convince us that we must perseveringly sow the good seed of the kingdom, and patiently wait for the harvest. Great changes have taken place among us, as is frequently the case in a new country. When I arrived at this place, in Sept., 1850, there was but one place of meeting on the Sabbath, and that a small room over a store; but one sermon preached, (the different denominations meeting together and worshipping with the Baptist brethren), but one Sabbath school, with an average of 50 scholars. Now, we have three cheap but convenient houses of worship. Besides our own, the Baptists, Methodists and Episcopians, are organized denominations. At the commencement of the year, our church numbered 12. Six have united with us on profession, and 20 by letter. Our Sabbath school varies from 60 to 75. Our shanty meeting house is becoming too small; we need a larger house, but cannot at present build it. The inhabitants have mostly removed to this place within three years, and we have not among us a man considered wealthy. Each one, on arriving, has his lot to buy, his house to build, and his family to support. The entire property of our church would not exceed \$7,000. Yet they begin to talk about building a meeting house, or commencing next season.

At our communion, in September, seven united with us, four by letter, and three by profession. One of the number, an interesting citizen, was visited with affliction. An only child, 18 months old, sickened and died. The mother could say, "Thy will be done." The father, overwhelmed with grief, cried out, "I know why this has come upon me. It is the direct infliction of God upon me to lead me to do my duty. I deserve it, and my prayer shall be, that the affliction may be sanctified." I trust it was sanctified. He publicly acknowledged his Saviour, took the seal of the covenant upon him in baptism, and promises to be an active and useful member of the church.

Our stated meetings are, a weekly prayer meeting, which had its beginning with the organization of the church; a monthly church meeting, at which the church are more generally present than at

the prayer meeting; the Sabbath school concert, in which we unite with the Baptists and Methodists. These concerts are exerting an extensive influence through the community. They call together not only the children, but the youth and the parents.

The monthly concerts for the conversion of the world, have been among our most interesting meetings. Great satisfaction has been expressed by many, in being permitted to hear such intelligence from different parts of the world. We take up a contribution monthly, for this object; the last month it amounted to \$4 40.

I have presented to my people the Home Missionary cause, and took up for the Society \$12 25. This people love to give as they are able. We have but 11 male members, and as I stated above, the entire property of our church does not exceed \$7,000, but they will make sacrifices for the cause of Christ. A large majority of our congregation are young people; many young men, commencing for themselves. They give at our concerts and for all benevolent purposes. We cannot depend upon them yet for the support of the Gospel, and were it not for the A. H. M. S., this people could not enjoy the means of grace. The last year, they raised for my support \$100; but 25 cents is all I have realized in money. Money they have not, but such as they have, they give. I love this people. I love to labor for, and with them. I have received invariably from them kindness, and been treated with respect, and am willing to spend and be spent for their good. We shall be under the necessity of looking still to the A. H. M. S. for aid. Could the churches, contributing to the A. H. M. S., only see what they are accomplishing for their country and their Saviour, they would bless God for the privilege. What results of their labor will eternity reveal! The Lord bless them.

"Provided a suitable Man can be Obtained."

This phrase, or its equivalent, is found in hundreds of instances in our missionary correspondence. Thus, in a letter from the Pinery of Wisconsin:

A man is very much needed in Columbia county, and another at Prairie du Sac and Lodi. The former in Sauk county, and the latter in Columbia county. The Wisconsin Pinery I regard as an important field, which ought to be occu-

ped by a missionary forthwith; and Dodge county ought to have another. In some of these places included within the limits mentioned in this and my last report, Presbyterian churches and societies can be built up eventually, but if left to take care of themselves, the things which remain will die. There are now no less than three denominations within this field. The more I become acquainted with their mode of dealing with immortal souls, as a general thing, the more I deplore their influence.

During the last quarter I have preached in Dodge, Calumet, and Marquette counties, and upon the Indian land, besides supplying O., one-fourth of the time. The prospect of building up a flourishing church there, appears to me to be flattering, *provided a suitable man can be obtained* to go in there.

Called Unawares.

The weather was delightful, and the audience was from settlements five or six miles distant. My subject was, "But God now commandeth all men everywhere to repent." The audience was not large, but appeared very intelligent and attentive. To me, it was a deeply interesting occasion, for it appeared to be the first planting of the standard of the Gospel upon ground very recently reclaimed from savage men and savage beasts, and where I hope to see a church of Jesus Christ established to the praise and glory of his grace.

Just as I closed my meeting in the morning, a messenger came, bringing intelligence that a young mother, about eight miles distant, was in spasms, and not expected to survive. Being strongly urged to go and see her, as there was no physician near, I set off, but arrived too late; apoplexy and death, before the sun went down, closed the scene.

It was, indeed, a spectacle long to be remembered, to see a young wife, of only twenty years of age, cut down so suddenly. She was one of the great number everywhere to be found in this State, who had been a professor, but at the time of her death, was not in connection with the church, but resolving by and by to return and do her duty. In the meantime death came, and as she had lived, she was summoned to give up her final account. The disconsolate husband was wholly unprepared for the event, and had not the consolations of the Gospel to support him.

Presbyterianism Overturned!

When I arrived at O., an intelligent member of the church informed me that Presbyterianism had been demolished there the Sabbath previous, by a certain learned preacher. For after mentioning over a number of passages relied upon by Presbyterians to prove their doctrines, some of which it appeared were "wrongly translated," at length he came to the Apostle's declaration, "For I am persuaded that neither death, nor life, &c., shall be able to separate us from the love of God," &c. But, added the preacher, as though endowed with more penetration than Paul, guided by the Holy Spirit, "The Apostle did not mention sin; for that will separate from the love of God."

Growing Steadily.

From Rev. L. Foote, Delavan.

In looking back during the four years of my continuance with this people, I see much for which to be humbled, as the under shepherd and watchman of this people, and much also for which to be thankful. In some things there has been gradual, but steady and real progression, in that which may be said to constitute prosperity to Zion. Sixty persons have been added to the church during this time, and nearly half of these by profession; all of whom yet "run well." Our congregation, too, has more than quadrupled. Our meeting house has been finished. Our benevolent operations have to some extent advanced, and our call for missionary aid has decreased from \$200 to \$75. We are, therefore, encouraged to labor on—if God permit—with hope and joyful expectation of seeing the Lord yet "shine out of Zion, the perfection of beauty." For this we earnestly pray.

From Rev. C. W. Matthews, Sun Prairie, Dane County.

What affords us peculiar pleasure in recounting, and for which we would call upon our souls and all that is within to bless the Lord, is, that he has been pleased to grant us a few mercy drops. Most of the time since I have been here, there has appeared to be considerable feeling in the minds of a few. During the summer, a series of prayer meetings was held, with occasional preaching. Quite a num-

ber expressed a determination to forsake sin and serve the Lord. Most of these persons belonged to Methodist and Baptist families, and if they hold out, will, I presume, unite with those churches. Two have already presented themselves for reception to our church, and will be received at our next communion. We also expect one or two to join us at the same time by letter. Thus the Lord is adding to our number from time to time, of such, we hope, as shall finally be saved. In view of what God has done for us, we would say, "Not unto us, O Lord! not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

We greatly need a house of worship in which to meet. Our school house has been full to overflowing. O, that men's hearts might be opened to build temples in which to worship their Maker.

ILLINOIS.

Grateful Appreciation of Missionary Aid.

It has been six years since I came to this place. Two of the six I got along without calling on you for assistance; for the other four, I have been commissioned by your Society. I have for the most part felt this to be a barren field. The opposing forces to the prosperity of our church have been many, and very active, from the time I first came here till very recently. I have more influence here to-day than I have ever had before, and our church, although few in number, is yet strong in influence. Truth has triumphed and virtue shines.

Words will not express the gratitude which I feel towards your Society for the aid they have so cheerfully given me. I shall not, at least for the coming year, be under the necessity of applying for aid; yet, in the providence of God, I may again be placed over feeble churches, where my only reliance for support will be the A. H. M. S.; in which case I shall return to it with an affection resembling that of a child to his father's house.

From Rev. E. D. Holt, Rock Island.

Closing of the Second Year.

Two years have passed since I commenced labor on this field under a commission from the Home Missionary Society. Those years have been eventful ones to this community. Great changes have

been wrought during that time, but greater still need to be effected, or a great company will, in spite of all that can be done for their salvation, press their way down to death. Our hope is in God, that he will yet do a great work among us.

The spirit of infidelity is rampant among us, while the number who disregard the Sabbath is constantly increasing. We have had, of late, frequent visits from a set of preachers who regard the Sabbath merely as a day when they are to meet together and commemorate the death and resurrection of the Lord; after which, the day is no more sacred than any other. Their preaching, with the wholesale denunciation of all "the clergy" who disagree with them, as "knaves and fools," has seemed to many, to afford them a license to spend the Sabbath as they list.

Yet with all this that is apparently unfavorable to our success in planting the Gospel and its institutions at this point on the "Father of Waters," there are many indications that encourage our hearts to persevere. While it is a hard field—much harder than any one would suppose who had not made the trial of laboring among us—yet there are things that are pleasant, and cheer us amid our toils. During the past year some souls, we trust, have been converted, and are now among our most efficient members. One, a lawyer, and a sound theologian, we hope may yet preach the everlasting Gospel. Our Sabbath school maintains its interest, and is doing much to implant religious truth in the minds of those who receive none at home. I have, during the quarter just ended, been preaching discourses in the evening of Sabbath, more directly aimed at the impenitent and the young men. The attendance has increased, especially of young men, with whom the place abounds at present; and a good attention has been given to the truth. We hope some good may thus be done.

From Rev. J. A. Hawley, Augusta, Hancock Co.

Impulse Imparted by a Revival.

The year has been one of great interest and profit to us. The revival already reported has been a great blessing, not only to the individuals converted, but we hope also to the church and community.

We have found enlargement and strength. A school, which I have established, and thus far sustained, and in

which the revival commenced, is now, I hope, rendered permanent, and will add to our influence and usefulness, and still farther to our strength.

Although the members of the congregation have suffered much this year from the failure of the crops, yet the committee propose the enlargement of their subscription, and hope to be obliged to ask for only a part of the assistance which was necessary last year.

Awakenings.

Since our revival, the neighboring churches of Round Prairie and Plymouth, have enjoyed a copious outpouring of the Spirit, and 100 hopeful conversions are reported. A majority of these have united with other churches, but 40 have joined the Presbyterian and Congregational churches. During the last quarter, three church members have been called to their rest. They have all borne decided testimony to the power of the Gospel to sustain the believer in the sorest trials. Two of them for a long time suffered the acutest pain. But the bestowment of grace "sufficient" fulfilled the promise of God.

*From Rev. J. N. Powell, Winslow,
Stephenson Co.*

Providential Visitation.

For the first time since our residence here, the angel of death has visited the people of this village. A woman whose husband is in California, after a protracted sickness, and almost unprecedented suffering, died. She was one of a large circle of relatives, almost all of whom make no profession of religion. Her mother being the only open and decided Christian among them. The peculiar circumstances of her death produced a strong sensation, not only among her friends, but through the community. In early life, she thought she had experienced the power of saving grace, but had since been a wanderer from the fold; within the past year, she had come to reside here, and it is believed that the Lord had again visited her, and she contemplated making a public profession of her faith at our next communion season. But we trust that her master has called her to commune with himself, face to face. Scarcely had we returned from the grave, when intelligence came that an old man, the head of another large family circle, had fallen dead in his field. The news seemed to fall upon the community like a

dark, gloomy cloud, and while we were yet looking one upon another in silence, a widow, who had buried her husband here some years ago, and removed to Freeport about a year since, came into the village bringing the dead body of her little boy, an only child. In most communities these events would excite little attention, but they come to us as *special* providences, and there is reason to hope that they will result in good to some souls.

Heathenism at Home.

I was quite interested, a few weeks since, in the case of a little boy about seven years old, whom I met in a neighborhood about five miles distant. I overtook him as I was riding, and invited him to take a seat with me. He immediately sprang into the wagon, but took a seat so far behind me, that I could not converse with him. After many urgent invitations, he finally consented to sit beside me. His bright black eyes, and the general expression of his countenance, indicated thoughtfulness and intelligence. And yet he was entirely ignorant of God, and of Christ. His parents had a Bible, he said, though they never told him anything about it, and neither they nor himself ever went to meeting. His inquiries about God—for he was very inquisitive—deeply excited my sympathy for him, and for his parents, and for the neighborhood where he lives. When I told him something about the presence of his Creator, and about his particular residence in the sky, he wished to know how God could keep himself up there, and whether he had any body to live with him, and whether he could see us, and whether I loved him, &c., &c. All the ideas I communicated, seemed to be new and wonderful to him, and I trust that the seed sown in the heart of that young heathen, will yet spring up and bear fruit to the glory of God.

MICHIGAN.

From Rev. H. Hyde, White Lake, Oakland County.

A Retrospect.

I came to a church which had been distracted and divided—some twenty having just gone off to form another by our side—so much disheartened and discouraged as to doubt whether they could do anything more. About fifty members were left.

They had not a decent house of worship, the only one in the place being an old log building occupied by all in common. We have now a new, neat, good-sized house of worship, paid for; a good Sabbath school and library, and an interesting Bible class. Our house is ordinarily well filled by an attentive congregation. A large and elegant school house is in process of erection; and best of all, between forty and fifty have been added to the church. Much the larger portion were received by profession of faith, the fruits of God's Spirit working on the heart. The church now numbers over ninety, though death and removal have taken many from us. By this past goodness of our heavenly Father, we feel greatly encouraged, and believe that "goodness and mercy will follow us all our days."

I cannot but feel, and I would express deep gratitude to you, and to God through you, that your sustaining hand has not been withdrawn from us. If villages and towns in New England, one or two hundred years old, still need help—and doubtless they do—it need not be thought strange if every church at the West does not grow to full adult vigor and self-support in ten or fifteen years, amid the almost insurmountable obstacles they often encounter. Division into minute sects, and fragments of sects, never was carried to its extreme in New England as it is here. This is one of the greatest foes to growth; and I am well convinced, by personal observation, that Christians here do *far more*, according to their ability, than they do there. We, too, suffer by emigration, as well as the churches farther east, for the "boundless West" is still beyond us.

From Rev. A. L. Payson, Schoolcraft, Kalamazoo County.

Hindrances within and without.

There are evident indications that the church here has secured, more extensively, the confidence of the community. There is no open hostility as heretofore; though we know there is quite an anxiety on the part of the open enemies of evangelical truth, perceiving, as they think they do, that the influence of the church is extending. But progress in religious matters must, of necessity, be slow. There is a great want of efficiency—that spirit of action, calling all the powers of one's being into the required service—that spirit of benevolence, kindled and kept alive in the heart—which leads one forth in the faithful discharge of every duty. Our leading men are fixed and staid in their habits, far better adapted to an eastern location, where the principles of society are firmly rooted and grounded. The church being so widely scattered, it is very difficult to sustain those meetings so well calculated to keep up that tone of piety in the church which is greatly needed here, to meet the opposing influences. To a greater or less extent there is an entire and open disregard of things sacred. There is a wide-spread influence from Universalism, though its adherents openly say that the Bible is not fit to be read—that it has no relation to man, as it regards his future state—still they claim to belong to this class, and sustain, from month to month, their so-called services.

Our Sabbath school, I hope, is brightening in its prospects. I find it very difficult to enlist the interest of the church in this work, but time and patience, I hope, will remove all existing evils.

Miscellaneous.

Arrival of Aliens at New York, in 1851.

[From the N. Y. Tribune.]

In January, . . .	14,709
February, . . .	8,170
March, . . .	17,650
April, . . .	27,779
May, . . .	33,858
June, . . .	34,402
July, . . .	27,612
August, . . .	30,251
September, . . .	33,586
October, . . .	21,497
November, . . .	29,565

December, . . . 10,612

289,601

Of these, 163,256, were from Ireland; 69,883, from Germany; 25,553, from England; 6,064 from France.

The total of alien emigrants arriving at New York, in 1850, was 212,996.

To Read the Bible through in a Year.

Much of the value of the Scriptures is lost, by reading them in disconnected por-

tions, and not in the natural relation of their parts; and many persons, from the want of a plan in reading, are in danger of omitting some portions altogether. Hence much benefit may result from pursuing a regular system, such as is pointed out in the following table. Multitudes have tried it, and all are ready to testify to its usefulness.

It will be observed that, by means of the dates given in this table, one can commence at any time, with the chapters set down for the day.

Read 3 chapters daily, and 5 on the Sabbath; that is, 2 chapters in the old Testament, and 1 daily—3 on the Sabbath—in Ps., Prov., Ecol., Sol. Song, and the New Testament.

The Old Testament, without these four books, contains 2 chapters a day for the year, and the New Testament, with the four books, has 1 chapter a day, and 3 for Sabbath days, minus 8 chapters.

Read Psalm 119, as 11 chapters of two divisions each, and connect the short Psalms 117 and 131 with the next, and 133 and 134 together, thus adding 8 chapters to complete the year. February 29 in leap year is left out, so as not to derange the list.

Jan. 1,	Gen.	1—Psalm	1.
8,	"	15— "	10.
15,	"	29— "	19.
22,	"	43— "	28.
29,	Ex.	7— "	37.
Feb. 5,	"	21— "	46.
12,	"	35— "	55.
19,	Lev.	9— "	64.
26,	"	23— "	73.
Mar. 5,	Num.	10— "	82.
12,	"	24— "	91.
19,	Dent.	2— "	100.
26,	"	16— "	109.
Apr. 2,	"	30— "	119.
9,	Josh.	10— "	119.
		v.	145.
16,	"	24— "	127.
23,	Judg.	14— "	138.
30,	1 Sam.	3— "	147.
May 7,	"	17—Prov.	6.
14,	"	31— "	15.
21,	2 Sam.	14— "	24.
28,	1 Kgs.	4—Ecol.	2.
June 4,	"	18— "	11.
11,	2 Kgs.	10—S. Song.	8.

18,	"	24—Matt.	9.
25,	1 Chr.	13— "	18.
July 2,	"	27—Matt.	27.
9,	2 Chr.	12—Mark	8.
16,	"	26—Lake	1.
23,	Ezra	4— "	10.
30,	Neh.	8— "	19.
Aug. 6,	Est.	9—John	4.
13,	Job	13— "	13.
20,	"	27—Acts	1.
27,	"	41— "	10.
Sept. 3,	Isaiah	13— "	19.
10,	"	27— "	28.
17,	"	41—Rom.	9.
24,	"	55—1 Cor.	2.
Oct. 1,	Jer.	3— "	11.
8,	"	17—2 Cor.	4.
15,	"	31— "	13.
22,	"	45—Eph.	8.
29,	Ezek.	2—Col.	2.
Nov. 5,	"	16—2 Thes.	2.
12,	"	30—2 Tim.	2.
19,	"	44—Heb.	3.
26,	Dan.	10— "	12.
Dec. 3,	Hos.	12—1 Pet.	3.
10,	Amos	9—1 John	4.
17,	Nah.	2—Rev.	5.
24,	Zech.	5— "	14.

Commercial Prospects of North America.

There is no continent so fitted as America to receive the benefits of steam-navigation; and, of all America, there is no region where it can be used so extensively as in the Line of the Lakes. There, at America's greatest breadth, an almost level tract of country spreads for nearly four thousand miles from the Atlantic to the Rocky Cordilleras, unbroken by any mountain-range, and whose highest peaks cannot vie with those of our own little island. With the exception of a single narrow break between Lake Superior and the River La Pluie, and which may possibly be connectable, one long, vast line of water-communication extends from the Gulf of St. Lawrence to the very foot of the Rocky Mountains; while an offshoot of two rivers connects it with Hudson's Bay; and so intimately connected are the wide valleys of Ottawa, St. Lawrence, Hudson, and other rivers, that from the shores of Long Island Sound in the south, to Hudson's Bay in the north, a vast network of water-communication

penetrates and unites the different parts of the country in all directions. Here, then, will steam-navigation, one of the greatest triumphs of man over nature, display its marvels. Over those lakes, up those rivers, will it impel the ships of commerce, laughing at the winds, virtually annihilating tides and currents, and ascending even rapids, in its irresistible course. And along with it, will man and civilization penetrate the wilderness, displaying, amid primeval forests, the triumphs of art, and rearing a temple to the God of nature in her deepest solitudes. Stream and lake, field and forest, will yet be converted to the uses of commerce and civilization; and long after the red man and the buffalo have disappeared from the plains, the fair, white-skinned sons of Japhet will "increase and multiply" upon the prairies of the West.

When we reflect upon the gradual extinction of the aborigines of America, from the Frozen Sea to Cape Horn, and the unceasing spread over its plains of the people and religion of Europe, two designs of Providence—or rather, perhaps, one grand plan—seems to dawn upon us. Are we not warranted in supposing that Providence so long held America from our knowledge, in order that Christianity, after fighting its way to a contested supremacy in the Old World, might there find a new world in which to develop itself untrammelled; and that the northern and largest half of that continent was reserved for the noblest of human races, the Anglo-Saxon? The blessings of Christianity, the freedom and energy of the Anglo-Saxons—do not these sum up all that a land can wish? And these are the gifts of America. Fast and surely the wave of emigration is moving over the prairies of the far West; from Hudson's Bay to the Gulf of Mexico, mankind are advancing abreast, "like an army with banners," thirteen miles every year. Fearlessly the pioneers of that vast host plunge into the wild places of nature, armed only with their axe and their Bible. Let them cherish that Bible, and their empire will flourish. It is the charter by which they hold the land. It was to make way for Christianity and a new civilization that the old tribes were permitted to die out; and to carry these to their fullest development is the mission of the race who has succeeded them. May they be true to their mission!

In the course of ages yet to roll, should Christianity, amid the corruptions of old civilization and the violence of infidel revolutions, become lifeless in Europe, and the rude but regenerating arms of Musco-

vites spread in triumph to the shores of the Atlantic—America, let us hope, will still reflect to her sunny skies, from her thousand hills and rivers, a land of Christians; and then and there will the Anglo-Saxons, over-shadowing the fane of their tiny but brilliant home in Britain, erect their mighty empires, unrivalled and omnipotent, the lords of the New World.—*Dublin University Magazine.*

Wives of Western Missionaries.

By REV. PROF. ALLEN, of Lane Seminary.

The East has given to the West, of noble women not a few, of whom some continue to this day, but many, very many, have fallen asleep. I look back over the last twenty years, during which period I have been conversant with western scenes, and call up family after family of missionaries and pastors, counting them by scores, from which the young wife and mother has been taken away by death. The men who entered upon their work here at about the same period with myself, for the most part still live, and now in the maturity of their strength and in vigorous health, are rejoicing in the fruits of their labors. But of the companions of their early toils and sacrifices, comparatively few are here. The second, and in more instances the third, and even the fourth have been called to take their place. Now why is this? Must we refer the fact to the mysterious dispensations of Providence, or can we find a sufficient explanation in the history itself of these early victims of the destroyer? In most instances, could we read this entire history, we should at once discern, that the event, so far from being mysterious, was natural and necessary. Let us for a moment look in upon some of these domestic scenes of missionary life in the West. The missionaries themselves are often brought before us, and we are permitted to sympathize in their trials and labors, and expected to contribute for their support. This is right. They deserve all and more than all they receive of sympathy and aid. But I wish to put in a plea for their wives, also. They, too, deserve our sympathy. They toil on in silence and retirement, under the burdens of care and poverty; but they do it joyfully, even if it be unto death, in view of the glorious results of missionary labor, which faith anticipates in this vast and noble field.

The missionary has selected for his companion a young lady of refined and cultivated mind and manners, accustomed

to the privileges of an intelligent and educated community, and brought up in the enjoyment of the comforts, perhaps the luxuries, of a respectable family in the older States. And now they have entered upon their work, in one of the more destitute regions, perhaps one of the frontier States of the West. They find an enterprising, high spirited, generous people, who receive them heartily and gratefully, but they are all beginners in the world, and expect their minister to be partakers of their poverty. They have gathered from all parts of the land and the world, and have no settled habits, and many of them no correct idea about supporting the minister's family. They at once lay over upon him and his wife, the entire labor and responsibility of taking care of everything pertaining to the interests of the church, and too often of taking care of themselves also. That young wife is expected to take charge of the female prayer meeting, the sewing society, the young ladies' Bible class, and of every other good enterprise in which females are immediately concerned. If none of these things are in existence, she feels in duty bound to start them. Then every family in the parish will expect a good, long, substantial visit from her; not a fashionable call; that they know nothing about. Presently she finds that it is next to impossible to get domestic help, or, if help can be found, their narrow means will not permit her to employ it. Probably in her anticipations of missionary life, she had thought only of ways of doing good to the people of her husband's charge. The unpoetic verities of the wash-tub and the kitchen had formed no part of the picture. But here they are in stern reality, and herself the only actor in the scene. To this, however, she submits with cheerfulness for a while, the romance of it reconciling her to the abandonment of her books and of her plans of mental culture. House-keeping in a log-cabin of "two pens and a passage," has its pleasures, while the family is small and while the novelty of the thing lasts; but by and by come the anxieties, and perils, and sufferings, and cares of an increasing family, and these, too, must be borne by her alone, or with the occasional and irregular assistance, and borne too, in addition to all she had before. Her husband is overlaid with his own appropriate work and she is anxious not to intrude upon his time. Often, too, he is absent to fulfill distant appointments, and look after his widely scattered flock. The wife, the mother, toils on alone. Wearied, thin and pale, she watches the cradle, she

teaches the little prattlers about her, she cooks, and washes, and makes and mends for all her household, and still the prayer meeting and the Bible class find her at her place, often if not regularly. At length one of those sickly seasons to which every new country is peculiarly subject, with its dreadful train of fevers and chills and "shakes," sets in. The minister's family is not exempt. The husband, the wife, the children, all in turn are prostrated. Neighbors are few, and perhaps are themselves all visited in the same way. Alone, alone, must they toil on, and suffer on, helping each other if they can, and grappling with disease unaided if they cannot. Is it strange that those tender cords, already stretched to their utmost, now snap asunder, and that wearied frame finds rest in the grave? Is it not more wonderful that any survive? My picture may seem to be too deeply shaded, and I would by no means intimate that every missionary's family has such an experience; but such scenes are not rare, and they are inseparable from the work of planting the Gospel in these frontier States, springing up as by magic from the wilderness. I have seen them, I have oftener heard them described by those who could say of them, "*magna pars fui*."* But even in much more highly favored spots, in the older western States, and, I doubt not, it may be to some extent farther east, the wives of ministers are worked to death. Their early training has unfitted them for such labors and cares as are inseparable from their position, and then these cares are multiplied by the demands of others upon them, at a most unreasonable rate.

Is there any remedy or any relief for this state of things? If I might be permitted to take my stand beside the grave of the missionary's wife, and plead with christian mothers all over the land, I would say, look first to the *physical* training of your daughters. Fit them "to endure hardness as good soldiers'" wives. They may be called to it, fitted or unfitted. If you can give them nothing else, give them, if possible, a good constitution, and that, with a good heart and a good share of Anglo-Saxon common sense, will make them good wives for anybody. I would put in a plea, too, in behalf of the wives of missionaries now in the field. Let them not be forgotten in your prayers, and forget not to send every one of them a box of well-made clothing. In no way, perhaps, can those at a distance, so effectually relieve their burdens.—*Mothers' Magazine*.

* "I have shared in them largely."

Appointments by the Executive Committee of the A. H. M. S., during the month of December, 1851.

Not in Commission last year.

Rev. Latten W. Dunlap, Mt. Sterling, Versailles and Beverly, Ill.
 Rev. Thomas B. Bradshaw, Destitutions in Henderson and Buncombe Cos., N. C.
 Rev. Jacob Hood, Destitutions in Haywood Co., N. C.

Re-appointed.

Rev. Ephraim Adams, Davenport, Iowa.
 Rev. William A. Keith, Peedee and Clear Creek, Iowa.
 Rev. John Summers, Destitutions in Benton Co., Iowa.
 Rev. Silas J. Francis, Chariton, Iowa.
 Rev. John Bantly, German Ch., Platteville, Wis.
 Rev. Otis F. Curtis, Emerald Grove and Mt. Zion, Wis.
 Rev. Charles Boynton, Paris, Wis.
 Rev. William Herrit, Manitowoc and Two Rivers, Wis.
 Rev. Luther Clapp, Wauwatosa, Wis.

Rev. Richard Morris, Welsh Cha., Delafield and Emmett, Wis.
 Rev. E. B. Olmsted, Caledonia and Cairo, Ill.
 Rev. W. H. Bird, Vergennes and Duquoin, Ill.
 Rev. E. H. Gilbert, Bethel and Elm Grove, Ill., half the time.
 Rev. Adam Johnston, Washington, Ill.
 Rev. J. H. Russ, Effingham and Shelby Cos., Ill.
 Rev. F. A. Armstrong, Ontario and Victoria, Ill.
 Rev. Thomas S. Goodwin, Otter Creek and vicinity, Ind.
 Rev. Alexander Lemon, Gilead, Shiloh and Franklin, Ind.
 Rev. A. L. Payson, Schoolcraft, Mich.
 Rev. P. C. Baldwin, Waterville and Plain, O.
 Rev. W. A. Taylor, Lee and Scott Cos., Va.
 Rev. John B. Logan, Moorsburg and vicinity, Tenn.
 Rev. R. Pratt, Deerfield and Russia, N. Y.
 Rev. J. A. Canfield, Chaumont, N. Y.
 Rev. W. M. Woolley, Concklin, N. Y.
 Rev. Rufus R. Demming, Burke and vicinity, N. Y.
 Rev. Thomas Larcom, Rockland and Shavertown, N. Y.
 Rev. J. H. Thomas, Yorktown, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of December, 1851.

MAINE—			
Bangor, Mrs. Plummer, \$2; James Eddy, 50 cts.	2 50	Newburyport, Legacy of Miss Mary Stickey, by Wm. Davis, Ex'r,	467 81
Belfast, North Cong. Ch. Mon. Con. Coll., by H. Davidson	5 00	Salem, Crombie St. Ch., by G. Putnam,	90 00
Brewer, Mrs. Doak,	1 00	South Reading, Burrage Yale, to const. Mrs. Harriet N. Shapleigh, of Malden, and Miss Ellen A. Claves, of South Reading, Life Members,	60 00
Camden, Cong. Ch., to const. Rev. B. C. Chase a L. M., by Rev. N. T. Fay,	30 80	Windsor, Cong. Ch. and Soc., of which \$30 is to const. Deac. Wm. A. Bates a L. M.,	38 00
NEW HAMPSHIRE—		Worcester, in part of legacy of Miss Rebecca Waldo, by Hon. Levi Lincoln, Ex'r,	251 13
Received by Rev. B. P. Stone, Amherst, Benev. Assoc., \$54 12; Aaron Lawrence, to const. his mother, Mrs. Lucy L. Lawrence, of Weston, Vt., a L. M., \$30,	84 12	RHODE ISLAND—	
Lyme, Rev. E. Tenney, in full to const. his son, Edwin Howes Tenney, a L. M.,	10 00	Jamestown, Isaac Carr,	1 00
Sanbornton, Sarah C. Gerrish, \$5; F. C., \$2; a friend, \$2; by Rev. John Gerrish,	9 00	CONNECTICUT—	
VERMONT—		Bethlem, Fem. Cent Soc., by Mrs. Abby Church,	10 00
Thetford, Cong. Ch., \$35; Mrs. T. P. Bartholomew, to const. T. P. Bartholomew a L. M., \$10; by Rev. T. F. Cady,	45 00	Bozrahville, a friend,	1 00
Windsor, Gent., \$46 30; Ladies, \$14 70; by J. Steele,	61 00	Cheshire, Beach Port Dist. Ladies' Benev. Assoc., by Wm. Law,	15 00
MASSACHUSETTS—		Danbury, Cong. Ch. Sab. Sch. Miss. Soc., by J. F. Beard,	50 00
Home Missionary Society, by B. Perkins, Treas.,	2,000 00	Deep River, Mrs. U. R. Sherman, \$20; George Spencer, \$30; by H. Wooster,	50 00
Hampshire, Miss. Soc., by E. Williams, Treas.,		Fair Haven, W. W. Goodyear,	2 00
Hadley, First Parish, Gen. Benev. Soc.,	7 00	Haddam, First Cong. Ch. and Soc., by Rev. E. W. Cook,	1 00
South Hadley Falls, Mon. Con. Coll.,	22 34	Lebanon, legacy of Esther G. Goodwin, by D. S. Woodworth, Ex'r,	127 83
Worthington, Ladies,	52 33	Lyme, Rev. D. S. Brainard,	6 00
Miss Sarah Dwight,	7 00	Madison, Young Ladies' Sew. Soc., by Miss E. S. Scranton,	3 00
Other sources,	311 33	New Haven, Centre Ch., of which \$30 is to const. Mrs. H. Sanford a L. M., by John Ritter,	125 00
Monson, Legacy of Dea. Royal Merrick, to const. Alanson Merrick, of Palmer, and Miss Sarah C. Merrick, of Monson, Life Members,	60 00	New Milford, Ladies' Miss Soc., by Miss G. M. Merwin,	20 00
		South Coventry, D. B. Bacon,	1 00
		Southport, Miss Delia Perry, by Rev. S. J. M. Merwin,	90 00

South Woodstock, Ladies' H. M. S., to const. Miss Tryphosa Davenport a L. M., by Frances M. Lyman, \$30; E. D. Perry, \$2,	39 00	Yorktown, Cong. Ch., by Rev. J. H. Thomas,	4 00
Stonington, Aux. H. M. S., by Miss L. A. Sheffield,	25 00	NEW JERSEY—	
Vernon, Miss. Soc., by Aaron Kellogg,	140 00	Chester, First Cong. Ch., by Silas Horton,	27 16
NEW YORK—		Hanover, Presb. Ch., by Rev. G. I. King, Newark, Mrs. Job Haines, L. M., Sixth Presb. Ch., to const. Rev. Wm. Aikman a L. M.,	53 00 30 00
Angelica, Presb. Ch., by Rev. T. Blair,	15 00	Orange, Josiah Frost, in full to const. Miss Harriet Frost a L. M.,	30 00 5 00
Baiting Hollow, L. L., Rev. G. Young,	1 00	PENNSYLVANIA—	
Beaver Hill, Presb. Ch., by Rev. T. Larcom,	3 00	Newton, legacy of Samuel Irwin, by J. R. Irwin, \$300; less collateral inheritance tax, \$15,	285 00
Bedford, L. L., Cong. Ch. Mon. Con. Coll., by D. O. Calkins,	7 63	GEORGIA—	
Brasher's Falls, George Wadsworth,	1 00	Spring Place, Presb. Ch., by Rev. W. W. Brown,	10 00
Brooklyn, Warren Mitchell, First Presb. Ch., Mon. Con. Coll. by R. J. Thorne,	15 00	TENNESSEE—	
South Presb. Ch., Mon. Con. Coll., by W. W. Pinneo,	19 40	Farmington, by Rev. T. J. Hall,	1 00
Third Presb. Ch., Mon. Con. Coll., by W. W. Hurlbut,	46 07	OHIO—	
Cairo, Presb. Ch., by J. M. Sayre, Canaan Four Corners, by Rev. John Wickes,	24 28 4 29	Millgrove, Presb. Ch., to const. George W. Adams a L. M., by Rev. J. McCutchen, Montgomery and Scott Cong. Chs., by Rev. N. T. Fay,	30 00 9 20
Colchester, Miss Sarah Downs, of which \$30 is to const. Mrs. Caroline Downs a L. M.,	25 00	Warren, First Presb. Ch., Mrs. Elizabeth Scott, of which \$30 is to const. Miss Margaret T. Scott a L. M., by E. Spear,	50 00
Constable, Presb. Ch., by Rev. B. Marvin, Davenport, Cong. Ch., of which \$1 88 is from Ladies, by Rev. W. E. Holmes,	50 00 10 00	INDIANA—	
Gerry, E. F. Warren, Harlem, N. Y., Presb. Ch., by E. Ketchum,	9 07 1 00	Marion, Rev. Alfred Hawes, in full to const. Alfred E. Hawes a L. M.,	7 30
Harpersfield, by Rev. H. Boies, Little Valley, Cong. Ch., \$27 50; bequest of Miss C. H. Hall, by Rev. C. Burgess, \$10,	16 60 9 00	Winchester, Rev. J. G. Brice, L. M., in full,	10 30
Milton, Sumner Colman, Minaville, estate of a colored female, \$10; E. A. Brown, \$5,	37 50 10 00	ILLINOIS—	
New Rochelle, Mrs. Hannah Brewster, New York City, viz:	15 00 3 00	Albany, Cong. Ch., by Rev. J. J. Hill, Byron, Cong. Ch., by Rev. R. M. Pearson, Le Harpe, Cong. Ch., by Rev. J. H. Henry,	2 00 15 00 5 00
A friend,	200 00	Mulberry Grove, by Rev. J. E. McMurray,	9 28
A friend, to const. A. Stolz a L. M., Dr. Alfred Riggs, in full to const. Henry Scott Riggs, a L. M.,	30 00 15 00	Newark, Cong. Ch., by Rev. L. Farnham, Port Byron, Cong. Ch., by Rev. W. A. Thompson,	4 00 6 50
John McComb, \$20; R. Watrous, \$10; a friend, \$7; Wm. Dodge Porter, \$5; M. Merrill, \$6; a friend, \$5,	53 00	Rushville, Presb. Ch., by Rev. A. B. Campbell,	5 63
Bleeker St. Ch., Coll., \$48 89; Dr. A. C. Post, \$50; M. W., \$10; C. Miles, \$3,	111 89	MISSOURI—	
Eleventh Presb. Ch., to const. Rev. Jonathan Hovey, of Barre Centre, and Rev. J. P. Hovey, Life Members, by E. B. Littell,	60 00	Edina, Presb. Ch., by Rev. S. N. Grout, Hermon, Rev. A. G. Taylor, Tully, Presb. Ch., \$4; Rev. R. Winchell, \$1,	5 00 5 00 5 00
Mercer St. Ch., Coll. by R. Lockwood, \$237 58; Stephen Allen, \$30; W. W. Chester, \$30; A. Averill, to const. Miss Louisa E. Averill a L. M., \$30; W. G. Bull, \$100; J. Boorman, \$100; J. W. Q., \$30; O. Bushnell, \$30; Mrs. H. M. Schieffelin, L. M., \$30; M. O. Roberts, \$50; R. H. McCurdy, \$30; Wm. Shaw, \$30; A. Eaton, \$10; Richard Bigelow, to const. Edward Bigelow a L. M., \$50; John L. Mason, \$25; David Magie, L. M., \$30; W. L. King, \$50; W. W. De Forest, \$50; J. R. Gibson, \$10; E. H. Nevins, \$50; T. Denny, \$30; Catherine Setledge and Sister, \$5,	1,027 58	Warsaw, Presb. Ch., by Rev. J. V. Barka,	2 00
Theological Sem. Soc. Inq., Mon. Con. Coll., by J. McCampbell,	3 51	MICHIGAN—	
Owego, Mrs. Huldah Armstrong, L. M., First Presb. Ch. Sab. Sch., in full to const. Mrs. Celinda Gregory a L. M., by O. Hall,	30 00 90 00	Bruce and Armada, Cong. Chs. by Rev. S. A. Benton, Detroit, Rev. H. D. Kitchel, Genesee, Second Cong. Ch., by Rev. E. T. Branch,	25 00 10 00 9 50
Randolph, Cong. Ch., by Rev. E. Taylor, Troy, V. W. Wickes, by W. W. Wickes, Second Presb. Ch. H. M. S., \$50 85; Ladies, \$64 30, by H. E. Weed,	10 50 15 00	Jonesville, by Rev. H. L. Stanley, Monroe, Presb. Ch., by W. H. Boyd, Somerset, Presb. Ch., by Rev. H. E. Eastman,	14 00 20 00 10 00
Union, Presb. Ch. and Soc., by Rev. M. M. Wakeman, Unionville, Presb. Ch., by Rev. N. E. Pearson,	115 05 20 00	Southfield, Cong. Ch., by Rev. E. Evans,	16 77
West Point, a Cadet, Westtown, Cong. Ch., by W. H. Hart,	10 75 2 00 15 00	WISCONSIN—	
		Boner Branch, Cong. Ch., by Rev. C. Warner, Ceresco, by Rev. F. G. Sherrill, Elk Grove, Cong. Ch., by Rev. C. Warner, Genesee, Cong. Ch., by Rev. C. W. Camp,	5 45 2 89 27 30 7 50
		Madison, Cong. Ch., by Rev. C. Lord, Strongsville, Cong. Ch., by Rev. J. B. Preston,	10 93 12 25
		IOWA—	
		Anamoosea, Cong. Ch., by Rev. A. Wright, Bellevue, Cong. Ch., by Rev. W. L. Coleman,	5 00 3 00

NEW GRENADA—			
Panama, Rev. J. Rowell, L. M.	30 00		
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	\$7,135 36		
JASPER CORNING, Treasurer.			
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<i>Donations of Clothing, &c.</i>			
Blountsville, Tenn., Miss. Asso., by Mrs. Emily L. Brown, a box,	91 27		
Davenport, N. Y., Young Ladies' Sew. Soc., by Rev. W. E. Holmes, a box,	14 00		
Madison, Ct., Young Ladies' Sew. Soc., by Miss Emily S. Scanton, a barrel,	42 00		
Yonkers, N. Y., a box.			
A bundle, source unknown.			
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<i>Receipts of the Western Agency at Geneva, N. Y., from Aug. 5, to Dec. 15, 1851. Rev. J. A. MURRAY, Secretary.</i>			
Addison, by Rev. A. H. Parmele,	10 00		
Alexander, by Rev. N. F. Wright,	7 00		
Allen Centre, by Rev. W. S. Andrews,	22 00		
Athens, Pa., by Rev. N. Elmer,	6 87		
Auburn, First Presb. Ch., Nathan Burr, to const. Mrs. Harriet Amelia Burr a L. M., \$30; Rev. H. A. Nelson, \$10; S. Willard, \$10; a friend to const., Mary S. Smith a L. M., \$30; others, \$45.	135 00		
Barre Centre, Lad. Char. Soc. by Mrs. R. S. Wilson,	9 00		
Bearytown, by Rev. James Lester, \$12 50; by Rev. I. Chichester, \$7 50.	90 00		
Benton, Legacy of Robert Robson, by M. Pow, Ex'r,	100 00		
Borodino, Rev. Hiram Harris, 20 09; others, \$4 91,	25 00		
Buffalo, Deac. Jabez Goodell,	50 00		
Burdette, by Dr. Brown,	30 00		
Byron, by Rev. Yates Hickey,	3 00		
Campbelltown, by Rev. B. F. Pratt,	14 46		
Cayuga, Mrs. L. Willard, \$10; others, \$2 14,	12 44		
Chapinville, by Rev. Mr. Morse,	3 50		
Clarence, by Rev. Francis Danforth,	13 00		
Corning, Ladies' Benev. Assoc., Mrs. A. L. Terbell, Sec.,	20 00		
Dansville, First Presb. Ch., by D. J. Wood,	51 00		
East Bloomfield, F. Beebe, in part, to const. Ferdinand B. Smedley a L. M., \$15; Mrs. Electa Gauss, L. M., in full, \$10; C. Pomeroy, L. M., in part, \$10; Josiah Porter, \$50; others, \$30; Rev. Mr. Kendall, \$4; Ladies' H. M. S., Mrs. Josiah Porter, Treas., of which \$10 is from Mrs. Olive Steele, \$62 50.	181 50		
East Evans, Rev. D. S. Morse, \$2; others, \$8 70,	10 70		
Ellicottville, by Rev. Hiram Eddy,	25 00		
Elmira, Presb. Ch., Miss Ann Decker, \$20; Mrs. A. P. Hart, \$5; T. Beadle, \$5; D. H. Tutthill, \$5; E. L. Skinner, \$5; others, \$42,			
Cong. Ch., Mrs. Billings, \$5; Rev. Mr. Bement, \$1; others, \$6 86	22 00		
Evan Center Cong. Ch.,	14 86		
Factoryville, by Rev. N. Elmer,	8 38		
Franklinville, by Rev. C. H. Baldwin,	11 13		
Geneese, Presb. Ch. to const. Russel Austin and Wm. M. Bond, Life Members, by E. Cone,	11 00		
Geneva, First Presb. Ch., Boy's prayer meeting, by Rev. W. Hogarth, \$5; C. A. Cook, to make Anthony D. Axtell a L. M., \$30, cash, \$25,	60 00		
North Ch., Deacon Greene,	60 00		
Gorham, by S. M. Whittaker,	1 00		
Griffith's Mills, by Rev. R. M. Sanford,	11 00		
Hume, by Rev. J. Van Antwerp,	7 00		
Ithaca, Mon. Con. Coll., by Joseph Esty,	25 00		
Westhill, by Rev. M. K. Cushman,	87 63		
Jasper, Rev. G. T. Everest, \$10; Coll., \$25,	6 00		
Kendall, by Wm. Ailling,	35 00		
Livonia, Mrs. Susan Fowler to const. Miss Lucia Richmond of Lowell, Mass., a L. M., \$30; others, \$18, by Rev. B. A. Riley,	12 50		
Lyons, Ladies' H. M. S. bal., Mrs. Hubbell, Treas.,	48 00		
Marion, by Rev. R. Mann,	9 25		
	25 00		
Monterey, by Rev. D. A. Abbey,	15 00		
Moravia, by Rev. F. D. Austin,	7 00		
Mount Morris,	26 25		
Napoli, by Rev. John Scott,	5 00		
Newstead, by Rev. A. Blanchard, D. D.,	7 18		
North Bergen, A. H., \$1; D. Fancher, \$6,	7 00		
Oaks Corners, by Rev. Mr. Morse,	4 88		
Ovid, John L. Eastman, in full to const. Herman L. Eastman a L. M., \$10; Chester Eastman, \$10; others, \$45 63 to const. Rev. Mr. Dunlap a L. M.,	65 63		
Owego, Presb. Ch., \$32 31; Rev. Dr. Hay, \$2; W. Pumpelly, \$15; G. Pumpelly, \$5; W. Platt, \$7 50; Dr. Allen, \$5; Miss Laura M. Camp; 5; F. Slooson, \$2; Dr. Arnold, \$2 75; others, \$24 50,	106 06		
Cong. Ch., N. Matson, \$2; others, \$3 76	5 76		
Palmyra, a friend, \$5; Coll. \$25 25, by I. Foster, \$63 23,	93 53		
Parma Centre, by W. Ailling,	5 00		
Pembroke, Con., \$21 01; Ladies' Benev. Soc., \$11 to const. Rev. John W. Lane a L. M.,	31 01		
Pittsford, Mrs. Sarah Cook, by W. Ailling,	0 50		
Richmond, by Rev. L. W. Billington,	15 00		
Rochester, Frederick Starr, by W. Ailling,	50 00		
Sheldon, legacy of Theodore Humphrey, by L. M. Humphrey,	50 00		
Sodus, in full to const. Mrs. Sarah E. Collins a L. M., from Fem. Benev. H. M. S.,	9 00		
Southport, in full to make Rev. George Hood a L. M.,	21 10		
Speedville, by Rev. Joel Jewell,	5 00		
Stockton, Cong. Ch., by P. G. Tambling, of which \$4 34 is from Sab. Sch.	17 00		
Sweden, Mrs. Capin, to const. Franklin F. Capin a L. M., by Rev. Dr. Cannon,	30 00		
Trumansburgh, by Rev. Mr. Goertner,	6 00		
Waterloo,	25 13		
West Newark, by Rev. Joel Jewell,	30 00		
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	\$1,867 24		
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<i>Receipts of the Central Agency at Utica, N. Y., for the quarter ending Dec. 1, 1851. Rev. R. F. CLEVELAND, Secretary.</i>			
Albany, Fourth Presb. Ch.,	64 00		
Amboy, Cong. Ch.,	3 00		
Ballston Spa, Mr. Corey, \$5; Mr. Benton, \$2,	7 00		
Belleville, Cong. Ch. bal.,	29 32		
Canton Falls, Cong. Ch.,	2 56		
Chaumont,	25 00		
Clinton, Fem. Un. Soc.,	4 00		
Constantia, Presb. Ch.,	8 00		
Cooperstown, Presb. Ch.,	42 00		
Easton, Cong. Ch.,	16 75		
Fulton, Presb. Ch.,	69 37		
Glen's Falls, Presb. Ch.,	58 00		
Jamesville, Cong. Ch.,	19 25		
Kingsboro, Mrs. Laurana Giles,	10 00		
La Fayette, Cong. Ch.,	26 05		
Marcy, Welsh Cong. Ch.,	9 78		
Massena,	25 00		
Mexico,	1 25		
Middlefield Center, bal.,	8 00		
Middle Granville, Coll. in part, \$9; Silas Hall, \$4 50,	13 50		
North Argyle, Mrs. Jane D. Stevenson,	30 00		
North Granville, Fem. H. M. S., \$21; Coll., \$26 58,	47 58		
Oneonta,	5 40		
Onondaga Presbytery,	55 75		
Oswego, E. Carrington, a L. M.,	30 00		
Pierrepont,	7 75		
Pulaski, Cong. Ch., in part,	12 71		
Redfield, A. Johnson,	15 00		
Richville,	3 50		
Russia,	25 00		
Salisbury, H. Burrall, a L. M., in part,	10 00		
Sangerfield, Cong. Ch.,	5 07		
South Granville, J. Hopkins, \$3; C. Taylor, \$1; Mrs. A. Knapp, \$1,	5 00		
Syracuse, Ger. Luth. Ch.,	8 00		
Trenton, Mrs. H. M. Rowley, a L. M.,	30 00		
Volney, Cong. Ch. Coll., \$12 70; a friend \$3,	15 70		
Whitehall, Presb. Ch.,	100 00		
Windsor, Presb. Ch. bal.	25 00		
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	\$859 27		

The Cincinnati Agency acknowledges the receipt of the following sums, to Dec. 13, 1851, Rev. HENRY LITTLE, Secretary.

OHIO—

Alexandria,	50
College Hill,	78 50
Dick's Creek,	19 00
Dresden,	11 00
Franklin Furnace,	5 00
Granville,	164 63
Hamilton,	60 00
Jersey,	31 30
Newark, Ladies' Assoc.,	5 50
New Carlisle, \$7 90; Ladies' Soc., \$23 75,	31 65
Paddy's Run,	44 76
Putnam,	174 37
Springfield,	6 10
Rev. J. Lamson,	2 00
Saddle, by Mr. Jones,	10 00
Freight on boxes,	12 00

INDIANA—

Adams,	24 50
Bethlehem,	15 30
Bush Creek,	50
Crawfordsville,	59 65
Franklin,	18 00
La Fayette,	84 45
New Albany,	128 40
Pittsburgh,	10 00
Rising Sun,	4 37
Salem,	24 81
Sand Creek,	10 00
Cow, by Dr. Davis,	8 00
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	\$1,037 29

REV. CALVIN CLARK acknowledges the receipt of the following sums in Michigan, in the month of November, 1851.

Jackson, Cong. Ch.,	45 00
Kalamazoo, Cong. Ch.,	26 00
Marshall, Presb. Ch.,	22 39
Van Buren, Ind., Presb. Ch.,	9 12
White Pigeon, Presb. Ch., in full to const.	
Elijah White and Mrs. Elijah White,	
Life Members,	40 57
" Cong. Ch.,	9 00
Cash with boxes,	7 00
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	150 08

The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of November, 1851, BENJAMIN PERKINS, Treasurer.

Abington, in part of legacy of Edward Cobb,	200 00
Berkley, Rev. Mr. Richardson's Soc.,	9 00
Boston, T. S.,	4 00
Charlestown, a Member of the First Cong. Ch.,	6 00
Deerfield, Orthodox Cong. Ch. and Soc.,	17 12
Dunstable, Rev. Mr. Adams' Soc., to const.	
Samuel S. Taylor, a L. M.,	30 53
Falmouth, Rev. Mr. Hooker's Soc.,	144 37
Fitchburg, Rel. Char. Soc. to const. Israel Goodridge, John M. Harris, Miss Martha Ordway and Mrs. Mary Daniels, Life Members,	242 55
Foxboro, Rev. Mr. Barnes' Soc., \$88 17; a Lady, \$1,	89 17
Hinsdale, Cong. Soc.,	154 00
Holyoke, Second Cong. Soc.,	9 25
Mattapoisett, Cong. Ch. and Soc.,	55 32
Methuen, Rev. Mr. Phillip's Soc. to const. John W. Mann, and John J. Davidson, Life Members, \$60; Joseph Howe, to const. his Son, Joseph S. Howe, a L. M., \$30,	90 00
Middlesex, North, and vicinity, C. Lawrence, Treas., viz. :	
Groton,	66 00
Howard,	59 80
Leominster,	33 46
Lunenburg,	40 26
Westford,	13 15
Murfreesboro, N. C., Mrs. Mary C. Curtis,	212 67
New Bedford, North Cong. Ch. and Soc.,	5 00
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	100 27

Newton, East Parish, Fem. H. Miss. Soc.,	12 82
North Weymouth, Rev. Mr. Emery's Soc.,	86 30
Wayland, Mrs. M. T. Bigelow, to const. Mrs. Edward Rice, a L. M.,	30 00
Weymouth and Braintree, Union Soc., from Ladies, to const. Miss Rhoda Arnold, a L. M.,	34 04
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	\$1,532 31

The Philadelphia Home Missionary Society acknowledges the receipt of the following sums from Sept. 1, to Dec. 1, 1851, Rev. ROBERT ADAIR, Secretary.

NEW JERSEY—

Bethlehem, by Rev. J. G. Williamson,	17 56
Boonton, bal. of Coll., by J. Hill,	30 75
Bridgeton,	17 00
Camden, by Rev. J. W. Mears,	3 00
Dover, by B. C. Megie,	46 50
Stanhope, by Rev. A. Bronson,	12 00
West Bloomfield, by J. Munn,	37 46

PENNSYLVANIA—

Conneautville, by Rev. J. F. Woodruff, in part to const. him a L. M.,	25 00
Coudersport, by Rev. D. B. Brown,	3 70
Dauphin, by Rev. G. R. Moore,	12 50
Erie, Board of Agency, by G. Seiden, Jun.,	6 80
Girard and Fairview, by Rev. Joseph Vance,	30 00
Harrisburg, Mrs. Briggs, \$5; Mrs. Dearmond, \$5; A. J. Dearmond, \$1,	11 00
Harford, by Rev. A. Miller,	5 75
Liberty,	1 25
Mill Creek, Rev. James F. Read,	5 70
Northumberland, Mon. Con. Coll., in part by Rev. J. G. Craighead,	17 50
Philadelphia, viz. :	
First Presb. Ch., J. B. Lapsley, \$100; Ambrose White, \$50; J. S. Earle, \$5,	155 00
Central Presb. Ch., N. L. S. T. Bodine,	10 00
Clinton St. Ch., Mrs. Falconer,	10 00
Green Hill, by Rev. W. W. Taylor,	13 00
Western Ch., Miss Mackey,	5 00
Pittsburgh, Third Presb. Ch.,	263 00
Providence, by Rev. Joseph Barlow,	25 00
Rockdale, by Rev. E. W. Beebe,	6 00
Wells, by Rev. J. L. Riggs,	7 50
York, English Presb. Ch.,	136 00
Wellsboro, by Rev. J. F. Calkins,	17 00
Interest on Alleghany bonds, 6 months,	90 00

DELAWARE—

Indian River, by Rev. C. H. Mustard,	4 00
Lewes, do. do.	8 50

DISTRICT OF COLUMBIA—

Washington, Second Presb. Ch., by Rev. J. R. Eckard,	50 00
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	1,084 47

Receipts of the Alton Presbytery, Illinois.

Alton, Ch., \$188 45; Ladies' Sew. Soc., \$16 20,	204 65
Belleville,	31 00
Bethel,	32 75
Brighton,	9 00
Bunker Hill,	30 25
Chesterfield,	15 00
Collinsville,	39 50
Duquoin,	7 00
Edwards Co., Gent. H. M. S.,	10 00
Greenville,	17 00
Jerseyville,	112 00
Marine,	1 00
Monticello,	24 00
Plum Creek,	15 00
String Prairie,	10 00
Troy,	6 75
Vandalla,	1 00
Vergennes,	1 25
Woodburn,	33 00
Rev. G. C. Wood, \$17 50; Wm. Yates, \$10; R. Towne, \$4; Mrs. Wells, \$1; Rev. Joseph Butler, \$10,	42 50
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	\$944 30

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

Vol. XXIV.

MARCH, 1852.

No. 11.

Tendencies of Emigration.

THERE are some points of resemblance in the development of the life of a society, and that of an individual. The first pulses of thought in the infant mind carry it out of itself into the external world; towards those visible, tangible, rapid, odoriferous and sonorous bodies by which it is surrounded, and with which, through the medium of its physical organization, it is brought in contact. In the midst of these objects, it is designed by its Maker to spend its earthly existence. From them it is to derive the support of the wonderful scaffolding of bones, muscles and sinews, by which it is surrounded and fitted for its earthly mission. Nature, therefore, true to the necessities of its condition, directs its first attention, its first interest, its first curiosity, to the vast panorama and the wonderful whispering gallery by which it is environed. The simpler laws of the objects presented by the senses, and its own relations to them are, as in its circumstances it is meet they should be, the first topics of thought.

But does the current of thought and interest run *forever* in this direction? Does the eye never become satiated with seeing, and the ear with hearing? Has man no higher life than the life of the body? And if so, however long curiosity and the necessities of the body may cause the thoughts to linger about the outward and the physical, must it not at length turn backward upon its track? Must not the human spirit, by an act of "self-reduplication," at length survey its own wonderful powers? Must it not, at length, propose to itself the great problems of its being? the great questions of its destiny? The period at which these questions will arise will vary with the varying character of individuals, and the interest and attention which they will receive will vary with the force of favoring or opposing circumstances. But come they must. Sooner or later they will force themselves upon the attention, and demand consideration, so surely as man is not a brute. They are a part of the proper development of humanity.

If now we could find a body of men unlettered and poor, banding together with a view of colonizing an uninhabited region, and of realizing for themselves and their children the protection and the various valuable results of civil society, what are

the objects which we should predict would naturally first claim their attention and engross their thoughts? Plainly the provision for their physical wants. Hunger is clamorous, and summons attention with an importunity which will admit of no delay. All the various wants of the body solicit immediate notice. In a society thus constituted and circumstanced, it is plain that the external and physical would engross the attention almost exclusively. Animal courage, strength of muscle, would of necessity command high admiration. Those qualities would be most highly valued which contribute most directly and largely to physical comfort and security. In *such* a community, shut out from the world, from the action of those spiritual influences which God in the beginning provided as the aliment of man's spiritual nature, the period at which the higher problems of his being would begin to agitate the mind of man might, it is true, be long delayed. In *such* a community the development of those higher attributes of humanity, the combination of which, perfectly developed, constitutes true civilization, would be slow and feeble, and at the best it would be imperfect and distorted.

Men have indeed sometimes *thrown themselves* into circumstances like these, but they are circumstances in which God never designed the human being to spend his earthly probation. *This*, it may be, is the natural history of barbarism. *This*, it may be, is the process by which communities have sunk successively through all the grades of the barbarous, and thence, by repeated emigrations, to the savage state of society. When Cain left the presence of the Lord, the Shekinah of Eden, and colonized the land of Nod, he abandoned the only influences which can develop and sustain the spiritual life, and with it, the true civilization of a people. And the history of his tribe is the history of the triumph of the physical over the spiritual, of the animal over the human. Behold it! First idolatry, then atheism, then every form of unnatural and outrageous crime.

The Pilgrim Fathers of the West.

But this is not of necessity the history of all emigration. It cannot, I am persuaded, be the history of that emigration which is taking possession of yonder wonderful valley, and whose magnitude and rapidity are the astonishment of mankind. The day when the first white settlement was made within the limits of the Northwest Territory, is still fresh in the memory of many living men. It has been my privilege often to converse with the first white female, a noble daughter of New England, now I trust in heaven, who from the May Flower of the Ohio, landed at the Plymouth of the West. It is my privilege every Sabbath, when at home, to worship in a sanctuary which the piety and the poverty of that little band of occidental pilgrims reared and dedicated to the worship of the Triune God. What a change has sixty years produced? The little opening in the wilderness at Marietta, made by the axes of that hardy band of Christian pioneers, has waxed into an empire, and the roar of its mighty population now rolls over the vast prairies of the West. Its reverberations are sent back upon us from the rocky barrier which curtains the Pacific. The history of the pilgrims of Ohio exists as yet only in fragments. But the time will come when the world will "know it by heart," and when the 7th of April, 1788, will stand in the calendar of America second only in reverence to the 22d of December, 1620.

None of us are ignorant where these pilgrims originated. None of us are ignorant of the spirit which they bore, and the views which they cherished, touching the elements of social prosperity and the true producing causes of a high and Christian civilization. They are the very views which have made the States from which they emigrated the wonder of the world: which have filled them with a population at

this moment better fed, better housed, better clothed, better governed, more universally intelligent, and possessing, in the aggregate, a higher degree of social prosperity, and a higher type of civilization than any other continuous population of equal amount upon the surface of the globe. Such were the fathers of the West. For one who has stood in the scenes hallowed by the memory of their enterprise and their piety, who has mingled with their children, bearing unmistakable moral marks of their honorable descent, not even the testimony of Washington, full and explicit as it is, is needed to enable him to form a correct estimate of their intelligence and moral worth. These men knew what are the essential conditions of permanent social progress and development. They knew the agencies and instrumentalities which must conspire to produce this result. The Church, the School, the College, and their necessary adjuncts; these are the agencies upon which they relied. They did not believe that one of them could flourish without the others. They well knew that in the absence of either, the others would languish; and that in the absence of all, Christian civilization could not be perpetuated for a single generation. Their plans, therefore, in laying the foundations of Western society, embraced all with an equal affection.

But what at that period, what in 1788, was the physical condition of the West? It was, as the hand of nature left it, an unbroken wilderness. What is it now? A land flowing with milk and honey. Look at its leveled forests, its cultivated fields, its cities and villages, and roads and canals and railways, its mines and nascent manufactories. Count up the 1200 steamers, and the 4000 flat boats floating its commerce, which in 1849 was valued at \$439,000,000, a sum equal to twice the value of the whole foreign commerce of the nation. Do this, and remember that this vast physical change has taken place within a little more than sixty years, and that it is greater than was ever before wrought in any thirty consecutive generations in the history of man. Do this, and then answer me the question: What *must* have been the chief direction of the human will, of human energy and enterprise and effort in that valley, during these sixty years? It must have been towards the outward and the physical. Nothing but an intensity of interest in the physical, and of devotion to it well nigh unparalleled in history, could have produced, in so short a period, the astonishing results which we witness. But a vast amount of cultivated intellect, a high degree of knowledge, have mingled in and presided over those miracles of industry and art, which the hands of men have wrought upon that great theater.

The Ministry of the West.

During a residence of eighteen years in the midst of one of the most destitute of our Home Missionary fields, I have often visited the dwellings of ministers, and seen them at their work; and I cannot but declare my conviction, that the whole field of Christian Missions presents no nobler specimens of self-denial than are to be found among the evangelical ministers of the West. With native powers of mind, with a discipline of education, with an energy of character which, if devoted to secular pursuits, would place them among the intellectual magnates of the land, and surround them with the comforts and elegancies of christian society, many of them must be content, in their present vocation, to sustain life upon the merest pittance; must often forego not ornaments, but necessaries, and must moreover be content to receive even that pittance, not as a right, but as a gratuity, doled out, often, I fear, by the hand of a reluctant charity. How can any but men of strong faith consent to a position and to sacrifices like these?

O ye who love Zion, and who pray for the coming of Christ's kingdom, gather, I beseech you, with your sympathies and your prayers, about the Western ministry

of reconciliation. Lift up your petitions in their behalf, that they may be able to endure hardness, as true soldiers of the cross; that they may count all things but loss for the excellency of the knowledge of Christ Jesus their Lord. And may the Great Head of the Church stand by and sustain his own commissioned ambassadors, the leaders of the sacramental host of God's elect. May he make them understand the unspeakable dignity and glory of their great work. When tempted by the seductions of the world, may he be present with his aid. When faint and fatigued, when wounded and weary in their conflict with the powers of darkness, when deserted by friends and hard pressed by the foe, when stunned and confused by the roar and tumult of the enemies of righteousness and of God, they are just ready to yield the victory, then, O Lord, do thou unstop their ears to hear upon every hill-top the rushing pinions of that heavenly host wherewith thou dost succor thy Zion in distress; then, O Lord, do thou open their eyes to see that glad vision of the future, when yonder valley, when this whole nation, its entire population, redeemed to God, shall become the most lustrous star in that bright constellation of nations which shall constitute the universal empire of Christ!—*PRES. SMITH, Marietta College.*

Items of Intelligence.

IOWA.

Exploring New Fields.

I have been making an exploring tour for some miles around the neighborhood, and have been much interested in my visit. I have discovered a wider field of labor than I was previously acquainted with. The appearance of things changes so rapidly with us, that it is hard to keep ourselves rightly informed of matters. Where scarce a shanty was to be seen two years ago, I find there are now growing and interesting settlements.

In the course of my visit, a respectable female, living seven miles from the house where I had appointed to preach, came to me with a pressing invitation to visit her neighborhood; urging, as a reason, a total destitution of public means of grace. She stated they supposed they were neglected, from the circumstance that formerly the settlement was noted as a rendezvous of horse thieves; but now the gang was broken up—that nearly the whole of them had died wretched deaths; and now they had a settlement of eastern people, and would gladly welcome a minister of the Gospel. I promised to visit them, and make a regular appointment if possible.

The inconveniences and suffering endured by many new comers, certainly are great. In many places which I visit, they are protected from the piercing blast of the winter's wind, coming over a large

extent of prairie, only by a single thickness of board—mere shanties, hastily erected, as a temporary shelter, but oftentimes, of necessity, made the residence for a year. With the thermometer ranging from 10° to 25° below zero, as has been the case during the past seven days, we could seldom find a house warmed sufficiently to warrant the collection of a congregation for preaching. If my life be spared, it is my intention to pay such visits frequently; making them preaching tours of ten or twelve days. I know not how to reach many who live at a distance, except in this way. During the past quarter, I have taken up two points, for regular preaching appointments, each once in two weeks.

Southern Iowa.

Before I close, permit me to repeat what I have stated to you in former letters. Southern Iowa is rapidly increasing in population, and daily becomes more interesting as a field of missionary effort. New points of interest—places where churches might be organized—are frequently presenting themselves to my view; and I am often solicited and urged to go and preach at points where there is no preaching, or none that is likely to benefit the people. If I were to comply with all such requests, I know not that I should be at home one Sabbath in a quar-

ter. Here is a rich harvest of souls. Can no self-denying ministers be found who will enter this field—already white—and garner the precious fruit into the garner of the Lord?

MISSOURI.

Lo, I am with you!

By the kind Providence of God I have been brought to the close of my second year of missionary labor; a year of trials, but a year also of corresponding mercies. God is good; the Saviour is precious; and precious is the privilege to labor in his service. I have not enlisted in the service of a hard master; although the service appointed me requires all of my time and strength. Let me but witness the smiles of his approbation, from the mercy-seat and in his providence, if he shall be pleased to bestow additional encouragement, and I will cheerfully go onward, regarding even hard and self-denying labor a pleasure. It is happiness on earth to know that God approves. Before the smiles of his countenance the darkest clouds flee away, and the severest toil is pleasant. And if upon earth, where there are so many checks to one's enjoyment, the grace of God can so overbalance the evils of life, how great must be the bliss of those who shall be admitted to the fountain above, where no counteracting influence will be experienced!

Seclusion from Ministerial Intercourse.

During the last quarter I had the privilege of seeing the faces of my brethren, and of meeting them once more in Presbytery. I had not been present before, for eighteen months, nor had I seen all the members of Presbytery within that time, nor, with two exceptions, had I spent more than an hour or two in the society of any of them. Two of them paid me a visit each, and preached for me. I had spent nearly two hours in conversation with three others. And this has been all my ministerial intercourse for one and a half years.

On the fourth Saturday and Sabbath in September, I held meetings at —, preached twice each day, and also administered the sacrament. I had appointed the meetings with the expectation that Bros. W— and L— would be present; but neither of them came. So I had to gird on again the "single harness," in which, it is true, I have become some-

what accustomed to work, and to go forward.

It is a general fact here, that men will not attempt new things of a public character, though they have their own judgment, the law of the State, and the influence and earnest entreaties of good men, urging them forward. I have been greatly disappointed in regard to the church, though I am not wholly discouraged. I trust I have one resource left; and sometimes I feel that help is very near, when I can come before the throne of grace with the language of the Psalmist upon my lips: "My soul, wait thou only upon God; for my expectation is from Him." And may I not solicit your prayers, and the prayers of the friends of Zion, that God may remember this part of his vineyard with favor!

Pray for the Missionary.

Sometimes, the most faithful labor is ineffectual, through the accumulated difficulties that beset the missionary. Diversity of sects, sickness, removals, and similar hindrances, often cause a greater loss to a missionary station, in a given time, than all the gain which the most sedulous attention to the duties of his calling enables the missionary to accomplish.

Such cases are no argument against the attempt to build up the wastes of the land; but they most abundantly illustrate the duty of prayer for the ministry, which is spending the prime of its strength in such efforts to sustain the standard of evangelical truth amid surrounding opposition.

I have now spent nearly two years in this village. The result is very far from what I had hoped, so far as outward appearances are the index, and now as I close this year, I am in great darkness as to what course I ought to pursue. I look back over the months I have spent here, and remember the inspiring hope I felt as I commenced my work. There were good reasons for believing that in the course of two years, or even of one, that we should see indications of good; sinners coming to Christ, and Christians joining our standard, and our own people enlarged and strengthened together with Zion.

The year has gone, but my hopes and expectations are not realized. I have not found a readiness to cling around our denomination and myself. I have not been

successful in gathering to myself a circle of power and influence, such as to mould or control public opinion. There has been no season of special religious interest, and no inquiry, "What must I do to be saved." One year ago, my brethren in the ministry aided me in the organization of a church. I am not sorry that it was done, but I lament that so little aggression has been made by it, into the ranks of the adversary.

In one respect I have been greatly encouraged, through the hand of a kind Providence—that is, in the building of a church edifice, neat and commodious, in all our weakness, during the past year. With but five church members in our town, and these poor and able to do but little, some \$500 or \$600 were raised to begin and complete the building, which has been in use since May. This is the more surprising, as it was nearly all obtained without having recourse to either of the other denominations in the town.

But, on the other hand, there have existed many circumstances which have rendered my situation a difficult and discouraging one.

The concentration of influence of another denomination, has brought a powerful current to bear against me, which has defeated my efforts for good, and swept from the circle gathering around me, many who were disposed to adhere to us. Their preachers, since I came, have gathered strongly here, and their presiding elder and circuit riders have made it their home, so as to have their own people under their own supervision and training. Being vastly in the majority, they almost control public sentiment, setting up and putting down whom they please. Most evidently the people are taught strenuously to condemn Presbyterianism, and I have had my own sermon attacked and vehemently answered by them, in my own pulpit, on the same day that I preached it, as if any approach to the doctrine of the *Sovereignty of God*, were full of the foulest heresy, and the people were to be warned against it, as though it would plunge them in perdition. Their preacher condemned, to my face, the *American Messenger*, as full of Calvinism, and greatly to be avoided, refusing to have anything to do with its circulation. Several families refuse to receive the paper any longer, and this without reference to the conclusion of the year of their subscription, or giving any reason. The Campbellites, or Reformers, rank next in power and influence; and as I have taken a decided course, not favorable to them, they are my staunch opposers. With

wonderful unanimity, they concentrate their influence, band together, and make as much of a public feeling against me as possible, which carries many out of the reach of my influence.

Having these powerful influences to encounter, and being few in numbers at first, we have found sufficient discouragement; but it is increased when we learn that a large majority of these few have been providentially led away to other parts, or removed by death. Our most influential and wealthy friends, who first welcomed my coming, and aided in my too small support, including two families and three members of the church, were induced to remove, leaving but a small remnant behind. Two other families then removed, including three church members, dwindling our numbers to two church members, and both of these females; and by a most unfortunate circumstance, one of them, a widow with a family, fell under the frown of many of the community, for the misconduct of her son. Her influence, therefore, is lost, and even worse than lost; for others are led by prejudice to dislike a church with which she is connected, though her own conduct, so far as I have knowledge, is consistent, and far more so than that of many. For the last few months, it has been my lot to board in this family, and I am told that the odium attached to them, has fallen upon me, *because I boarded with them*, and that therefore some have warmly asserted they would never set foot in the church again while it was my lot to preach there. I am sorry that, in my ignorance, I should have offended others, and driven them from the church, by merely boarding in the family; and that, too, when most evidently it was the most suitable place otherwise, that could be found in all the town.

Thus you will perceive that unexpected difficulties and discouragements have been brought to bear upon me. The bright prospects of one year since have darkened and almost disappeared. There is not now a male member of the church here to stand by my side, or speak the encouraging word. There is not a female member who has a husband of our denomination to join with her in our cause. There is not a man who is Presbyterian, and not biased by the prejudice I spoke of, but has moved away; and hence I am at the close of this, my second year, alone, without sympathy, without christian supporters, discouraged and cast down. I know not whether I shall attempt to supply this pulpit another year. The Lord direct.

Need of Efficient Laymen.

Next to a deep and thorough work of grace in the hearts of myself and people, we need in this place, as well as throughout this State, *good substantial laymen*, who can hold up the hands of the minister as he battles for the truth as it is in Jesus. In the three little churches to which I now minister, there are but two members who will pray in public; and but a single one who will take the responsibility of superintending our Sabbath schools. Consequently we can have no prayer meetings *as a church*, and our Sabbath schools are poorly conducted by a superintendent from another denomination, who, at every "big meeting" that occurs in the region, finds it convenient to leave the school, and attend these gatherings.

We need *ministers* in this State, double the number we now have. But could each church in Missouri have two or three working, God-fearing *laymen*, whose example would be felt by the rest of the church, and by the world, and by whose prayers and cooperation the minister's hands should be held up, I have no doubt that within five years, by the blessing of Heaven, these now feeble vines would become strong, and the influence of the church increased a hundred fold.

WISCONSIN.

Laboring amid Prejudices.

We have had a goodly number of converts, considering the smallness of the population we have to operate on, the Americans being reduced to fifteen families in the village; and the Welsh, English, and Norwegians, who compose the greater part of the population, being so strongly sectarian and clannish, that, with a few exceptions, they will not come into our congregations. Yet we are on friendly terms with them, and we trust their prejudices are wearing away, and that the rising generation, with some few others, are receiving benefit from our influence. *Eleven* united with our church at the last communion, ten of them by profession. Others are expected to unite soon.

Course of Labors with the Young.

Last spring, there was more than usual attention among the children and youth, and four or five hopeful conversions. These, with five others, I formed into a class for religious instruction, to meet

once a week. Of late, quite a number of others have joined the class, so that it now numbers more than twenty, who are from 9 to 18 years of age; most of whom give some evidence of piety. Six of the number have already become members of the church, and several more will probably join at our next communion. Considering this class as a most hopeful part of my charge, and the course pursued with them as highly acceptable to the parents, as well as productive of their knowledge of scripture truth and moral culture, I will briefly state my manner of conducting the class. All who manifest a desire for salvation, promise to seek the Lord, abstain from vicious practices, and attend the weekly meetings, are permitted to unite with the class. The class meeting is held immediately after the Sabbath school, in the afternoon of the Sabbath. It is opened with prayer and singing; a few remarks are made; after which I inquire of each one the state of his mind, his progress in religious knowledge, trials and temptations, giving such as choose an opportunity to pray. We then close with a few words of advice, encouragement, and admonition, such as their cases may require, and with singing one of the songs of Zion. As there is more than usual interest in the class at the present time, a prayer meeting is held every Wednesday eve, at 6 o'clock, for one hour, when no one makes an excuse for want of feeling or lack of gifts. I have scarcely a doubt that I shall meet them all in heaven. It appears to me that such a class is just the thing for most, if not all, of our congregations; and where a judicious course is pursued with the members, there would probably more or less from its ranks unite in church fellowship every communion season. It is to be feared, if we may judge from the annual statistics of the churches, that far too little attention is given by pastors to the youthful part of their charge. They certainly form a most promising part, are more susceptible of religious impressions, and are far easier led into the way they should go than adults are; and when hopefully converted, are not half so likely to fall away, if tenderly nursed and taken care of. I merely throw out these hints; if there be a better way, let it be pointed out, that we may walk therein.

Temperance Revival.

There has been quite a revival here of late on the subject of temperance. We have lectures and discussions one evening every week, and are determined, if

possible, to have a law passed this winter by our legislature like that of *Meisee*. The people are wide awake throughout the State for such legislation, and are determined the runnies shall no longer have it in their own way. The trial of two cases for murder in this county at the last term of court—both committed in groceries—cost the county more than \$3,000. In fact, about three fourths of our county tax accrues in a similar way. The people will not endure it much longer.

Drain of Emigration.

I am not given to forebodings of evil, yet I fear that at the close of another quarter, I shall have to report numerous dismissals from this church to the churches of the "El Dorado." According to present appearances and calculations, near 30 of our 40 members will be on the plains, or crossing the Isthmus, in a few months, with many others of the congregation. Is not this too bad? Is it not truly discouraging to a minister who has been toiling and laboring with much self-denial to build up a church, that after five or six years of hope and fear, he finds that out of about 80 persons whom he has received into the church, only about 15 remain; the other 70 having gone to other fields, taking with them the dear youths and children, whom he has nurtured and watched over with a shepherd's care, and who were the hope of future years? I assure you it is a sore trial to part with them. It seems that no one of your 1,000 missionaries is so severely tried in this respect as I am. Many in whose minds the seed of the kingdom had been sown, and in which it had begun to vegetate and spring up, who were truly hopeful, are suddenly removed, before they were rooted and grounded in the truth; perhaps to wither and die in some ungenial soil.

But it is a consolation to remember that "The Lord Jehovah reigns!" I do therefore rejoice, and will rejoice; and trust in him who is the hope of Israel, and who has said, "Lo, I am with you always," and "My grace is sufficient for thee." God doeth all things well.

The California excitement never was greater than now. Several persons have recently returned from the mines with their bags of gold, and in a few weeks are to return with their families, to take up their abode in the land of Ophir. This is too much for poor human nature to resist; hence this great stir to go and gather the golden harvest.

Interest in Bible Studies.

My Bible class increases in number and interest. We attend to it during the intermission, in connection with the Sabbath school. Our lesson yesterday was upon the offer of the Gospel by Paul and Barnabas, to the Jews, and upon their rejection, its offer to the Gentiles. It was a deeply interesting subject, one which occupied our time, and truly enlisted all our feelings. I endeavor to make it as familiar as possible. We sit down with the Bible in our hands, and *talk* it over, and when we close, our hearts, like the disciples on their way to Emmaus, "burn within us." Our Sabbath school is interesting.

Excursion.

I have made a missionary tour into the country for the purpose of ascertaining the spiritual wants of the people in the back towns of this county. I left home on foot, in company with one of our deacons, on Friday. We had previously sent out notices of our contemplated visit, into several settlements, but did not fill the appointment on Friday evening, as the small-pox had broken out in the district, and no collection could be had there; nor did we feel safe in venturing too near it. We therefore took a circuitous route, preaching from house to house, and leaving tracts, which I had recently obtained from the Society in New York. On Saturday, at evening, we arrived at the most distant point and put up for the night. In the morning we were informed that the people had hired a preacher in that place, and that that was the day for his appointment. We called him in and explained to him the object of our visit. He received us very cordially, and invited me to his school-house, and to fill his place. As I had apologized to him I thought the same courtesy was due to the people. After I rose to name my text, I remarked that I was not aware, until that morning, that they had the Gospel preached steadily to them; had I known it, I should have spent the day at some place where it was not preached. As the sentence fell from my lips, an elderly gentleman replied, "We don't have it much, sir;" leaving me to my own conclusion, either that they did not have much preaching there, or if they did, that they did not have much Gospel with it. Be that as it may, I preached to a very attentive audience, and when I closed I was almost instantly surrounded, and intreated to visit them again. As I had another appointment in a neighboring

district, I made ready and started for that place. In the afternoon I preached again to a less congregation than in the morning. After tea, we wound our way to another appointment, and in the evening preached a short discourse, and then turned the meeting into a conference, and had a very good season. We then retired for the night to a beloved brother's house, where, after a seasonable chat, we bowed and committed ourselves to him who watches, with more than a father's care, the tents of those that fear him, and retired for repose. Nothing of uncommon interest transpired until I reached my humble mansion on Tuesday morning.

I do not suppose, dear brother, that you can feel the interest in this story that I do: but when I look at the goodness of God manifested to me—who, but a few months since, was unable to walk half a mile, or to preach at all—now able, in the course of a few days, to travel twenty miles or more, preach thrice on the same day, and during my absence from home, visit twenty or thirty families, and hold religious conversation with all to whom I could gain access; I am sure that I ought to record his loving kindness.

This matter, however, is valuable to me chiefly because I have had an opportunity to see for myself the condition of the people, both as it regards this world and the other.

As it regards this world, the people in general are in a thriving condition, though most of them poor. They are composed of two classes, so far as they are American, who are young, with small families, and have come here with small means to make them a home; and those who are more advanced in life, either to retrieve a lost fortune, or to enlarge their farms and settle their children about them. There are in this county improvements of from forty to a hundred acres, which ten years ago were an unbroken wilderness. Some have good dwelling-houses and barns, others only log-houses. Their school-houses are generally comfortable.

Their moral condition, is what you would naturally suppose it would be. They have but "*little Gospel*" among them; consequently the Sabbath is but little regarded. There are some, no doubt, of the people of God, who are thirsting for present privileges, and mourning over past ones, which, while they enjoyed them, they too lightly esteemed. There are many backsliders, some apostates, and many who care for nothing

beyond this world. We need here one who can go into these settlements and comfort Zion, and labor with the wandering, and seek out the lost, and preach Christ to all. This, indeed, you have attempted to supply in the person of brother M——; but what is one missionary among so many?

From Rev. John Lewis, Platteville, Grant Co.

The "mining region" of Western Wisconsin, has been regarded as among the most forbidding fields of missionary effort. The diverse origin and character of the population, the nature of their pursuits, and the almost entire absence of evangelical influences in the early history of these settlements, have created obstacles, many and great, to the progress of the truth. Yet the seed planted and watered with much self-denial and prayer has not been lost. God has given the increase. The statements which follow, will be the more grateful to the friends of Missions, in view of the peculiarities of the field to which they relate.

Further Aid Declined.

The church under my care has enjoyed, during the last quarter, a good degree of temporal and spiritual prosperity, and everything among us seems to be taking a more stable and permanent form. They have decided to undertake my support in future without the aid of the A. H. M. S. In consequence of emigration to California, their pecuniary ability has not increased for two years past, but they are disposed to exert themselves to the utmost, rather than ask continued aid from your funds. It will cost them a hard struggle to meet all the expenses of the churches, but I trust they will succeed and thus enable you to extend aid to some other feeble church. By the blessing of God, they hope hereafter, not only to sustain themselves, but also to increase, from year to year, the amount raised for the various benevolent operations of the day. I can assure you, that you have the thanks of this church for your past aid, when without you they could not possibly have sustained the institutions of the Gospel. You hold a place in the hearts and the confidence of the churches of this region, which will not be lost.

Eight Years in the Mining Region.

It is now eight years since I came to this mining region under your commission, and if I have accomplished anything here for the cause of my master, I have done it as your instrument. I could neither have come hither, nor remained without your aid. I am thankful that the Great Head of the Church sent me to this mining region, and to you for your constant support. I rejoice that my acquaintance with one of the active members of your Society, who had been in the mines at an early day, was the means of directing my attention hither. I have not seen amidst all my discouragement, the first hour when I have wished myself back in the East. I loved my field from the first, and my attachment has strengthened every year. With other brethren in the ministry, I have prayed for divine aid in taking possession of this whole field for the Lord, and with his permission, here will I live, here will I labor, here will I wear out, here will I die, and here will I be buried. I have been greatly encouraged by what I have been permitted to see accomplished. When I came to the country, there were only two ministers within the bounds of this Convention. Now there are twelve, and fields prepared for several more. A still larger number of churches have been organized, and some of them are becoming independent of foreign aid. Every church in our bounds has been organized under your auspices, aided by your funds, and could not have sustained their ministers without your assistance.

Estimate of Home Missions.

If the cause of Christ is to advance in this valley, I have learned to regard your Society as one of the necessary instrumentalities. May the day be far distant when you shall be compelled to deny to the feeble churches of this new country your accustomed aid. I can conceive of no event which would cast a deeper gloom over our Western Zion. I speak not disparagingly of other modes of evangelizing the land, when I say that for the permanent upbuilding of the church of Christ; for securing both to the present and to future generations the institutions of the Gospel, your Society has no equal. No candid, careful observer, who has lived upon Home Missionary ground for a series of years, will come to any other conclusion. There is a permanent efficiency about your mode of operations that gives them inestimable value.

But your operations are not only absolutely necessary and permanently efficient; they are also peculiarly *economical*. I am well satisfied that no money which the Church expends, yields a more certain or a larger dividend. I should be glad to know how the amount your Society now grants to the churches in this State, will compare with what these same churches will contribute to the treasury of the Lord twenty five years hence. The seed you are sowing, yields not all its fruit in one season, or two, or ten, but will continue to ripen for generations yet to come. May the Head of the Church ever smile on your efforts, grant you favor in the eyes of the churches, and scatter every threatening cloud that rises above your horizon.

While we cordially reciprocate the sentiments of kindness expressed in the foregoing communication, and take leave of the writer, as a missionary and correspondent, with regret, we rejoice with him, that through the blessing of God upon his labors, we are permitted to transfer the church to which he ministers, from the list of the Society's beneficiaries, to that of its supporters.

ILLINOIS.

From Rev. E. Jenney, Farmington, Sangamon Co.

A Church Resuscitated.

I went recently to Manchester, and in company with Rev. G. C. Clark, commenced a protracted meeting. Our going thither had been made known to a portion of the citizens only; not at all to such as reside beyond the limits of the village. Still there were enough present, even the first evening, to encourage us; and our congregations gradually increased for more than a week, till they embraced a large proportion of the inhabitants of the place, giving every night, the most fixed attention to the truth. Those in denominational sympathy with us, were few in number, and Christians of other names, with three or four exceptions, did not come up to our help, further than to be present in our solemn assemblies. But non-professors evinced a deepening interest, that led us to expect much good would be done. Almost all this class in the community were generally with us; and would remain through exercises protracted for three hours, apparently with-

out weariness; and that, too, not for once merely, but during a succession of evenings. This it was that induced me to remain there, notwithstanding none, for a long time, came out on the Lord's side. I knew that other places werewaiting for me, and I longed to go into some field more promising. But an advantage had been gained. There was an interest taken in our public services, on the part of those whom we aimed more particularly to benefit; an interest said to have been greater than they had ever manifested before, and which might never again exist in them. To leave the place amid such circumstances, I felt would be downright cruelty. So we continued to labor with much to dishearten, on the one hand, and to encourage on the other; anticipating less, however, from professed Christians generally, than from those who made no such pretensions. At times, our faith was weak; then it would revive and gain strength. The state of suspense in which we were, was exceedingly trying; and it continued till the weather and walking became so unfavorable, that we began to think we must leave, with the lamentation, "Who hath believed our report, and to whom is the arm of the Lord revealed?"

But it was at this time that God graciously interposed in our behalf. We could not count on many conversions; but it was a matter of great rejoicing, that even one should experience a saving change. We now began to cherish the expectation, that this would be true of "the many;" for, we knew they were agitating the subject, and somewhat deeply felt its importance. But there they were, banded together, not by covenant engagements, but by sympathy and fear; and it was impossible, by the influences which we could bring to bear upon them, to induce any considerable number to come out and be separate.

Still, there was much done that is fitted to call forth our gratitude. Preliminary measures were taken towards the erection of a Presbyterian house of worship; a building greatly needed, and almost indispensable to the prosperity of the Christian cause, in the village and neighborhood. A church almost extinct from want, not of members, but of spiritual life, was partially revived, and five persons were added to their number, one by letter and four by profession. Christians of other denominations were as much, perhaps more, quickened than those of our own. Some eight or nine individuals were hopefully converted, the majority of whom will probably connect them-

selves with the Baptist church. And there was a general thoughtfulness and interest about religion, such as is said never to have been known there before. My prayer is, that the good resulting from that effort, may be apparent in the future.

*From Rev. W. E. Catlin, Carthage,
Hancock Co.*

Hungry for the Truth.

Soon after my last report, I visited Montebello. As there seemed to be no other way of effecting the object, I preached here in the morning, and then rode down to the school-house, ten miles distant, where an appointment had been made for me in the afternoon; and although I was more than an hour behind my time, in consequence of missing the track over the broad prairie, I found a large congregation waiting for me, only one or two having gone away. After apologizing for my delay, I was heard most attentively, while holding up Christ as the only way of salvation. I learned that the church had a merely nominal existence, and that a laborer is much needed there. A large and flourishing settlement is stretching out into the broad prairie, and it is much to be deplored that there is no one there to "strengthen the things which remain, that are ready to die," and to gather others into the fold. I urged the attendance of delegates from the church to the annual meeting of our Association, soon to be holden at Quincy, in order that their need might be brought to the knowledge of that body, and something, if possible, done in their behalf. Such a delegation, accordingly attended, though not appointed by the church, but by the community; and they were instructed to say, that those who commissioned them were *determined to have preaching, if not such as they would, such as they could get.*

Death-bed Testimony.

A physician has died during the last year. He was very profane and never attended church but twice, while he resided here. He sent for me during the night, a short time before his death. I instantly obeyed the unexpected summons. When I reached the house, the attending physician informed me that he had been restless and uneasy; a load

seemed to be on his mind. They endeavored to ascertain what it was, called up his wife, and did all they could, but it was of no avail. At last he asked them to send for me. When I went in, I found him calm, though expecting death. The physician. to put me perfectly at ease, remarked, that he was strong enough to converse freely; and added, "he is not so near death as he thinks." "That," interrupted the sick man, "makes no difference. I have a subject that I want to talk about, whether I die or recover." He then told me that while at college, he thought that he had experienced religion during a revival, acknowledged the wickedness of his course while here, expressed his deep regret, and his determination, if spared, to lead a new life, and asked to be directed to the Saviour. He was perfectly calm, and evinced no terror, no apprehension of death. I said those things which I thought suitable to his case. He seemed soothed and quieted. The next morning he sent for a lawyer with whom he had been at enmity, acknowledged his faults and asked forgiveness. He lived two or three days, but was so low that I could not again converse with him. What his real state was, whether he did truly turn to God, I could not satisfy myself. But I felt that in this village, this dying testimony of a man who had lived such a life, was important. His funeral was largely attended by a class that seldom attend church; so that his feelings, in view of death, were well known.

From Rev. C. F. Hudson, Sycamore, De Kalb Co.

House of Worship Completed.

We have this day dedicated our house of worship to God. It has been five and a half years in building, and was, at one time, a pile of timbers, which the church almost despaired of ever completing. Three years ago, twelve members of the society agreed to an assessment of their property, to be taxed for the expense of the house. The tax, which proved to be ten per cent. of their substance, was cheerfully paid in notes to the trustees. The payment of some of them has caused embarrassment, but no complaint. It has been finally completed at an expense of \$2,000, in a style of unusual neatness, and the slips found a very ready sale. We may now say, "Hitherto hath the Lord helped us." It is our hope that, as the house is more prized for the labor

and toil which it has cost, it may be more frequented, and the prayers for the Gospel preached in it, more earnest and more abundantly answered.

The Churches and the Crops.

The partial failure of the great staple of the Northwest for several successive years, has deeply affected the temporal and spiritual interests of the missionary churches. By the removals and pecuniary embarrassments it has occasioned, it has greatly reduced their strength, prolonging the period of their dependence upon this Society, and often cutting off a portion of the missionary's scanty support. The effect is no less adverse to the spiritual growth of these churches. Frequent communications are received of the same tenor as the following:

Hitherto our farmers have been depending upon their wheat to raise means to answer almost all demands for cash, and this is the third year of its failure in quality and quantity. On the first year of its failure, all felt the shock, and from year to year it has been growing more and more severe, until at last the pressure has come with a weight which is past endurance. From this cause, nineteenth-tenths of the people are in debt and cannot pay. Those who can, are borrowing money at the ruinous rate of twenty-five per cent, and some at even higher rates of interest. Property is being sacrificed under the hammer at a rate that one unacquainted with the facts would hardly believe. For instance, a man near me had his wagon sold for one dollar, and another had his fanning-mill sold for fifty cents. Almost the whole community are offering their farms for sale, and it is the opinion of the most observing, that a general change of property must be the result of this embarrassed condition of the people. It is with great difficulty that money can be obtained to pay the taxes, which are much higher than formerly. But the greatest evil is the impression upon the religious character of the people. Under such circumstances there is much to turn the minds of men away from the converting and saving grace of God. In the church there is lukewarmness in relation to the salvation of souls and the honor of Christ. The Gospel will be poorly supported, and for benevolent objects the income must be small. As a minister, I feel the weight

of all these consequences in relation to the interests of Zion in my field. But the Lord reigns now, as ever, and will bring good out of all this derangement of worldly interests; and with this view of the matter, there is encouragement to toil on, leaving all these interests in the hand of him who worketh all things after the counsel of his own will. May the Lord appear for us in our extremity, and be glorified in the building up of Zion.

INDIANA.

From Rev. John Hawks, Newport, Vermontion Co.

Learning How.

It has now been one year since I entered upon my labor as a western missionary; and as I look over the field of my operations, I find little to record in point of real progress. But I hope you will not feel that I have been idle, or that in reality nothing has been accomplished.

Although I have preached regularly every Sabbath—with one or two exceptions on account of sickness—established and conducted weekly prayer-meetings, organized Sabbath schools and furnished them with libraries, taught singing schools during three months of the year, gathered up the materials and prepared the way for organizing a church, visited the rich and the poor, the sick and the afflicted throughout a wide range of country, distributed tracts and religious books, attended two meetings of the Presbytery, and two of the Synod, varying from 40 to 180 miles distant, completed and dedicated one house of worship, and done many other things too numerous to mention; yet I do not feel that these, by any means, constitute the great burden of my labors. The great work of becoming thoroughly acquainted with my field in all its peculiarities, and preparing myself for future labor, has consumed no small share of my time. At first, I found myself ushered into a state of society with which I was wholly unacquainted. The people here are mostly from the South, and a southern character westernized, produces a peculiar cast of mind, to which I was a perfect stranger.

Now this character I must get hold of. I must learn to feel as they do, to think as they do, to reason as they do. "But this," you say, "would come as a matter of course." I did not find it so. It has cost me thought, reflection and intense

study, to investigate this character and learn to appreciate their modes of thinking and feeling. My whole success in influencing the mind and moving the heart, seemed to turn on this very knowledge in which I was most deficient.

The Difference.

A stranger steps into a poor man's cabin, where there is a father or mother, and a large group of children. They give him a chair, and then sit down in silence. The children stand off at a proper distance, and gaze at the stranger with astonishment. He stays perhaps half an hour, says some good things, and then takes his hat and politely bids them good by. But he goes out the same stranger that he came in. With his ways of talking, feeling and acting, they were wholly unacquainted. They feel no interest in the man; they have no desire that he should return. His conversation made no definite impression upon the mind, because no common feeling was excited, and hence the whole impression was bad. Another man, equally a stranger, goes into the same cabin, but the way he takes off his hat, and the way he shakes hands, and the way he sits in his chair, excite the interest and call out the good feeling of every one in the family, and before they know it, he has stolen their hearts. The children come around him; and he tells them some curious things. The parents are interested, and thus the way is prepared for a half hour's pleasant and profitable conversation. He is no longer a stranger, but an acquaintance, and he goes away with the cordial invitation to repeat his visit; and the impression for good on that family will not soon be forgotten. By this means, he brings them to the church, to the prayer meeting, and the children to the Sabbath school. By this means he overcomes prejudice, meets error, and dispels ignorance. By this means he builds up Zion—out of coarse materials, it may be—but he lays the foundation for a church of Christ, which, after a few years of toil and struggling, will grow and prosper; and like the tree of life, its leaves will be for the healing of the nations.

From Rev. A. Loose, Winchester, Randolph Co.

Progress of Infidelity.

I am called upon to report the fearful progress of infidelity, chiefly owing to

the labors of some itinerant lecturers, who, under the veil of advocates of the slave and temperance, are seeking to propagate their vile sentiments by defaming the Bible, Christianity, the Church and its ministry. The results of their efforts are seen in the establishment of, so-called, literary societies, but really *infidel clubs*, in several school districts in this county. The meetings are held each Sabbath morning, and I fear, are more numerously attended than those in the house of God.

Struggles to Obtain a House of Worship.

The meeting-house in Winchester is now enclosed, and we hope soon to see the floor laid down, but shall not be able to make it fit for use this winter. Still, we have the consolation of believing that we have done what we could; and I cannot help thinking that if some of our brethren in Christ, to whose care our Great Head has committed his wealth, could see our subscription list, and our poverty, and the struggles made by most of our members to meet their voluntarily incurred liabilities, we should soon obtain what we need. Our prospects as to the speedy completion of our house are gloomy; still we are not discouraged. We have mutually pledged each other to do all we are able, and that being done, we shall wait and see what the Lord will do for us.

Lending to the Lord.

I cannot forbear relating an incident which will show the spirit of some of our members. One of our elders, who is not by any means wealthy, and can scarcely be said to be in moderate circumstances, consented to act as our treasurer; and in the execution of the duties of his office, he soon paid out, from his own limited resources, more money than had been collected. Yet, as demand after demand has been made upon the treasury, he has cheerfully met them, generally remarking, that he was lending to one who would amply repay him. A few days ago, the post brought him two letters, each informing him of the collection of debts amounting, in the whole, to more than \$250. "There," he exclaimed to me, as I heard him read them, "I have now got good interest for the money I have loaned to the Saviour; for those debts I had long ago given up as total losses."

Such self-denying efforts to build the Lord's house, though for the present not joyous, but grievous, have their reward in the increased efficiency of those who are "exercised thereby."

From Rev. D. S. Altman, Richmond, Wayne Co.

Wayne County is the most populous in the State, containing about 26,000 inhabitants, a considerable portion of whom are Germans. Evangelical effort, in behalf both of the German and native population, has been exceedingly inadequate, and the region has been distinguished as the stronghold of Universalism and Infidelity. Mr. A. commenced his labors there about one year ago, preaching to the Germans at Richmond, and three other places, distant 6, 15, and 20 miles, respectively. The following paragraph will show that he has not labored in vain.

Throughout the whole of my field, things appear to be quite encouraging. Although a worse than Egyptian darkness has hung over the minds of the people, the day is beginning to dawn, so that the people are beginning at least "to see men as trees walking." Many who a few months ago were careless and prayerless, are beginning to become serious and attentive to the Gospel. I have just closed a meeting which lasted nine days, at Philomath, or (vulgarly) "*The Devil's Headquarters*." The result was most glorious. Satan was routed, amidst all his Universalist agents, and thirteen of his subjects taken captive, all of whom have since enlisted in the army of the Prince of Peace. May God keep them faithful until the day of final redemption. You may think this a small matter, but here it is a very great victory.

At all my other preaching points, there appears to be considerable interest. "Brethren, pray for us."

OHIO.

In our endeavors to keep pace with the advancing tide of western emigration, we are in danger of withdrawing our attention and sympathy from the older portions of the field. But while more than 300 churches in New England are compelled still to seek missionary aid, it ought not to surprise us if some of the oldest communities at the West, are subject to the same necessity. South-eastern Ohio has been occupied for a longer period than most other portions of the Western States. The first settlement formed beyond the Ohio river, by emigrants from the East, was at Marietta, in 1788. But va-

rious causes have retarded the increase of population, and the progress and prevalence of evangelical truth.

Of late, however, the physical resources of this portion of the State have been rapidly developed, and as a consequence, it is assuming new interest as a field of missionary labor.

From Rev. H. R. Howe, Pine Grove, Gallia Co.

It is difficult, in a brief communication, to set forth the obstacles which impede the progress of the Gospel, in this section of the State. Several adjacent counties, Scioto, Lawrence, Jackson, Gallia and Meigs, lie in a large bend in the Ohio river. The face of the country is rough, and the soil reputed poor; hence emigration for many years has passed by, either on the National road, or on the river. In this section we have no such facilities for internal commerce, as Canals, Railroads, Turnpikes, &c. In addition to this, the country was settled generally by illiterate and indigent families, not from the East, but from the South, consequently, there was no agricultural, mechanical, or educational enterprise; no public spirit in reference to roads, bridges, school-houses or churches. For years after I came to this county, (1832) I knew of but two frame or brick school-houses within its bounds, and when I traveled through Jackson Co., in 1835 and 1836, as a missionary, I found *not one*, even in the villages. The country had then been settled for 30 years or more. During all this time, while the church slept on the subject of Missions, the enemy was sowing tares. The people seldom heard any thing that was called preaching, and when they did hear a something called a sermon, because the man had a Bible, and took a text, it was often a jargon of truth and error, sense and nonsense. I have preached to hundreds, probably, who had never heard a sermon from a Presbyterian or Congregational minister in their lives. The forms of worship which were presented for the people to adopt, were in perfect keeping with the preaching.

As years have rolled on, preachers have been multiplied, the great mass of them ignorant and fanatical. A public vitiated taste has, in this manner, been formed, which constitutes one of the greatest difficulties in building up the church.

On the other hand, there are considerations which show the importance of sustaining these feeble churches. One is,

that this part of the State has lately begun to attract the attention of people from abroad. It has, heretofore, been undervalued. Its mineral resources, rich and abundant, have just begun to be developed. Iron, salt and coal, promise to become a source of vast wealth.

From Rev. R. Wilkinson, Pomeroy, Meigs Co.

Fruits of Five Years' Labor.

Five years ago I came here, and found a little band of eight members, anxious to enjoy the privileges of the Gospel, but hardly daring to hope that they ever should. They had no place of worship, and were not able to build one. They were poor and disheartened. Now that little band of eight has grown to be sixty three in number. We have a neat house of worship, finished and paid for, which cost \$1,800. We have under our care, about 140 Sabbath school children. Five years ago, we had only one school—a district school. Now we have three such schools, and two academies. During this period our population has nearly doubled. Such is a specimen of the changes which have taken place. During this period, I have preached regularly at four different places; and in my whole field, and under my ministry, seventy-five souls have been hopefully converted to God; of this number, twenty-two have joined the church in Pomeroy. Five years ago, we had a congregation of from 40 to 50 persons; now from 100 to 150. While I feel encouraged by such facts, I do not feel as if all had been done which needs to be done, or that the time has come for *lying by*, and taking our ease. Much remains to be done in this particular field, and the waste places around are increasing in number and extent.

Claims of South-Eastern Ohio.

I cannot close this communication without once more urging the claims of South-eastern Ohio. After much inquiry and long deliberation, I am persuaded that this portion of the West is one of the most promising, if not *the* most promising field for the missionary, that can be found west of Alleghany Mountains. I am aware that a different view has been taken by many who have looked at it. I am aware, too, that many unsuccessful attempts have been made to cultivate it; and it has been pronounced a barren

and hopeless field. But I confess that I have formed a different opinion, after spending five years in it. It is true the country is rough, broken and hilly; and much of the soil is comparatively poor. It is true, too, that its inhabitants generally are poor, and the churches small and weak. But these facts may be offset by other facts. The country is remarkably healthy. The soil is underlaid with the richest mines of coal, iron and salt, which are already successfully worked, and are rapidly enriching the whole region, at least so far forth as is needful to sustain schools, and churches, and to furnish all the means of intelligence and comfort. A large portion of the population are of New England origin, and naturally enterprising, and easily inclined to improvement. And further, this whole region is comparatively, nay, I may say, almost *entirely* free from that "dotting about questions, and strifes of words, whereof cometh envy, strife, railings, and evil surmising," which are such mighty obstacles to the progress of the Gospel in many other places. Error, too, of every kind, is weak and ready to vanish away under the light of the Gospel.

We have, at this moment, in Athens Presbytery, nine vacant churches—vacant because there is no one to supply them with the ministrations of the Gospel. Some of these churches are located in very promising fields.

We need, at the present moment, in S. E. Ohio, twenty Presbyterian ministers. All could be located in hopeful fields, in a short time. The people are willing to do more now, for the support of the Gospel, than ever before. One farmer, in Athens County, where a church was organized, one year ago, and where they have a new meeting house almost completed, told me last week, that if a minister could be obtained, he would give him his whole board—if a single man—and make a cash subscription besides. The same spirit animates many other men, and prevails in many of these destitute places. Do send us some young men, full of faith and of the Holy Ghost; and send them soon.

A Stronghold taken.

Within the bounds of the — church, is a neighborhood where, one year ago, no one had ever professed faith in Christ and obedience to him. For fifty years, this neighborhood has been, to a great extent, under the influence of infidelity.

When I began my labors there I was

told they would do no good; others had tried in vain. But I determined, in the name of Christ and in the power of his Gospel, to try again. I first went through the neighborhood with tracts and personal conversation. Then I took a colporteur through it, and some of his books were left at every house. I was also called to preach a funeral sermon on the death of a prominent man in the place. All the neighborhood were present. At the close of the exercises I made an appointment to preach in their school-house the next Sabbath. This has been followed since by regular preaching, which has been of the calm, clear, instructive and pointed kind, as much so as I was able to give them.

After gaining their acquaintance and confidence, the time seemed to have come for striking a harder blow. I held a protracted meeting last winter in their neighborhood, which resulted in the hopeful conversion of four or five there, and some others out of the neighborhood. At the opening of last spring a Sabbath School Library, and the Youth's Library of the Tract Society, were bought by them, and a Sabbath school was kept up during the summer, with a marked influence for good. This was a new thing among them. Some took a part, but the most looked on and said, "What will this come to?" but all, old and young, read the books. Over 3,000 passages of Scripture were committed to memory in the school. During the last month I have held another protracted meeting of four days there, and six more give evidence of a change of heart, and have been received to the church. Four of them are heads of families. Including a family who have recently moved into the neighborhood, we now have twelve members of the church there.

It seems but little that has been done, but yet it has been enough to turn the tide of infidelity, and improve the moral and religious character of the place in a great degree.

May these few prove faithful, and become but the first fruits of a rich harvest of souls for the garner of heaven!

MICHIGAN.

An All-Night Meeting.

I was called to attend a funeral on the first of Sept., 20 miles north-east of this place. It was the funeral of an aged father in Israel. He and his wife were members of a church at the East. Ten years ago they came to this place, with

a large family, all impenitent, and several of the children had large families of their own. He had hoped to have a church, but all his efforts seemed to fail, and he died with overwhelming desolations all around him. He spent every moment of his dying breath in warning, praying and pleading with his children not to cover him in his grave until they had submitted to God. While at the grave, and as I was about starting for home, one of the sons said, "Mr. J—,

you must go home with us and spend the night, I cannot go without you, I am an *awful* sinner, and I never can sleep again before submitting to God." Of course I went home with them. We had an *all-night meeting*, and I trust that three of the sons, and one daughter-in-law, submitted to God. In the morning two family altars were reared. These families plead hard to have me go there and preach, but this is out of my power.

Miscellaneous.

Rev. William Kirby.

The readers of the Home Missionary have already been informed, through the religious papers, that this beloved brother—this intelligent, devoted minister of Christ—this efficient and faithful Agent of the American Home Missionary Society in Central Illinois, departed this life at Winchester, on the 20th of December last. He left his home in Jacksonville, about ten days previous, in usual health, and while engaged in efforts for the upbuilding of a feeble church, a sudden cold throw him into a lung fever, which, in a few days, at the residence of a brother, terminated his laborious and useful life. His funeral was attended in Jacksonville by a large concourse of people, mourning their bereavement of a most highly esteemed and valued citizen and friend, as well as of a christian minister, whose life, in the midst of them, had so happily adorned and enforced the religion which he professed.

Mr. Kirby was appointed to the Agency of the American Home Missionary Society, in July, 1845. His long continued residence in the State, his familiar acquaintance with its institutions, the character which he had acquired and the respect entertained for him as a preacher and a pastor, his sound judgment, his consistent piety, as well as his active habits, and his love of the missionary work, qualified him eminently for the service to which he was called. In it he engaged with his whole heart; and to it consecrated all the resources, physical and intellectual, which God had given him. And with what success he fulfilled his mission, the many churches which he encouraged and strengthened; the congregations to which he broke the bread of life; the institutions which he

nurtured; the brethren whom he counselled in their difficulties, sympathised with in their trials, and aided and cheered on in every good work; the spirit of missions awakened by his teachings; the souls saved by his labors, and yet to be saved through instrumentalities which he set in motion, will testify when we stand with him before the Son of Man.

In the midst of his usefulness, he has been cut down. A deeply afflicted family, the community in which he lived, the Church of God, the missionary institution mourn their loss. But death did not meet him as a foe. It came to conduct him to the awards of the good and the faithful—the recompense of those who turn many unto righteousness.

The following notice of his life we take from a communication from Rev. President Sturtevant, of Illinois College, than whom few of the many friends of the deceased had better opportunities to know and appreciate his worth.

Mr. Kirby was graduated at Yale College in the year 1827. His college life was marked by diligence and success as a student, by a steady, conscientious piety and unwavering purpose to devote his life to the christian ministry. He was one of those upright and decided characters, over whom the temptations of college life had no power. He received on his graduation one of the higher honors of his class, and was universally respected by his fellow students.

Immediately after his graduation, he entered on the study of Theology in connection with the Theological Department of his Alma Mater. About this time, Home Missions were just rising to that sublime position among the benevolent enterprises of our country, which they have now for so many years deservedly occupied. The American Home Missionary

Society had been formed a few months previous, and the conception of the vastness of our great central valley, and of that moral enterprise which had for its object the taking possession of a domain of such extent and resources, was just rising before many christian minds in all its dignity and grandeur. With this idea, the theological students at Yale, at the time referred to, sympathized most intensely. It sent a thrill of enthusiasm through many a young heart. In this rising interest, in behalf of the destitute in our own land, Mr. Kirby largely shared.

In the winter of 1828-9, he united himself with a number of his youthful brethren in an association, for the purpose of promoting collegiate education and Home Missions in some destitute portion of the western valley. The State of Illinois was selected as the field of their labors. Mr. Kirby was one of seven young men who originally constituted the association, and who, in coöperation with certain gentlemen previously residing in the State, laid the foundations of Illinois College. Of those seven who entered into those obligations to one another and to God about twenty-three years ago, Mr. Kirby is the first that has been called to his account. The association ultimately numbered some twelve individuals, and though for nearly a quarter of a century they have been exposed to all the malarious influences commonly supposed to belong to the climate, two only, up to this time, have fallen asleep.

Having completed his course of theological studies, Mr. Kirby emigrated to Illinois in the spring of 1831, and was employed for two years as an Instructor in Illinois College. In the spring of 1833, he entered on his active missionary labors, first with the Church at Union Grove, Putnum Co., and subsequently at Blackstone's Grove, Will Co. Here, Mr. Kirby and his family experienced a larger share of privation and hardship than usually falls to the lot even of the pioneer in the Home Missionary enterprise; yet he performed the labors and the studies of the christian minister with uncomplaining cheerfulness.

In 1836, he accepted the invitation of the Congregational church at Mendon, Adams Co., to become their minister. In this field of labor he continued about nine years, during which time, several seasons of refreshing were enjoyed and a goodly number added to the Lord. The Church arose from a feeble Church, dependent on the Home Missionary Society in part for the support of its pastor, to a position of comparative strength and independence.

In the year 1845, Mr. Kirby received and accepted the appointment of Agent for the American Home Missionary Society, first for the whole State, and subsequently for the central and southern portions of it. In this station he continued till his death, enduring an amount of toil, privation and hardship, of which no one can have much conception who has not been engaged in a similar service. Long and painful absences from his family, exposure, in a sparsely-settled and ill-provided country, to the rigors of winter and the scorching heats of summer, and all the discomforts of the traveler among a frontier population, were borne by him with uncomplaining fortitude and cheerfulness for the love he bore the kingdom of Christ.

His end corresponded to his life. His disease was pneumonia. His illness was short, and so severe as to admit of very little conversation. The only conversation of any length which occurred was with Rev. Gideon C. Clark, of Winchester. The conversation was introduced spontaneously by the suffering and dying servant of God; and in it he expressed an assured hope in Christ—a willingness to go or stay—a strong conviction of the duty of Christians to coöperate with one another notwithstanding minor differences, and an earnest and tender affection for the cause of his Divine Master.

Mr. Kirby's most striking characteristic was his thorough, self-sacrificing devotion to the kingdom of Christ. It was evident to all who knew him, that he lived for it. He was well known to be a man of superior capacity for business. He was himself fully conscious of such a capacity; and yet he led a very laborious and self-denying life, for the most part, for the nominal salary of \$400, subject to all those practical deductions with which Home missionaries are but too familiar.

His loss is deeply felt by the friends of the Redeemer. As a Trustee of Illinois College, and as the friend and adviser of our feeble churches, and our young missionaries just girding on their armor for the conflict of life, it will be difficult to find his successor. He was a man you might consult in times of greatest difficulty or excitement with no fear of being repulsed by a narrow or selfish spirit, or of meeting any outbreak of passion. He never seemed to have any feelings which were not completely in subjection to the claims of his Master, nor any interests but Christ's interests. Alas, why does God call such men from the field in the very midst of their days and their useful-

ness? Even so, Father, for so it seemed good in thy sight.

Professor Stuart.

Very many of our brethren in the missionary work have been pupils of Professor Stuart, and are bereft, in his death, of a personal friend; and all of them have venerated his character, and felt their great indebtedness to his labors for the pleasure and profit with which they have studied the sacred oracles. We are confident, therefore, that we shall gratify them especially, by giving the following extracts from a report of the very able, graphic and impressive discourse of Professor Park at his funeral. We take the extracts from the "Congregationalist," and regret that we have not room for the report entire.

In January, 1810, just 42 years ago, Professor Stuart was inaugurated Professor of Sacred Literature in Andover Theological Seminary. His knowledge of the Hebrew then enabled him to translate, with the aid of Parkhurst's Lexicon, only five or six chapters of Genesis and a few Psalms. His acquaintance with the Greek language was far from being extensive. He was to be a self-made man. In about two years, he prepared a Hebrew Grammar without the points, for the immediate use of his pupils. They were obliged to copy it, day by day, from his written sheets. In the third year he published it at his own expense. To print a Hebrew Grammar was then a strange work. He was compelled to set up the types for about half the paradigms of verbs with his own hands. He taught the printers their art. Is he not fitly termed the father of Biblical philology in our land? That Grammar he afterwards enlarged and improved in successive editions, and the labor which he has expended upon it, would have filled up half the life of an ordinary man.

In consulting Schleusner's Lexicon he met, here and there, a German word. No one could explain to him its meaning. His curiosity was aroused. At an exorbitant price he obtained the apparatus for German study, and in a single fortnight had read the entire Gospel of John in that language. Self-taught, he persevered through Seiler's *Biblische Hermeneutik*, and this work introduced him to the wide range of German literature. He felt himself to be in a new world. It was that one

volume which, through the generosity of the Trustees of the Institution, enabled him to fill our library with the richest collection of German treatises then in the land. For ten years he performed the rugged work of a pioneer, and in his maturer life he often said that he did not know how to begin the study of the Bible until he was forty years old. For forty years he had been in the wilderness. He entered late in life upon the promised possession. Nor was he merely alone in the efforts of the first ten years of his professorship. To have been simply friendless, would have been to him a relief. But the suspicions of good men were excited with regard to the results of his German study. He endured the whisperings of his brethren. Many of them met him with an averted face. Dark predictions were uttered concerning him, but he kept his eye fixed upon the distant goal. Morning after morning, he sallied forth from his house at five o'clock, through rain, hail, snow, storm, and as his attenuated figure breasted the winds of our cold winters, it seemed a type of his spirit, encountering manfully the opposition not of foes only, but of friends. The time at length arrived for developing the influence of his communion with the Teutonic mind. The Unitarian faith had acquired a dominant influence in our Commonwealth. Buckminster and Channing had commended it by the graces of their style, and by the beauties of their character. The celebrated Baltimore sermon had begun to attract a general admiration. At this crisis, Prof. Stuart published his *Letters to Dr. Channing*. The first edition was exhausted in a single week. Two other editions rapidly followed. His opponents admitted and admired his learning. His friends confessed their error in resisting his German progress. They felt the importance of it for the church. Before his day, scarcely one of our divines was acquainted with German literature. He has made it common. With a great sum, he obtained for us this freedom. For it, he endured a great fight of afflictions. He fought a good fight. He kept the faith. He came off a conqueror and more than a conqueror, through Him that loved him. Thousands of trembling Christians now triumphed in their strong deliverance. They honored him who had honored Christ. At this time, he entered upon a career of popularity as a scholar, which was, perhaps, unexampled in our religious annals. He disapproved of the adulation that was offered him. Such encomiums ought not to be pronounced upon a mortal. Flat-

teries, however, more than frowns, did not deter him from his studies. In a few years he published his Commentary on the Epistle to the Hebrews, which increased his transatlantic reputation. Soon afterward, he published his Commentary on the Epistle to the Romans, which was powerful enough to awaken an extensive and deep theological interest. In his later years, he has given to the world the results of a life's toil in his elaborate Commentary on the Apocalypse, that pyramid of labor, and his exposition of Ecclesiastes; and his last literary effort, a few days before his decease, was to correct for the press the final proof sheet of his Commentary on the Proverbs. During his life he printed twenty-four volumes, and carried several of them through the second and third editions; and his pamphlets, reviews and periodical essays, occupy more than two thousand octavo pages. All the labor immediately connected with these voluminous publications has been performed amid physical pain, during three, or at most three and a half hours of each day. He has never allowed himself to engage in what he called study, for a longer portion of the twenty-four hours. Those were his sacred hours. He was wont to commence them with secret but sometimes audible prayer, and occasionally with chanting a Psalm of David in the original Hebrew. While in his study, his mind moved like a swift ship. He bounded over the waves. It required a long time each day to repair his dismantled frame, his exhausted energies.

But although his writings have been read on the banks of the Mississippi and of the Danube, it is not by them that he has achieved his greatest triumphs. He lives in the souls of his pupils. He has stamped an image upon them. He has engraved deep lines on their character. Many a Professor in our colleges has reiterated the saying, "I first learned to think under the inspiration of Mr. Stuart. He first taught me how to use my mind." The excellence of a teacher does not consist in his lodging his own ideas in the memory of his pupils, but in arousing their individual powers to independent action, in giving them vitality, hope, fervor, life, dispelling their drowsiness, and urging them onward to self-improvement. The vivacity of Mr. Stuart when he met his pupils, his exuberance of anecdote, his quick thronging illustrations, his vivid portraiture of the prominent features of a theme astonished his class, and animated their literary zeal. The admiration of some of them was excessive. They al-

most looked upon him as a being from a higher world. No teacher in the land ever attracted to himself so many theological pupils. The number of our Alumni is 1,111. But the number of his scholars has been over 1,500. His classes were the largest in this or any other seminary. Men came to him from the Canadas, from Georgia and the farthest West. More than 70 of his pupils have been the Presidents or Professors of our highest literary institutions. More than a hundred of them have been Missionaries to the heathen. In the persons of these disciples, he has given an impulse to classical study among the colleges of our land, and has preached the gospel in ancient Nineveh, and under the shadow of Ararat, and in the wilds of Oregon.

The old age of Mr. Stuart honored God in illustrating the wealth of his word. In his sixty-seventh year, he read all the tragedies of Æschylus, merely for the sake of illustrating the sacred page. Once when he made a certain discovery of a fact in biblical interpretation, he could not sleep for more than thirty-six hours. They were hours of a grateful interest in the riches of the Book of books. His solace was in the word of God. At his death he had formed a plan for three years more of labor in expounding this volume. It never tired him. It was his meditation all the night. It presented to him exhaustless stores. When asked whether he retained his confidence in the great system of truths which he had defended, his emphatic reply was, "Yea." Have you any doubts with regard to your former principles? His energetic answer was "No." "I have long since learned," he said, "that feelings in religious experience are deceptive. I look mainly to my life for my evidence. I think my first aim in life has been to glorify God, and that I have been ready to labor and suffer for him." When afflicted with severe pains, he loved to repeat the words, "Wearisome days and nights hast Thou appointed unto me." He had thought of death long and carefully. He was familiar with it. He was ready for it. It was less to him than a Sabbath day's journey. When he heard the hope expressed that his last sickness would be unto life and not unto death, he replied, "Unto the glory of God, but unto death. I am prepared to die. O God, my spirit is in thy hand. Have mercy, but thy will be done." On the first Sabbath of the New Year, when the storm was howling around his dwelling, he fell asleep. Peaceful, as to a night's repose, he entered on his long rest.

Application for Aid.

In Andover, Ill., and the vicinity, are several colonies of Swedes, among whom the Home Missionary Society has sustained a missionary for the last two years. They are generally poor, but intelligent, industrious and religiously inclined. They belong to the Lutheran Church, but in their doctrinal views, and principles of church discipline, they harmonize substantially with the denominations sustaining this Society. Their circumstances, in this land of strangers, are such as strongly to recommend them to our christian sympathy.

To show our readers what manner of spirit they are of, and to awaken an intelligent interest in their behalf, we print, below, their recent application for our continued aid, in which these poor uneducated strangers present their condition and wants in their own simple way. The following is a literal translation from the original in the Swedish language.

Whereas, we, during two years have seen, and experienced the great interest you have taken in the situation of the Swedish Lutheran emigrants, and in the wants of their souls, by supporting and aiding a minister for us, therefore, we hereby render to you, next to God, our greatest and most humble thanks. We are strangers from a foreign country, and can neither read, nor understand the language, and the preachers of this country. It is, therefore, a great privilege to have a minister whom we understand, so that we can gather light, grace and strength, to the salvation of our souls. Indeed, what is more valuable than being able to say, at the evening of this lifetime: "My soul is safe?" But many of us, likely, have more time yet to live, and we need nourishment for our souls, but cannot ourselves support a minister, especially this year, during which the heavy rains have been very destructive; and we now are building churches, and many of us have no houses of our own, and we, chiefly here in Andover, very seldom get cash payment for our work, but victuals, or provisions only, therefore, it is very difficult to us to get along so as to be able to support a minister. Therefore, we most humbly pray for a year's assistance more, that we may have a minister whom we understand. Alas, it is true, that not all of our countrymen are friendly disposed to the word of truth, but we think, that "the same sun, that once beamed over the

groves of Eden," Jesus Christ, who is the sun of righteousness and grace, even now has power enough to warm the dead bones, and to give life unto them; or we believe, that those who now do not want, also will, by the assiduous preaching of the word of God, and the persevering labor of our ministry, come to the knowledge of truth, and to the participation of grace. The greatest part of our church has helped our minister with work, and we will, for the future, do the same, but we cannot afford money, for we have none ourselves.

The grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Ghost be with you, and us all for time and eternity. Amen.

Religious Charities of Massachusetts.

From a correspondent, whose statistical accuracy is seldom questioned, we have received the following, which speaks well for the good old orthodoxy of his native State:

Last autumn, an English gentleman set me to hunt up for him the statistics of benevolence in Massachusetts, for a single year,—wishing only to get the sum total of *religious* characters, as we understand that term, that is—voluntary contributions from our evangelical denominations for missionary and kindred objects. So far as I was able to ascertain the facts, for 1850, they are the following, viz: from the

Congregationalists,	\$204,963 10
Baptists,	58,360 49
Episcopalians,	28,998 83
Methodists,	13,186 00
Others, F. W. Bapt., &c.	2,491 37

Total,	267,999 79
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viz: for

Foreign Missions,	\$127,662 68
Home do	62,477 81
Tracts,	29,187 29
Bibles,	20,449 26
Education for the ministry	20,111 08
All other objects,	48,111 65

\$307,999 79

From these figures it would seem that the Congregational Churches, which number scarcely more than *one third* of all the State, called evangelical, contributed about *two thirds* of the amount. Other deductions are easily made, which, to some minds, may possess an interest worth regarding.

Appointments by the Executive Committee of the A. H. M. S., during the month of January, 1852.

Not in Commission last year.

Rev. H. N. Gates, Yankee Settlement, Iowa.
 Rev. H. C. Werth, Germans in Herculeaneum and vicinity, Mo.
 Rev. A. B. Hitchcock, Moline, Ill.
 Rev. J. C. Campbell, Pleasant Prairie and vicinity, Ill.
 Rev. S. McReynolds, Carroll and Cass Cos., Ind.
 Rev. A. H. Scherer, Howard and Clinton Cos., Ind.
 Rev. C. B. Stevens, Parma, O.
 Rev. Calvin Durfee, Brooklyn, O.
 Rev. Dexter Witter, Newburg and Middlefield, O.
 Rev. J. A. Prime, Colored Church, Buffalo, N. Y.
 Rev. Asher Bliss, Corydon and vicinity, Penn., and South Valley and vicinity, N. Y.
 Rev. J. W. Dunnewold, Clymer, N. Y.
 Rev. G. L. Hall, Phillipsville, N. Y.
 J. W. C. Pennington, D. D., Colored Church, New York.
 Rev. Isaac P. Stryker, Hoboken, N. J.

Re-appointed.

Rev. Richard Hall, Point Douglass and Cottage Grove, Min. Ter.
 Rev. George G. Rice, Potawatamie Co., Iowa.
 Rev. B. A. Spaulding, Ottumwa, Iowa.
 Rev. J. V. A. Woods, Red Rock and Pleasant Grove, Iowa.
 Rev. George Lewis, Welsh Ch., Old Man's Creek, Iowa.
 Rev. John N. Lewis, Hampden and Lodi, Wis.
 Rev. C. E. Rosenkrans, Columbus and Fountain Prairie, Wis.
 Rev. Anson Clark, Lisbon and Brookfield, Wis.
 Rev. William J. Smith, Delafield and Newburg, Wis.
 Rev. O. S. Powell, Shopiere, Wis.
 Rev. N. C. Chapin, Waiertown, Wis.
 Rev. Ira Tracy, Blake's Prairie, Wis.
 Rev. Calvin Warner, Elk Grove and Boner Branch, Wis.
 Rev. J. B. Preston, Berlin, Wis.
 Rev. L. R. Morrison, North Prairie and Oseola, Mo.

Rev. William Porter, St. Francisville, Mo.
 Rev. James A. Darrab, Rock Hill, Mo.
 Rev. James A. Hawley, Augusta, Ill.
 Rev. L. P. Eabjorn, Swedes in Andover, Galesburg, Henderson, and Moline, Ill.
 Rev. C. F. Hudson, Sycamore, Ill.
 Rev. N. P. Coltrin, Round Prairie and vicinity, Ill.
 Rev. J. E. McMurray, Mulberry Grove, Vanburenburg, and Mount Vernon, Ill.
 Rev. Paul Anderson, Scandinavian Evan. Luth. Ch., Chicago, Ill.
 Rev. Hazael Lucas, Royal Oak and Commerce, Mich.
 Rev. Sylvester Cochrane, Canton and Nankin, Mich.
 Rev. Erastus Colton, Niles, Mich.
 Rev. H. E. Eastman, Somerset, Mich.
 Rev. Louis Mills, Howell, Mich.
 Rev. John McCutchan, Mill Grove, O.
 Rev. James Davies, Welsh in Cincinnati, O.
 Rev. J. B. Taylor, Whiteford and Sylvania, O.
 Rev. N. T. Fay, Montgomery Cross Roads, O.
 Rev. Heman Geer, Pierpont, O.
 Rev. Mead Holmes, Bainbridge, O.
 Rev. Isaac Winans, within the bounds of Trumbull Presbytery, O.
 Rev. John Seward, Solon, O.
 Rev. Thomas Evans, Youngstown and Briar Hill, O.
 Rev. J. L. Tomlinson, North Ridgeville, O.
 Rev. Benjamin Mills, Macedonia Ch., Woodford Co., Ky.
 Rev. Robert Gray, Franklin Co., Va.
 Rev. Ephraim Taylor, Randolph, N. Y.
 Rev. B. M. Amsden, Delanti, N. Y.
 Rev. Guy C. Strong, Moira, N. Y.
 Rev. Benjamin Marvin, Constable, N. Y.
 Rev. C. L. Knapp, German Ch., Lancaster, N. Y.
 Rev. Royal Mann, Marion, N. Y.
 Rev. Gilbert S. Northrup, Strykersville, N. Y.
 Rev. N. C. Robinson, South Wales, N. Y.
 Rev. Joel Jewel, West Newark, N. Y.
 Rev. Isaac Chichester, Bennington, N. Y.
 Rev. Levi Rose, Howard, N. Y.
 Rev. A. H. Parmelee, Addison, N. Y.
 Rev. Charles Kenmore, Andover, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of January, 1852.

NEW HAMPSHIRE—

Received by Rev. B. P. Stone,
 Hamsted Cong. Soc. 6 00
 Moultonborough, Cong. Ch. and
 Soc., in full to const. Mrs. Em-
 ily White a L. M., 17 00
 Pittsfield, Rev. M. H. Wells, in
 full to const. his daughter, Cla-
 ra C. Wells, a L. M., \$10; Deac.
 J. L., \$10, 20 00 43 00
 Nashua, John Bradley, \$15; Mrs. Brad-
 ley, \$10, 25 00

VERMONT—

Bennington, Mrs. Mary C. Chapin, by
 Rev. R. C. Hand, 12 00
 Chester, Abraham Whitcomb, 5 00
 West Rutland, Sab. Sch., by Rev. A.
 Walker, 67 75
 Windam Co. H. M. S., by F. Tyler, Treas.
 East Westminster, estate of Han-
 nah Chapin, 65 00
 Townsend, Cong. Ch., 7 50
 Windham, 5 50 78 00

MASSACHUSETTS—

Home Missionary Society, by B. Perkins,
 Treas., 3,000 00

Andover, by Rev. J. L. Taylor, Old South
 Ch. Mon. Con., \$36 37; a friend, \$3, 39 37
 Hadley, First Parish Gen. Benev. Soc., by
 S. Robinson, 140 00
 Russell Sew. Circle, in full to const. Miss
 Emily Jones a L. M., by Mrs. Mary A.
 Porter, 25 00
 Long Meadow, a friend, 1 00
 Northampton, Edwards Ch. Benev. Soc.,
 by Mrs. G. Wells, 25 00
 North Brookfield, Ladies' Sew. Soc., by
 Miss Abbie F. Snell, 15 00
 Southbridge, legacy of Mrs. Plimpton, by
 S. M. Lane, 28 00

RHODE ISLAND—

Providence, Benef. Cong., B. Dyer, Treas.,
 in addition, \$10 45; Miss Abby A.
 Peck, in part to const. Isaac Borden a
 L. M., \$15; J. S. Angel, \$10, 35 45

CONNECTICUT—

Bethel, Cong. Ch. and Soc., by J. H. See-
 ley, to const. Oliver S. Benedict and
 Ira Hoyt, Life Members, 72 87
 Bridgeport, Second Cong. Ch. and Soc.
 Sab. Sch., by S. W. Baldwin, 75 00
 Clinton, Benev. Assoc., in full to const.
 Wm. Wilcox a L. M., by E. A. Elliott, 20 00

Darien, G. Mather,	3 00	Williamsburgh, N. Y., First Presb. Ch.,	55 00
Deep River, Ladies' Benev. Assoc., of		by C. T. Tuttle,	
which \$30 is to const. Mrs. Rev. James		Upper Jay and Wilmington, by Rev. L.	6 75
A. Clark a L. M.,	51 00	Brewster,	
Durham, South Cong. Ch., by W. P.		Yorktown, Cong. Ch., by Rev. J. H.	5 00
Stone,	5 00	Thomas,	
Ellington, Edward Hall, to const. Mrs.		Free Gift,	10 00
Sophia Hall Delano, of St. Louis, Mo.,			
a L. M.,	30 00		
Fair Haven, a friend,	1 00	NEW JERSEY—	
Hartford, J. M. Bunce, \$160; C. C. Ly-		Newark, Second Presb. Ch., Young	
man, L. D., \$100,	260 00	People's Mis. Soc., of which, \$30 is to	86 00
Long Ridge, Cong. Ch., by Rev. F. H.		const. Caleb S. Ward, a L. M.,	
Ayres,	9 50	Orange, Second Presb. Ch., Ladies, freight,	5 00
Middletown, North Cong. Ch., by Evan		by Dr. Kimball,	
Davis,	42 82		
New Britain, a young friend,	1 00	KENTUCKY—	
New Haven,		Macedonia, Presb. Ch., from Rev. B. Mills,	50 00
First Cong. Ch., Aux. H. M. S., to			
const. Mrs. Antoinette Donaghe a L.			
M., by J. Ritter,	35 00	OHIO—	
College St. Ch., bal. by E. Benjamin,	11 00	Perrysburgh, Presb. Ch. by Rev. J. H.	
North Ch. and Soc., in addition, by A.		Newton, Coll., \$33 42; Mon. Con.	
H. Malby,	85 07	Coll., \$6 21,	39 63
New London, First Cong. Ch. Sew. Soc.,		Roseville and Unity, Presb. Ch., by Rev.	
in part to const. Miss Ellen Cheese-		H. C. M'Brice,	10 50
brough a L. M., by Miss F. A. Colt,	25 00	Rutland, Wm. Parker,	10 00
Ridgefield, First Cong. Ch. Sab. Sch., by			
E. B. Jones,	17 50	INDIANA—	
Sharon, Mrs. Ann M. Heath,	10 00	Corydon, Rev. James Boggs,	5 00
Toryville, Ladies' Benev. Soc., by M.		Newport, by Rev. John Hawks,	6 35
Blakeley,	32 95	Parkersburgh, Presb. Ch., by Rev. M.	
Watertown, Mrs. Lucy S. De Forest,		Chase,	5 00
to const. Mrs. Hannah D. Lyman, a L. M.,	30 00	Putnamville, Presb. Ch., by Rev. R. Haw-	
		ley,	10 75
		Tersteegan, Ger. Ch., by Rev. L. Anstman,	3 50
NEW YORK—		ILLINOIS—	
Albany, Fourth Presb. Ch.,	15 00	Barry, Cong. Ch., by Rev. C. S. Cady,	22 00
Brooklyn,		Belvidere, Presb. Ch., by Rev. A. Kent,	
South Presb. Ch., Mon. Con. Coll., by		to const. Rev. Charles Fanning, a L.	
W. E. Dwight, \$138 65; in part of	148 65	M.,	31 18
Coll., \$10		Chicago, Evan. Luth. Ch., by Rev. Paul	
Candor, T. E. Hart,	2 00	Anderson,	25 00
Canterbury, a friend,	5 00	Groveland, by S. Clark,	6 00
Elizabethtown, Cong. Ch., Rev. J. Brad-		Hadley, Cong. Ch., by Rev. J. S. Rounce,	9 00
shaw,	15 00	Hillsboro, Rev. O. French,	3 00
Florida, Presb. Ch., by Rev. George Pier-		Illinois Presbytery, by Rev. B. Pond,	75 00
son,	50 00	Joliet, Mon. Con. Coll., by Rev. L. H.	
Haverstraw, First Presb. Ch., by Rev. J.		Loe,	15 00
H. Trowbridge,	17 18	Millburne, Cong. Ch., by Rev. W. B.	
Lumberland, Cong. Ch., by Rev. F. Kyte,	3 25	Dodge,	8 00
Marion, by Rev. J. Burbank,	10 00	Peru, Presb. Ch., by Rev. D. S. Dickinson,	6 34
Masonville, Cong. Ch., by Rev. H. Smith,	5 00	Virginia, Presb. Ch., by Rev. J. B. Wilson,	3 56
New Haven, N. Marvin,	5 00	Wilmington, Presb. Ch. by Rev. J. G.	
New York City,		Porter,	12 50
Mrs. E. H. Swan, L. M.,	50 00		
Rev. Otto Tank, \$4; M. Merrill, \$2; a		MICHIGAN—	
friend, \$10; do., \$5; do., by Rev. W.		Adrian, First Cong. Ch., by L. G. Berry,	
Roosevelt, \$2,	23 00	\$75; a friend, \$5,	80 00
Bleeker St. Ch., Silas Wood, \$150; A.		Alamo, and Cooper, Cong. Ch., by Rev.	
Lamb, \$10; Charles Gould, \$50; W.		B. F. Monroe,	6 87
A. Wheeler, \$15; G. W. Snow, \$15;	265 00	Benton, Cong. Ch., by Rev. J. W. Smith,	4 78
Dr. J. C. Bliss, \$25,		Dover and Rome, by Rev. P. Shepherd,	9 29
Ladies, by Mrs. Dr. Bliss, of which		Lyons, Rev. H. E. Waring,	3 00
\$30 is to const. Alfred Swift a L.			
M., by his mother,	190 00	MISSOURI—	
Mercer St. Ch., Pew No. 13, \$200; J.		Lagrange, by Rev. W. Whipple,	10 00
B. Sheffield, L. D., \$175; Mrs. L.		Mount Zion, Presb. Ch., by Rev. T. Morgan,	10 00
Corning, \$50; Mrs. W. W. Chester,			
\$3; Mr. Carlton, \$1,	429 00	WISCONSIN—	
Mon. Con. Coll., by R. Lockwood,	75 66	Dodgeville, Welsh Ch., by Rev. A. S.	
Church of the Puritans, Mon. Con.		Allen,	5 00
Coll., by O. E. Wood,	23 87	East Troy, Presb. Ch., by Rev. C. Mor-	
St. Bartholomew's Ch., a Lady,	9 50	gan,	15 00
Spring St. Ch., F. P. Schoals,	30 00	Fond du Lac, Cong. Ch., by Rev. L. C.	
Thirty Second St. Ch., Mon. Con. Coll.,		Spofford,	10 00
by J. F. Williams,	14 00	Johnstown, Cong. Ch., by Rev. H. H.	
Otsville, M. Webb,	5 00	Dixon,	4 50
River Head, L. I., Cong. Ch., Sab. Sch.,		Platteville, Cong. Ch., by Rev. John	
by O. J. Munson,	1 00	Lewis,	15 38
Roadout Luth. Ch., by Rev. C. H. Siebke,	3 25	Ridgeway and Blue Mounds, Presb. Ch.,	
Saratoga Springs, Presb. Ch., by W. L.		by Rev. D. Jones,	20 00
F. Warren,	146 00	Shebygan, First Cong. Ch., by Rev. T.	
Utica, legacy of Mrs. Sarah S. Clark, by		H. Hood,	10 00
C. A. Mann, Ex'r,	100 00	Sun Prairie, Cong. Ch., by Rev. C. W.	
Wadham's Mills, Cong. Ch., by Rev.		Mathews,	3 00
C. Spooner,	6 50	Wyoming Valley, Presb. Ch. Coll.,	
Western, Mr. and Mrs. Jabez Hallock, by		\$2 40; Rev. A. D. Laughlin, \$2 50,	4 70
Rev. M. Brayton,	10 00		

IOWA—

Cedar Rapids Presb. Ch., to const. Rev. Williston Jones, a L. M.,	30 00
Centerville, Presb. Ch., by Rev. J. H. Shields,	5 80
Dubuque—	
Cong. Ch., by Rev. J. C. Holbrook,	37 57
German Ch., by Rev. J. B. Madoulet,	50
Maquoketa, Cong. Ch., by Rev. J. W. Windsor,	1 15

SOUTHERN INDIA—

Madara, Rev. E. Webb,	5 00
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\$6,894 83

JASPER CORNING, Treasurer.

Donations of Clothing, &c.

Griswold, Ct., Ladies' Benev. Soc., by Hannah M. Tucker, a barrel,	49 00
Southport, Ct., Ladies, a barrel.	
Westfield, N. J., Sab. Sch., a box of books, by J. B. Edgar.	

Receipts of the Western Reserve Agency, Ohio, from Sept. 18, 1851, to Jan. 1, 1852. Rev. MYRON TRACY, Secretary.

Avon, Cong. Ch.,	19 57
Chagrin Falls, Coll. in part, \$4; H. White, \$8,	12 00
Dover, Coll., \$7; Mrs. S. Crocker, \$1,	8 00
Euclid, Presb. Ch. Coll., \$17 77; Mon. Con. Coll., \$13 50; to const. Rev. Jonathan Bigelow, a L. M.,	31 97
Hudson, W. R. College Cong., G. E.	10 00
Pierce, D. D.,	5 00
Huntington, Spencer Clark, Mansfield, Cong. Ch.,	17 19
Margaretia, M. Burton, \$10; Mrs. Clark, \$10; Coll., \$32 80; to const. Rev. H. A. Rossiter, a L. M.,	52 80
Maumee City Cong. Ch.,	30 55
Milan, bal. of Coll.,	10 00
Northampton,	2 50
North Rochester,	10 00
Norwalk,	70 00
Palmyra, Welsh Cong. Ch.,	7 49
Republic,	6 37
Richfield, Cong. Ch. Coll., \$8 28; M. and N. Hammond, \$10,	18 28
Sandusky City,	49 45
Solon, Rev. J. Seward,	5 00
Tallmadge, G. Wolcott, \$50; Benev. Assoc., \$2,	52 00
Toledo,	30 00
Wellington, Coll. in part,	14 20
Windham, Sew. Circle,	5 40
Youngstown, Welsh Cong. Ch.,	10 00
Home Missionary,	9 00

479 57

REV. CALVIN CLARK acknowledges the receipt of the following sums in Michigan.

Cold Water, Presb. Ch.,	6 88
Detroit, viz.:	
First Presb. Ch., in part,	125 28
Second Presb. Ch., Mrs. R.,	10 00
Galesburgh, Presb. Ch.,	4 85
Jackson, Cong. Ch., in full to const. Bela Turner, and Edward Lewis, M. D., Life Members,	15 00
Kalamazoo, Cong. Ch.,	4 00
Lodi, Rev. C. G. Clark and family, \$10;	
Presb. Ch., in part to const. Mrs. C. G. Clark, a L. M., \$10,	20 00
Marshall, Presb. Ch. in part,	22 00
Monroe, Presb. Ch., Mr. and Mrs. C. Noble,	20 00
Tecumseh, Presb. Ch.,	22 15
Union City, Cong. Ch., Mr. M.,	2 00
Webster, Presb. Ch., to const. Rev. Norman Tucker, a L. M.,	31 70
White Pigeon, Presb. Ch., Adolphus Chapin,	30 00

\$313 86

The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of December, 1851, BENJAMIN PEAKINS, Treasurer.

Amesbury and Sallsbury, Cong. Soc.,	45 00
Amherst, Mrs. Elizabeth Haven,	50 00
Berlin, a Friend,	3 00
Braintree, Rev. Dr. Storr's Soc. Quarterly Coll.,	15 00
Brighton, Evan. Cong. Soc.,	194 55
Chatham, Cong. Ch. and Soc.,	25 85
Essex North, Aux. Soc., James Caldwell, Treas.	
Coll. at Conference at Georgetown, 31 65	
Newburyport, Ladies' Gleaning Circle, to const. Mrs. Helen L. Vermliya, a L. M.,	30 00
Rev. Dr. Dimmick's Soc., to const. Miss Ann Plummer, a L. M.,	29 40
Falmouth, Wauquit Ch. and Soc.,	91 14
Halifax, Cong. Ch. and Soc.,	7 00
Hamilton, Cong. Ch. and Soc.,	10 11
Hampden Co., H. M. S., H. Brewer, Jun. Treas.	55 00
Palmer, Second Ch. and Soc., to const. Deac. Benjamin Converse, and Jonathan Webber, L. M.,	60 00
South Wilbraham Ladies' Soc. to const. Mrs. Lucy Clark, a L. M.,	30 80
Springfield, South Ch. Ladies' Soc. for the West,	25 00
Other sources,	360 00
Lincoln, Miss Mary Child, to const. Miss Mary A. Jackson, a L. M.,	30 00
Medford, Second Cong. Ch., Ladies' H. M. S., to const. Miss Sarah B. Butler, a L. M.	42 67
Middletown, Central Cong. Ch. and Soc., to const. Deac. J. D. Wilder and Branch Harlow, Esq., Life Members,	67 85
North Amherst, Rev. Mr. Cook's Soc.,	21 73
Paxton, Artemas How,	1 60
South Malden, Winthrop Ch. and Soc.,	167 50
South Marshfield, Cong. Ch., to const. Maria Louisa Alden, a L. M.,	30 00
South Weymouth, Female Praying Soc.,	25 00
Stoneham, a Friend,	15 00
West Medway, Rev. Dr. Ide's Soc., to const. him a L. M.,	45 10
West Newton, Cong. Ch. and Soc.,	61 96
Worcester, Donation of Mrs. Elizabeth Salisbury, dec. by Hon. Stephen Salisbury, a Foreign Missionary,	1,000 00
A Friend,	10 00

\$2,429 46

The Connecticut Missionary Society acknowledges the receipt of the following sums. E. W. PARSONS, Treasurer.

Ansonia, Coll., by L. H. Carter,	8 37
Avon, a Lady,	50
Bolton, by Deac. J. Backus,	14 75
Collinsville, Coll. by Rev. C. B. McLean,	23 43
Hartford, First Society in addition, by J. B. Hoemer,	47 00
Litchfield, in Addition,	1 00
New Britain Coll.,	41 00
New Milford Coll., in full to const. Rev. David Murdock, a L. D.,	96 00
North Haven, Ladies' Benev. Soc., by Mr. Cowles,	30 00
Simsbury, Cong. Soc., by A. Case,	37 08
Southbury, H. M. S.,	3 00
South Cornwall, Coll.,	94 77
South Windsor, First Ch. and Soc.,	31 35
Wapping Soc. Mon. Con. Coll., by Mrs. Robertson,	19 94
Stafford Springs, Coll. by G. M. Ives,	28 87
Suffield First Cong., by Rev. A. C. Washburn,	28 80
Warren, by E. L. Hall,	72 50
West Avon, by Rev. J. Grant,	20 00
Wethersfield, Ladies' Miss. Soc., E. B. Williams,	52 00

\$643 56

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

Vol. XXIV.

APRIL, 1859.

No. 19.

Missions on the Pacific Coast.

THE opening of a new field of missionary effort on our western coast, has greatly increased the labors and responsibilities of this Society. Acting as the agent and almoner of the churches, it has been suddenly summoned to the work of transplanting the germs of religious institutions on those distant shores. This work is one of great magnitude and peculiar difficulty; but it cannot be declined nor safely postponed. The measures which are to determine the future character and destiny of these infant communities must be promptly and vigorously employed. The hundreds of thousands who have left the privileges and restraints of their Eastern homes, must be followed into their exile by the influences of the Gospel. Among the elements which are there crystalizing into the form of organized society, the ministry and the church of Christ must be prominent and controlling. By such means only can the ends of this grand providential movement be answered, and the millions who are soon to occupy these ancient solitudes, become an intelligent, prosperous, Christian people.

The continued rush of emigration to that coast, is adding every day to the magnitude and urgency of the work before us. From the crowded deck of every steamer that leaves our wharves, we receive an impressive admonition to redouble our endeavors. By every returning mail, bringing fresh appeals for aid, we are reminded how inadequate are the supplies already furnished. Our missionaries, particularly those in California, have made repeated and earnest solicitations for additional laborers, to which it has been out of our power to respond. We are deeply grieved and concerned that it is so. But the field and the work are peculiar. To gain the ear and heart of men who are intoxicated with the spirit of adventure; to follow them into the ravines of the mountains, and arrest them, amid their piles of golden dust, with the truths of the Gospel; to rear permanent Christian institutions with the heterogeneous materials, and on the shifting foundations, of Californian society, is a work to which the highest order of talent only is adequate. If, in our haste to increase the number, we should cease to regard the fitness of our laborers, we should do violence to our clearest convictions of duty; indeed, to commission for such a

service men of inferior qualifications, would be to tax heavily the resources of the Society, for the expense of certain failure and disaster.

But to men of requisite mental endowments, and who are ready to endure hardness as good soldiers, the call is urgent and the field inviting. Society is beginning to assume a more fixed and stable character. Within the last year, multitudes who had before taken little interest in the permanent welfare of the country, regarding it as the place of a mere temporary sojourn, have determined to make it their *home*, and will now cooperate in efforts to promote its future prosperity. Five or six towns are specified, each containing from 2,000 to 10,000 inhabitants, and some of them entirely destitute of evangelical preaching, in which *suitable* laborers would be welcomed, and after a few months would derive their entire support from the people. Many other places, the permanent population of which is rapidly increasing, will soon call for supplies.

But whom shall we send, and who will go for us? The laborers—such as the exigency requires—are few. To young men on the threshold of the sacred office, who are looking to find their appropriate sphere in the great harvest, *and who are qualified to take part in laying the foundations of our rising empire on the Pacific coast*, we submit the inquiry, whether in any other department of labor, they can accomplish more for the glory of Christ and the salvation of men. The following communications, exhibiting the nature of the work to be done, and the urgency of the demand for additional laborers, may aid in the examination of this important question:

OREGON.

From Rev. G. H. Atkinson, Oregon City.

The remarks in a communication from Oregon, in the Home Missionary for November, so happily illustrate my condition as an individual, that I hardly need make a special report. If we are doing good by our labors, it is more by the secret and silent operation of religious influences, than by manifest advances. I preach at this place to a small congregation, on the morning and evening of each Sabbath, and at 2 o'clock attend a small Bible class in connection with a Sabbath school. The latter is slowly increasing. Our small weekly prayer meeting is attended with encouraging interest. We are doing what we can to promote the cause of Temperance, especially by addressing all the ministry and particular friends of the cause, in order to secure a unanimous and simultaneous action on the subject. It is hoped that a convention will be held to promote initiatory action at the ballot box.

Since I last wrote you, the Oregon Association has held its third annual meeting, at this place. Five ministers were present. The occasion was one of great importance, as our attention was called to subjects pertaining to the future harmony and welfare of our churches. The Association spent several hours in discussing

articles of a creed and covenant to be recommended to them. There are already different formularies in our churches; and as new ministers come, the variety will probably increase. It is thought to be very desirable to have a *common faith expressed in the same phraseology*.

Educational Institutions.

In view of the wants of two institutions of learning, in which we are particularly interested, and for the advancement of the interests of religion in the Territory, it was deemed desirable, after a free and full discussion, for one member of the Association to visit the States.

Oh, that benevolent men would regard our isolated situation, and our absolute destitution of educational facilities among ourselves! We have no border States to which we can send our sons and daughters, nor have we the means of sending them home, even if that were feasible. Three courses are left to us,—to remain in comparative ignorance; or to submit our children to the instruction and training of papal Propagandists; or to establish schools of our own. We have not hesitated to choose the latter course. This we have done, not, indeed, without trembling and anxiety; and as we hold fast to this purpose, we find it involves us in unforeseen labors and trials. The enthu-

siasm of some who commenced with us has died away, and with that, their active exertions. The burden is left upon a few; still the objects hold a prominent and unchanging importance before us. We cannot give them up.

The objects we propose are, *first*, the complete endowment of the Protestant Female Seminary at this place, so that we may furnish at low rates, all the advantages of similar institutions in the older States. This is the primary and vital object. It is not for ourselves only. It commends itself to all sects, as the institution, by its charter, is restricted from being sectarian. Trustees from five denominations control it, and unite in the desire to make it a good school. We know that sectarian schools are mostly unsectarian in practice. This is theoretically and practically so. It is now working well, and without any friction in this respect. The Bible is daily read and recited, and prayer offered to God, *without the help of images*.

The *second* object is more of a denominational character. It is to secure the endowment of one or more professorships for Tualatin Academy, in order to superadd to it the advantages of a College. We have a large and good building, sufficient for all present purposes.

We shall be able, as we suppose, to build others when they shall be needed, besides paying our present debt. But we cannot found professorships, and furnish library and apparatus. We must look homeward for these, and for the men to fill the stations when the funds are provided.

Posts to be Occupied.

Several important places are mentioned, where churches should be formed without delay, and where laborers are greatly needed. One of these is in the Umpqua valley, two hundred miles south of Oregon City. Another is Salem, the present capital of the Territory. A clergyman engaged in teaching in this place, in a recent letter to one of the missionaries, says:—

In my opinion this is a very promising field for a congregation, and ultimately for a church of our denomination. The place demands a minister of the highest order of talent and piety. Its legislative, judicial, and legal representation and talent give it great importance; and can you doubt that one able to stand before princes and not before mean men, should immediately take his position here? We have improved our school-house so that it will

serve very well as a place of worship for a long time. Can you not obtain such a man for us at once? Will not the Home Missionary Society furnish one? We can raise several hundred dollars per annum, probably \$300; and we hope we shall not long need any assistance from abroad.

In Perils by the Heathen.

The bloody tragedy by which the mission of the American Board among the Oregon Indians was terminated in 1847, is doubtless fresh in the recollection of our readers. The missionaries who escaped made their way to the white settlements, where they engaged in various useful labors, hoping that ere long they should be permitted to revive the mission among the Indians. Rev. H. H. Spalding, in connection with an application for a commission from this Society, describes the remarkable circumstances which have compelled them to relinquish this hope, and which have suggested this change in his relations.

Doubtless you are somewhat acquainted with my history in Oregon, and the history of our mission, which ended in blood. My departed wife, and the lamented Mrs. Whitman, both I trust now in heaven, were the first white women who crossed the Rocky Mountains, and the first American ladies in Oregon. We made this laborious journey during the summer of 1836, and commenced our mission in the fall of that year. Our labors were blessed and our mission prospered, till the papal influence came in upon us, and continued to work upon the superstitious feelings of the natives. In the fall of 1847, taking advantage of the measles, they so aroused their passions that they fell upon us, killing some, and driving the rest from their country. Doctor and Mrs. Whitman and Mr. Rogers, of our mission, were butchered, with many immigrants and children. The women and children were taken prisoners, and treated most brutally, especially by Bishop Blanchette. Among the prisoners were my own child, a daughter, who was at the time, thank Heaven, but ten years old. I owe my own escape from the bloody tomahawk, to the repeated and almost miraculous interpositions of Providence. But my sufferings from hunger—being without food from Wednesday till Monday—from want of sleep, from cold, from feet mangled upon the sharp rocks, frozen ground, and prickly pear, I have not language to describe.

The burning anxiety for the fate of my wife and the remaining children, was doubtless the support of nature. The hand of God delivered me from the pursuing Indians, and brought me to my family, whom, to my great joy, I found alive. Finally, through the interposition of the Hudson Bay Co., and at a great ransom, we were all delivered from the Indian country, together with the captives at Waiilatpu. But these severe toils and exposures in escaping from the Indian country, prostrated my dear wife; and after lingering more than three years in constant pain, she was, in January last, released from her sufferings, and introduced to her heavenly reward. I am left with four children, the eldest fourteen years of age—the oldest white person born in Oregon—and the youngest five years. From the overthrow of our mission, I have entertained the hope that God would open the way for us to return and renew our labors for the poor Indians. This hope seemed about to be realized when I was appointed by our Government, through the advice of our delegate, the Hon. Mr. Thurston, Indian Agent for the middle district, to be located at Waiilatpu, our missionary station, and the theatre of the bloody tragedy.

Treaty of Expulsion.

This brightening hope was greatly weakened, however, by the arrival of the Superintendent, and the change of my field to the South, as far as the country would admit, i. e. to the Rogue River and the Umpqua country. This was followed, last June, by an act of the Superintendent most humiliating to every true American. A treaty was formed with the tribes of the Middle District, an article of which provides that no *American* (i. e. *protestant*) missionary shall ever again enter their country. This treaty was made near Fort Walla Walla, which had been a most active missionary station of the Papists for some two years before the massacre. Some seventy papal missionaries have been laboring in that vast country since the massacre, and still are; and they are now left, *by treaty*, the sole occupants of that important field. They are traversing every corner, and visiting every lodge. I did not learn this till our last expedition, by sea, to the coast in the Rogue River country, to treat with those tribes for their lands—having been appointed one of the Commissioners, with the Superintendent; to treat with the tribes for their lands west of the Cascades. As soon as he announced this peculiar article in his treaty with the upper tribes, all hope of

our returning to that field, the field of my choice, and the people of my choice, was taken away.

That was a day of sadness to my soul. I spent much of it alone, in the thick forest, upon the Pacific coast. I lifted up my lamentations amid the wild roar of the ocean's waves. I wept for the poor Nez Percés, and Cayuses, among whom, with my beloved wife, associated with the lamented Whitman, I labored for eleven years most successfully. I wept for the little church of native members, left with no one ever again to break to them the bread of life. I wept, as I called to mind the many years of hard labor in this remote and dark corner of the earth, and the amount of money which the churches have expended upon this field, all apparently laid a sacrifice at the bloody shrine of the Papacy, by the baptized hands of an American officer, the husband of a Presbyterian wife! But God has suffered these strange events. The Superintendent of course was influenced to this anti-American step by the same influences which instigated the poor benighted Indians to butcher their best friends. The announcement of this strange treaty, while it filled my soul with grief, settled my mind at once as to my field of future labor. The American Government has taken upon it to shut me away from my former field, and to close the door into the Middle District against American missionaries. Henceforth my field of labor is among my countrymen in this valley. I am now about my Master's business,—*preaching the Gospel*.

We cannot refrain from expressing the astonishment and grief with which we contemplate the facts above stated. At a time when the principles of religious toleration are making such progress in the earth; while missionaries are admitted into Burmah and China, are protected throughout the dominions, and by the whole power of the Sultan; and are even allowed to pursue their labors unmolested among the savage tribes of Africa, they are forbidden by our own Government to evangelize the heathen on our own soil!

CALIFORNIA.

From Rev. J. H. Warren, Nevada City.

Getting Gold for the Temple.

In my last letter, I informed you of my efforts in collecting subscriptions for our church edifice. Those who have any

knowledge of a mining country, can easily form an idea of the nature of such a work. It is *hard* work, not a whit easier than "coyoting," "sluicing," "tunneling," or any other mode of gold-getting in this country. Many said they were going home immediately, and cared nothing for California, not enough at any rate to build churches for her. There was no use in preaching or building churches here. They had always given to such things at home, but they came out here to make money, and they were going to keep it, and by and by build churches and support the Gospel in the States. Others were opposed to sectarianism. If the church was to be free and open to all—all, meaning, particularly, Universalists and Unitarians—they would give as much as any one. Others, again, did not believe in the Bible. Some had seen too many ministers at *monté* tables, to trust the first one that came along. Some *knew* how broken down *monté* bankers recruited their fallen fortunes; and with that would give the gravel in their "toms" such a raking, and make such a rattle and clatter, that "*begging*" would invariably go to the next tom or shaft. In the case of many, to attempt to get their gold seemed like contending with wild beasts for their prey. In all this there was fatigue, anxiety, and labor, but no fear, or hesitation, or discouragement. It was the "Master's work," and it could not be stopped.

Often, and even for hours at a time, with a pile of auriferous gravel, or surface dirt for a seat or platform, were objections heard and answered, cavils refuted, questions proposed, argument, illustration and anecdote brought forward, to prove to the returning Californian a better doctrine, *i. e.*, "None of us liveth to himself," to correct infidel notions that were working like unholy leaven,—in short, to preach to hundreds who were not at all wont to remember the Sabbath, the sanctuary, their Bible, or their God. Even when no money was obtained, after half a day's anxious conversation and effort at a single place, still there could not but spring up the hope, that more good had been accomplished, by rectifying wrong views of duty, and preventing the influences of germinant scepticism and atheism, from destroying totally, the hold of truth on the soul, than would have been effected by large and generous contributions in silver and gold. Sickness and death also proved occasions for preaching the Gospel to many. Providence forced the solemn truths of religion upon men as they followed the dead from a miner's cabin, a trader's store, a gambling

saloon, a public boarding house, or a family dwelling.

Who are interested in California.

In looking over the record of deaths, and of the funerals I attended last Summer and Fall, I find that those who died were from sixteen different States, and that nine-tenths of them were under 30 years of age. Alas, how often have we thought of those far away, who never shall see again father, husband, son, or brother; and by the open grave have prayed that God would make all these afflictions their souls' greater gain. Mothers, here are your sons; wives, here are your husbands; sisters, here are your brothers; parents, Christians, *all*, here are your friends; and who of you does not yearn to give them the bread of life, while living, to minister to them in their last moments, and pay the last rites and duties to their lifeless remains? When appeals are made for the work of the Gospel in this land, remember that the work is for you. You have interests here which you cannot forget or neglect. There are thousands in this land—and your own loved ones may be of the number—who, if they were now to be called away, would have none but the missionary to stand by their dying beds, and offer the last prayer in their behalf.

It is a quite common remark, that there are but few places in the Union that are not represented in California; and yet who has taken pains to realize it? The following record may show you who are interested in California, at least in Nevada. In glancing over the subscription papers for the church in this place, I find that the number of males from each of the different States, and the aggregate amount contributed by them to the church, are as follows:

Contributors.	Amount.
Maine,	5 \$ 34
New Hampshire,	3 66
Vermont,	3 37
Massachusetts,	15 117
Connecticut,	8 69
Rhode Island,	6 47
New York,	44 530
New Jersey,	2 16
Pennsylvania,	12 50
Ohio,	46 300
Michigan,	11 65
Indiana,	12 30
Illinois,	35 441
Iowa,	29 157
Wisconsin,	20 118
Missouri,	41 140
Virginia,	3 11

North Carolina,	0	0
South Carolina,	1	5
Florida,	1	5
Alabama,	4	46
Mississippi,	3	26
Georgia,	7	9
Louisiana,	2	10
Arkansas,	2	8
Tennessee,	8	34
Kentucky,	7	29
Texas,	3	22
Delaware,	0	0
Maryland,	1	1
Total,	334	\$ 2,423

Besides these, we have received contributions from individuals coming from different parts of Europe, the British Colonies, Mexico, Canada, &c. Thus, you see how many States and countries have a "block" in this "Washington Monument" church. Many such churches could be built in this land, if the missionary were here to go forward with the work.

On the 28th of September last, hundreds who had watched and participated in the progress and completion of the church edifice, engaged in the delightful exercises of its

Dedication.

An occasion of this kind in this country, has a meaning, an omen, an interest, which none but the California Christian can feel and see. Rev. Mr. Benton, of Sacramento, preached the sermon, from the text, "Strength and beauty are in his sanctuary."

It was a season of joy, a feast, a time of refreshing from the presence of the Lord. The house of God was over us; our feet trod once more the courts of His sanctuary. It was the gate of Heaven. Oh, how much higher and purer the enjoyment of those who labor and toil for God, than of those who sweat and dig to lay up earthly treasures! All the toil and trouble of the past were for a while forgotten, and the heart was glad in view of the good accomplished. The profound and unbroken attention of the large and intelligent congregation, showed with what eager interest the truths of the text, as presented by the preacher, in a most fervid and impressive manner, were received and endorsed; and as we arose from the sermon, we felt that we had indeed made ourselves stronger, and had not only beautified and adorned our Mountain City, but also raised it in the scale of civilization and humanity, by

having in our midst, the sanctuary of God.

A Church Organized.

In the afternoon of the same day, after the outward temple had been dedicated, the inner or spiritual temple was built unto God. A Congregational church was organized, consisting of twenty one members; and the occasion will doubtless be remembered by those present, as one of the most eventful and interesting ever spent in the house of God. Oh, what a contrast between this scene and the prospects and heart sinkings four or five months previous, when your missionary arrived in this place, knowing of but one individual who would be likely to cooperate with him in his work!

We are now in a prosperous condition, so far as outward and temporal matters are concerned. Our congregations on the Sabbath are large and increasing. Our prayer-meetings are well attended, some of our members walking between six and eight miles to attend them, and that, too, after working hard at mining through the day. The monthly concerts are interesting, and the Sabbath school and Bible class are sustained with considerable success.

Our church edifice is complete within and without, including a fine bell, which we raised into its place some three weeks ago. Its clear and ringing peals reverberate among the hills and deep defiles for miles around. No sound to me was ever fraught with such soul inspiring music, as was that, when for the first time in these mountain seats, were called forth those hallowed memories which naught but the sound of the church-going bell can awake.

The church, together with the bell, has cost about \$5,600, of which sum only \$1,500 remain unpaid. The present timely rains will easily wash this small debt away. We received timely and efficient aid from the ladies. With four or five weeks' preparation, and \$200 borrowed money, they got up a Fair, which netted \$1,100. Well done for the mountains! At present, I receive my entire support from the people, and shall probably be of no expense to you hereafter.

We certainly have much to encourage us, when we consider that it was only last April that the work was commenced. The Lord has done great things for us, whereof we are glad. A great deal more remains to be accomplished, for which may God give us wisdom, grace and strength.

From Rev. W. W. Brier, Marysville.

You will readily pardon me for not writing more frequently, when I tell you that my health has been so poor for six months, that I have scarcely been able to discharge the duties of my office. Yet I have been able to preach every Sabbath; and I now thank God that he is giving me health to study and labor. I feel that it is good to have been afflicted. At a time when my energies were taxed to the utmost, by taking them away God taught me that I should trust only in him. Mrs. B. is in excellent health, and is delighted with this country. She would not live in any other. We now have many excellent families in the place.

The ladies connected with our congregation have a Sewing Society, at the first meeting of which they took \$75 in "initiation fees." It seemed like home to meet together and hear the voices of ladies, and the sweet notes of the piano-forte. Our little church has been almost doubled within the last three months. Only one has united by profession of faith—a young man from New York City. We have a choir which is not inferior to most of those in your cities, for we have in it several who have been choristers there. The material for churches is furnished, but all our prosperity does not satisfy me. I mourn for the desolation of Zion. The majority of those who have been members of churches at home, here neglect the ordinances of God's house, and many are openly profane. It is a solemn truth here demonstrated, that a large proportion of our church members

in the East have never been converted. Multitudes of the impenitent go on heedless of the call to life. Yet I labor on.

I have representatives from all countries within my field. A few days since, I visited one small corner of our city, in which I found fifty six persons. I distributed tracts in four languages, and yet discovered that the *Tract Society's gift of tongues* failed me, for I had nothing for a family of Sandwich Islanders. If I could speak five or six languages, I would like it. My labor here has not been in vain. We have raised for church purposes, about \$6,000. This is about three times the entire sum which you expended in sending us out, and we hope ere long to commence returning the original. This we consider the *interest* at California rates.

Our city is growing in importance. Our mines are rich. I go into the mountains and preach occasionally. Once I made a tour of ten days, preaching every night. The people were very attentive to hear me.

I wish again to present the subject of supplies. I am now prepared to say that we want *twenty* good men. This country changes so fast, that it requires the ken of a prophet to see what will be required one year hence. Thirteen hundred persons came by the last steamer. Within the past year, the future destiny of this country has been settled. If we get help at once, we can maintain our position, and hold the land, for the Lord of Hosts is with us. If men are not to be found, sound the alarm so loud that it will enter every heart in our Colleges, where the love of Christ dwells.

Missions in the Interior.

MINNESOTA.

From Rev. R. Hall, Point Douglass.

Mr. H. divides his labors between Point Douglass, which is situated at the junction of the Mississippi and St. Croix rivers, thirty miles below the Falls of St. Anthony, and Cottage Grove, which is eight miles north of Point Douglass, and midway between the two rivers.

Three months added to the history of my field, have doubtless brought with them fewer changes than most of your missionaries have to record. Still I have

a few things to note which are interesting to me, and doubtless they will be also to you.

There has been nothing done as yet at either of my preaching points towards erecting a house of worship. The necessity for one is being felt more and more; and both here and at Cottage Grove it is in the mouth of every one—"we must have a better place for worship." We are soon to hold a meeting for prayer and consultation with reference to the organization of a church. We should have held it ere this, but we have not yet had snow enough to make tolerable sleighing, and consequently it has been impossible to assemble the

scattered flock for a general prayer meeting. Including those who are professors at Cottage Grove, at this place, and at Point Prescott—the Wisconsin point opposite Point Douglass—we shall gather a church of at least twelve members. When I returned from La Crosse last Fall, I found that a lady from one of our best families had died and been buried during my absence. She would have been a valuable member of our little church if she had lived; but God has seen fit to make her death the means of raising up one to take her place. A daughter of the deceased has, since the mother's death, given her heart to God, and will join our church by profession of her faith.

It will be "a day of small things" with us when we gather our little flock of twelve members from a circuit of fifteen miles around; but we cannot feel that it is too early for a missionary to be on the ground, or too early for the nucleus of a christian society to be formed. Intemperance, Sabbath-breaking, and profanity, grow rank all around us, from the very outset of settlement. And as soon as a neighborhood furnishes a tavern or a groggery for a rallying point, vices are propagated through the community almost as if by an organized plan of operations. Why should not the institutions of the Gospel take an even start with these elements of evil? Satan is already busy in our midst, and I believe that future years will show that Gospel influences have not been brought to bear against him too soon on this field. I believe that the early occupancy of this "New England of the West," by the American Home Missionary Society, will do more than anything else to determine its future condition. If this community shall, in after years, bear, in any measure as New England now does, the impress of a religious character, formed and maintained from the outset, the humble efforts of its first missionaries will not be lost labor, nor will the expenditure of sustaining them be a waste.

Thanksgiving day was observed again at Point Douglass, as it was last year. Though it was on a small scale, yet I cannot but think that our little thanksgiving service in the log school-house, and the little social gatherings around the well-spread boards which followed, were profitable. A few days afterward I was surprised by a notice from the people of Cottage Grove, that they had appointed a neighborhood meeting to be held on New Year's day and eve, at which my presence was very much needed. They ventured to call it a *donation party*, although they

took pains to inform me that it was not proposed with an expectation that they would be able to make a very substantial contribution for the support of preaching, so much as from a desire to express their appreciation of the privileges they have enjoyed the past year through the agency of the A. H. M. S.. Another motive, doubtless, is the hope that it may do something towards uniting the heterogeneous elements which are found in almost every western neighborhood. There is strength enough, at least at two of my preaching points, to have built, ere this, a suitable house of worship, were it not for this *want of union*.

WISCONSIN.

From Rev. J. D. Stevens, Monroe, Green Co.

Fruit Scattered.

The past year has been one of darkness and discouragement. I have seen but little fruit from my labors. That which had been previously gathered, was soon scattered again. One year ago last May, when this little church was organized, it comprised eighteen members. These were taken from eight families residing in the village of Monroe, and three families living in opposite directions in the county, four, seven, and fourteen miles distant. Since that time seven have been added, five of whom are from families in the village. Sixteen of the above individuals were heads of families. There are now residing in the village one male member, and three female members, besides my wife and daughter. Four families have left, eight have been dismissed by letter, and three others have moved into the country twelve miles distant, but still retain their connection. Ten of our members are living in different directions from Monroe from six to fifteen miles—six members only remaining in the village. You can get a glance at some of the discouragements which your missionary has to meet with in breaking new ground, and laying the foundation for building up our religious institutions in the great West. I have been on the border settlements a quarter of a century, and this county is the darkest and most discouraging field I have been in; and yet I feel a great reluctance to abandon it. I believe a better time is coming. Some seed has been sown which will yet bear fruit, and be gathered into the garner. In the midst of all this darkness and dis-

couragement, there are some faint glimmerings of hope—now and then a token of good.

Our Sabbath school is beginning to exert more influence, and enlist some who have heretofore taken no interest in the subject. There is some advance in the observance of the Sabbath; less business is done; more decorum and propriety of conduct are observable in the place of worship; and of late there has been an increasing attendance upon the preaching of the word. These things betoken an approaching change, and indicate that the ground should not be given up. One missionary surely cannot be too much for the whole of Green County, containing nearly 8,000 inhabitants.

From Rev. C. W. Munroe, Appleton,
Outagamie Co.

Steady Improvement.

The last three months have witnessed a steady improvement. Important, and we think, permanently useful changes have taken place. The Sabbath school is on a more stable footing than ever before. The teachers evidently feel a growing sense of the responsibility of their office, and show an increase of interest for the spiritual welfare of their charge. The average attendance of the scholars has been greater than that of any preceding quarter. The interest manifested on the part of the scholars in the various exercises of the school, has also been unusually gratifying. Indeed, some of the more experienced teachers, who have been connected with large schools at the East, say that they never were in the school where *all* the children learned their lessons so well, and where all behaved so well during the exercises.

At our last communion season, nine joined themselves to the communion of this church, all from other churches. Our number is thus just doubled; and we have reason to believe that not only is our numerical strength thus increased, but that in the same ratio is the increase of our practical and spiritual power. There seems to be an increase of the spirit of prayer among the members, and a growing desire that God shall be glorified in the conversion of souls. This desire finds expression in actions as well as in words. Opportunities are daily sought for conversation and prayer with the impenitent; and at the weekly prayer meeting these efforts are made the topic

of remark and the subject of prayer. All this, and more which might be stated, are indications of good, in view of which I thank God and take courage.

ILLINOIS.

From Rev. E. Kingsbury, Danville, Vermont Co.

An Appeal in behalf of Nine Counties.

We have frequently called the attention of our readers to the productiveness of the Home Missionary enterprise, as illustrated in the religious history of Illinois. An abundant harvest has indeed been gathered; but lest it should be inferred that we are approaching the completion of our work in that State, we present, and commend to especial notice, the following, as a specimen of the statements frequently received from our missionaries.

After a residence of twenty years in this place, I am about as much alone as when I first came; and the most of the region round about is as destitute of missionaries as when possessed by the aborigines. Notwithstanding the vigilance and faithfulness of the A. H. M. S., there is still a region on the eastern side of Illinois, of nearly 200 miles in length and 100 in breadth, that has scarcely been explored by your missionaries. There are nine counties adjoining each other—viz. Iroquois, Livingston, Champaign, Dewitt, Piatt, Macon, Moultrie, Christian, and Shelby, none of which, I presume, have enjoyed the labors of one of your missionaries for a year, except the N. W. corner of Dewitt. There may have been missionaries sent to some of these counties, of whom I have no knowledge, but if so, it would be easy to find other counties, or large portions of them, sufficient to make good the wide field of destitution. I set it down as a fixed and lamentable fact, that there are yet 20,000 square miles in one body, in Illinois, which, up to this day, have not enjoyed the labors of a missionary for one year. Think of it! There is not, and never has been, a missionary stationed between this place and the Kankakee river, from 80 to 100 miles N.—none between this place and Springfield, 125 miles W.—none between this place and Vandalia, 130 miles S. W.—and none in the intervening spaces, so far as I know, and I claim as intimate an acquaintance with this wide moral waste as any other man. In several of these counties

I have been the first, and in some the only missionary or minister, that has ever preached the Presbyterian or Congregational faith.

I mention these destitutions not to censure the A. H. M. S. or its officers, who have more calls than they can answer with money and men; but to show that *they exist*, and that there yet remaineth much land to be possessed—such as overflows with milk and honey. I write to inform brethren living far away, that now is the time to rise up, enter in, and possess the land. The willing and obedient shall eat the fruit of it. These counties, though possessing the richest soil and a beautiful surface, are sparsely populated. Livingston, on the N. has the smallest population, 1,552. Shelby, on the S. has the largest, 10,428. The nine counties have an aggregate population of 35,933. Their increase within the last ten years has been 16,947. Thus the population has nearly doubled in ten years. The reason why they were not earlier and more densely settled is, they are inland counties, far removed from navigable waters, consequently far from market, and not easily accessible to travelers or emigrants depending upon public conveyances. Our former efforts at internal improvements not only did us no good, but involved the State so much in debt, as to deter capitalists and enterprising men from coming in.

Now it is next to certain, that within five years nearly 400 miles of railroad will be completed in the territory above described. Both branches of the Central railroad—the one running from Shelbyville to Galena, the other to Chicago—will extend through the entire length of this region. Besides these, there will be one, if not two railroads crossing the State from E. to W., connecting the Wabash with the Mississippi. These roads are now in the possession of able and efficient companies, which are prosecuting the work. Soon the iron horses will be skipping over the smooth prairies, outstripping the wolf and the deer, much to the astonishment of the natives, many of whom will sell out and journey on to more congenial climes. But others will pour in and occupy the choice land so long vacant, and now to be had for \$1.25 per acre.

In view of changes that evidently must take place, can we be too early or active in planting the standard of the cross, in every county, yea, in every settlement? As yet, we are behind almost every other denomination.

A few weeks since I heard the Mace-

donian cry coming across the prairies, from the heart of this great moral Sahara; so, on the first of this month, I started to go over and learn the cause wherefore they had sent for me. After traveling 70 miles, I found a small congregation, in a log school-house, hungering for the word. I tarried with them three days, preaching and visiting, and at their earnest solicitation, I organized a church, consisting of four males and two females. They hoped for more to join them, and were very anxious to obtain a minister, and showed a readiness to sustain one.

From Rev. Paul Anderson, Chicago.

The Scandinavian Immigrants.

The trials of the missionary are not a few, especially when situated, as some of us are, in the midst of the most confused breaking up of old views and associations, and where things have not had sufficient time fully to mature. The transition from an Eastern to a Western life is productive of many and various developments; but the developments necessarily connected with the process of emigrating from monarchical Europe to republican America, are still more marked. The great mass of the emigrants, having been accustomed to "proper (?) subordination," finding themselves unexpectedly, or at least suddenly, in possession of "glorious American liberty," hardly know how to enjoy it, or wherein real liberty consists. Some seem to think that lawless indulgence is the sum total of liberty; while others can hardly realize that at last they have been brought by the good Providence of God, where they may, if they will, have full freedom to *do right*, in the widest sense, without being molested or made afraid; and this is my definition of "liberty."

The fluctuating state of our emigrant population here is the greatest hindrance to the rapid building up of a large and permanent church. Many of the emigrants remain here one or two years, or until they can recruit a little their exhausted means; then they go into the country to get a piece of land. But, while this keeps the church here in a weak state, it is perhaps the very best way of diffusing abroad that light and truth which gladden our hearts at home.

I trust that the seed of the word which has been sown during the year that is closed, has not been altogether unfruitful. Besides the greater permanence and es-

establishment of many of the members of the church, sinners have been converted; and it is evident that, on the whole, the condition of the church, both temporal and spiritual, is in advance of last year. Opposition to the truth on the part of those who hate or pervert it, has been, and is, just as determined; but it has not been able to disturb us quite as much as formerly. Many family altars have been erected during the past year, and the proportions of a christian character better developed in many a young disciple.

MICHIGAN.

From Rev. D. M. Cooper, Saginaw City, Saginaw Co.

A Good Beginning.

I entered upon my labor here in June last. In many respects, the field promised to be a difficult one for an inexperienced licentiate. The church was but a church *nominally*: it had been without a pastor or minister for nearly two years; no Sabbath school was in operation, no prayer meeting established. Of the four male members whose names were on the church records, but two remained residents of the village; and of the seventeen female members, all but seven had taken up their abode elsewhere. The few who remained were accustomed to attend the preaching of whatever minister happened along.

The state of morals in the community was shocking. Swearing was universally practiced. Sabbath profanation was little thought of; and the city was noted, far and wide, for its dram-selling and dram-drinking. Besides the resident citizens, there was a floating population of lumbermen, a class of men proverbially hardened, and inaccessible except through the agency of the Bible or the Tract.

But though there were many difficulties in the way of your missionary, there were not a few encouragements. If some members of the church had left, there were quite a number of individuals ready to renew their covenant vows by presentation of their letters as soon as an opportunity presented itself. There was also on hand a very fair subscription towards erecting a church edifice. There was a disposition manifest to *work* for Christ, could they only secure an ambassador of Jesus to assist them. Another encouragement was the impulse which the increasing lumber trade had given to the place. Springing up, as it did, a vil-

lage of mushroom growth, during the speculation mania of 1837, it had remained stationary ever since, as its wood-colored houses, and unfinished public edifices, and untraveled streets clearly testified. But the increase of business was such as to demand the establishment of a regular line of steamboats between it and the emporium of the State; and the country was fast being settled by industrious Germans. On the opposite side of the river, and about two miles below Saginaw City, a new village (East Saginaw) had sprung up within eighteen months; and where but a year and a half ago had been an unbroken forest, was seen a large warehouse, a grist mill, a hotel in process of erection, and some 60 or 100 dwellings, but no meeting house.

Here, then, was a field of usefulness and incitements to duty. There can be but little doubt that in Saginaw is to center the trade of nearly all Northern Michigan, when once the country is settled; and that can be at no far distant day. Emigration is doing its work surely, and with a healthful rapidity. Your missionary, then, need not urge upon you the importance of aiding our feeble beginning, especially as the prospect of being before long able to support ourselves is exceedingly fair.

Since last Spring, the Gospel has been preached to an attentive congregation, averaging in number from seventy to a hundred. A Sabbath school has been organized, and regular prayer meetings have been established. And although I can speak of no revival; yet—what is much for this place—there has been an interested hearing of the word, and regularity in the sanctuary services. Moreover, yonder stands as beautiful a church edifice as can be found in Northern Michigan, erected mainly through the energy of *one* man in our little society.

From Rev. J. Marsh, Tekonsha, Calhoun Co.

I have now thirteen different preaching places, in addition to the two places of stated preaching on the Sabbath. They are from two to fourteen miles distant from me, and about twenty miles from one extreme to the other. The desire for my labors is increasing. Several other points need to be occupied; but at present I cannot occupy them, without neglecting others more important. I see some encouragement at every place where I go. Occasionally skeptical men are pre-

sent, whom I have never seen at meeting before. I am about commencing an extensive visitation in connection with my preaching. O, how much we need a revival! O, for a spirit of prevailing prayer, and firm, unwavering faith!

Prevailing Errors.

The present is a time for the promulgation of deadly errors in this region. Swedenborg's sentiments are assiduously propagated; and people are professing to hold communion with the spirit world, and learn by rappings, and things if possible still more absurd, the views and feelings of the departed dead, and getting from them something to contradict the Bible. These are prevailing errors, not directly where I labor, but in places around. The tide of irreligion is rising high. Vain amusements—sinful pleasures—are captivating the young. Intemperance and Sabbath breaking are very alarming among us. The enemy is coming in like a flood. Oh, may the Spirit of God raise a standard against him! The need of a powerful revival of religion extending over our county, and State, is painfully felt. I believe that ministers around are to an unusual degree laboring and praying for this definite object; and I hope it is the case with private Christians also. How much we need the prayers of Christians everywhere!

From Rev. P. Shepherd, Dover, Lenawee County.

What hath God wrought!

This day closes the fifth year of my labors among the people of my present charge. Permit me to take a retrospect of what God hath wrought through the imperfect labor of your missionary, during this period. When I commenced my labors here, the church of Dover had only sixteen members. We worshiped in a log school-house, with an average congregation of about twenty five, including men, women and children. Now we have forty church members, a beautiful and convenient church edifice, and an average congregation of about one hundred. The past year we have enjoyed a precious revival, by which the church has been very much refreshed, and some fifteen of the impenitent hopefully converted. Of its fruits eleven have been received into the church, and we hope others will be, at our communion next Sabbath.

From a Missionary Report.

Contests with Skeptics.

Our contest with skepticism is not very apparent, but it is real in many points. They do every thing in their power to thwart our religious interests. They have long labored to injure the church. The contest is yet unsettled in the district school. We have now a board opposed to progress; but they seem to court our favor by employing as teachers two Presbyterian professors, a young man from a neighboring town, and a young woman of active piety of our church, but neither of them qualified for the place. The schools will soon be closed. These events are adverse, but I trust they will work for good. In our Lyceum, this winter, one of our skeptics proposed the question, "Is man accountable for his belief?" After some weeks we took it up and it was largely discussed. But the negative was sustained only by one, who declared at the close that his sentiments were on the other side. No open opposer was present. The fact is, these men have no stability in anything, and our greatest difficulty with them is, they will never "stand a shot."

KENTUCKY.

The Leaven working.

Since my last report, I have held a protracted meeting, at which time we received four additions on the profession of their faith, and the members of our little church were more awakened and aroused than I have seen them for the last twelve months. Besides this, there was a most happy impression made on several prominent men, whom we had almost given over as hopeless. The influence of the church was also extended to a number who had never before been brought within the range of my visits, or to the house of God on the Sabbath. Their interest on the subject of religion seems to be permanent, as they have continued their attendance on public worship, and rather seek conversations with me than avoid them. On one occasion, at a night sermon, not long since, it was remarked that the entire adult population of the village, white and colored, without a dozen exceptions, were present; and a more deeply attentive congregation I never addressed. I can also see an enlarged and more constant attendance on preaching than I have witnessed since I took charge of the church.

Some of my regular hearers are very wealthy, but very ignorant of God's word, and every thing connected with religion. There are also some who never visit the church, on account of the high stand we have taken in regard to Temperance. Many of these would be glad to destroy my influence by the cry of *abolitionism*, and destroy the church by giving it the name of the "negro church." But as yet, through his mercy, God has protected us, and brought down their violent dealings with us on their own heads. One such character expired a few days since in a fit of *delirium tremens*, and another met with a serious accident. Thus have our enemies fallen, while we stand and are blessed.

The causes of the opposition which this church encounters, must be taken as evidence of its decided progress in the right direction.

For the Home Missionary.

Aid for Destitute Sabbath Schools.

Messrs. Editors:—THE MASSACHUSETTS SABBATH SCHOOL SOCIETY is still desirous of aiding your missionaries and missionary churches, and all others—*where charitable aid is needed*—in establishing and maintaining Sabbath schools in all parts of our country. Will you allow me, through your periodical, to say to all such, that the SOCIETY is ready to furnish them, as far as it may have the means, with *libraries* and copies of the *Well Spring*, for promoting this object, *gratuitously*.

Applications should be made to the subscriber as *early* as may be this Spring.

A. BULLARD,

Sec'y of Mass. S. S. Society.

No. 13 Cornhill, Boston.

Appointments by the Executive Committee of the A. H. M. S., during the month of February, 1852.

Not in Commission last year.

Rev. H. H. Spalding, Kalaspooya and vicinity, Oregon.
 Rev. Konrad Rless, Germans in Edgington, Ill., Grand View and Nye's Mill, Iowa.
 Rev. C. H. W. Schunemann, Ger. Ch., Manchester Road, Mo.
 Rev. Francis Michell, French Presb. Ch., St. Louis, Mo.
 Rev. David Smith, Germans in Louisville, Ky.
 Rev. John Stewart, Connersville, Ind.
 Rev. Charles Kellogg, Almont, Mich.
 Rev. William H. Brinckerhoff, Liberty and Concord, O.
 Rev. Edward C. Betts, Texas and vicinity, O.
 Rev. A. O. Wightman, Copenhagen, N. Y.

Re-appointed.

Rev. Thompson Bird, Fort Des Moines and Three Rivers, Iowa.
 Rev. G. C. Beaman, Montrose, Iowa.
 Rev. H. W. Cobb, Tipton, Iowa.
 Rev. A. B. Robbins, Muscatine, Iowa.
 Rev. James H. Shields, Union and Centerville, Iowa.
 Rev. Edward Morris, Potosi, Wis.
 Rev. Franklin G. Sherrill, Coscesco, Wis.
 Rev. S. D. Darling, Oakfield and Byron, Wis.
 Rev. E. S. Bicknell, Fort Atkinson, Wis.
 Rev. C. C. Cadwell, Burlington, Wis.
 Rev. Frederick Starr, Weston, Mo.
 Rev. Henry Grota, Ger. Ch., St. John's Creek, Mo.
 Rev. E. P. Noel, Troy, Mo.
 Rev. J. V. Barks, Warsaw, Mo.
 Rev. T. B. Reeve, St. Josephs, Mo.
 Rev. William A. Thompson, Port Byron, Ill.
 Rev. James Walker, Union Grove, Garden Plains, and Clyde, Ill.

Rev. Josiah Wood, Murphysboro and Pinckneyville, Ill.
 Rev. James J. Hill, Albany, Ill.
 Rev. Reuel M. Pearson, Byron, Ill.
 Rev. Alvah Day, Livingston Co., Ill.
 Rev. Nahum Gould, Northville, Ill.
 Rev. A. W. Henderson, Morris and vicinity, Ill.
 Rev. Joseph S. Rounce, Hadley and vicinity, Ill.
 Rev. J. G. Porter, Wilmington, Ill.
 Rev. B. B. Drake, Elk Grove, Ill.
 Rev. Levi R. Booth, New Madison and vicinity, Ind.
 Rev. John Gerrish, Clinton and Toronto, Ind.
 Rev. Benjamin F. Cole, Thorntown and Bethel, Ind.
 Rev. Alfred Hawes, Marion and Hope, Ind.
 Rev. J. M. Bishop, Destitutions within the bounds of Salem Presbytery, Ind.
 Rev. Israel C. Holmes, Paw Paw, Mich.
 Rev. Edwin T. Branch, Hartland and Osceola, Mich.
 Rev. Evan Evans, Southfield, Mich.
 Rev. William W. Atwater, Lima, Mich.
 Rev. John N. Whipple, Chester and Tupper's Plains, Ohio.
 Rev. James S. Walton, Watertown and Barlow, O.
 Rev. Reed Wilkinson, Pomeroy, O.
 Rev. S. W. Rose, Beannington, O.
 Rev. Hiram R. Howe, Huntington and Wilkesville, Ohio.
 Rev. Loring Brewster, Schroon Lake and North Hudson, N. Y.
 Rev. Isaac D. Cornell, Hancock, N. Y.
 Rev. E. W. Kellogg, Pekin, N. Y.
 Rev. John Bradshaw, Elitzabestown, N. Y.
 Rev. Charles Spooner, Washam's Mills, N. Y.
 Rev. Charles H. Siebke, Ger. Ch., Rondout, N. Y.
 Rev. Felix Kite, Lumberland and Barryville, N. Y.
 Rev. E. B. Cutler, Lawrenceville, N. Y.
 Rev. P. Montagu, Pierrepont, N. Y.
 Rev. H. W. Lee, Poolville, N. Y.
 Rev. S. W. Leonard, Amboy and Constantia, N. Y.
 Rev. Avelyn Sedgwick, Hamilton (3d Ch.), N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of February, 1852.

MAINE—			
M. D., \$100; H. F., \$100,		\$200 00	
NEW HAMPSHIRE—			
Received by Rev. B. P. Stone, New Hampshire Miss. Soc.,	500 00		
Antrim, legacy of Susannah Spaulding (previously ac- knowledged, \$275),	35 50		
Bradford, legacy of Mehtabel Sawyer, to const. her sister, Mrs. Sarah Goff, of Henniker, a L. M.,	30 00		
Henniker, Cong. Ch. and Soc.,	90 00		
Hollis, Cong. Ch. and Soc.,	33 35		
Mount Vernon, Mrs. S. E. Starrett,	10 00		
Felham, John Tyler, to const. Mrs. Jemima M. Tyler a L. M.,	30 00	728 85	
Meredith Bridge, Fam. Benev. Soc., by J. K. Young,	5 00		
VERMONT—			
Brattleboro', M. Wilder,		2 00	
Wallingford, to const. Rev. Wm. Mitchell a L. M., by Mrs. G. M. Hill,		30 00	
MASSACHUSETTS—			
Home Missionary Society, by B. Perkins, Treas.,	4,000 00		
Aashburnham, J. D. and E. W. Crosby,	3 00		
Boston, legacy of James Blake, by Chas. Blake, \$200; T. S., \$3,	206 00		
Conway, Mrs. Hester S. Emerson, L. M., by Rev. G. M. Adams,	30 00		
Hampshire Miss. Soc., by E. Williams, Treas.,			
Northampton, First Parish Lad- ies, \$68 18; Young Ladies' Benev. Soc., \$75; Dr. Ben- jamin Barrett, to const. Miss Mary W. Barrett and Miss Mary S. Lathrop, Life Mem- bers, \$60; Legacy of Ed- ward S. Walker, \$2,	225 18		
Southampton,	68 25		
West Hampton,	59 96		
Whately, Second Parish,	35 00		
Williamsburgh,	41 30		
Other sources,	31	430 00	
Shrewsbury, Cong. Ch. and Soc., to const. Mrs. Frances B. Williams a L. M., by Rev. N. W. Williams,	36 00		
Sippican, Cong. Soc., in part to const. Mrs. Sophia M. Briggs a L. M.,	15 00		
Wrentham, Miss Cynthia Hawes, L. M.,	30 00		
CONNECTICUT—			
Cheahira, Cong. Ch. and Soc., by C. Doo- little,	21 04		
East Haddam, Fem. Cent Soc., by Mrs. Sarah B. Parsons,	5 00		
Greenfield, Cong. Ch. and Soc., \$26; Lad- ies' Sew. Soc., \$10; by Rev. T. B. Sturges,	36 00		
Guilford, I. Clark,	2 00		
Litchfield, H.,	1 00		
Meriden, Central Cong. Ch., by Rev. A. A. Stevens,	90 00		
NEW YORK—			
North Branford, James F. Linsley, \$50; Miss Sarah Linsley, \$10; to const. Mrs. Mary F. Montague and James L. Mon- tagne, of Pierrepont, N. Y., Life Mem- bers,		60 00	
Preston, First Cong. Ch., by Deac. Charles Meech,		19 25	
Stonington, Aux. Miss. Soc., by Miss L. A. Sheffield,		25 00	
Wethersfield, in part of legacy of Mrs. Martha Bulkley, by Seth Terry,		1,354 10	
Wilmington, in full to const. Bernadotte Bancroft a L. M., by Deac. John Tur- ner,		2425	
ADAMS' Basin, in part of legacy of Ab- ner Adams, by Myron Adams,			
		100 00	
Auburn, Theo. Sem. Soc. Inq., by R. R. Booth,		10 00	
Brooklyn, Mrs. Sarah E. Austin, in part to const. Elijah D. Murphy a L. M., Fallon Avenue Cong. Ch., Mon. Con. Coll., by J. A. Horsey,		20 00	
South Presb. Ch., by W. R. Dwight, Mon. Con. Coll., \$114 35; W. C. Bowers, to const. Mrs. Elizabeth H. Bowers, Miss Catharine Bowers, and Miss Josephine O. Bowers, Life Members, \$100; D. W. Ingersoll, to const. Mrs. D. W. Ingersoll a L. M., \$30; Mrs. Dunning, to const. Miss Julia A. Dunning a L. M., \$30; T. M. S., \$2; Edward A. Lambert, L. M., \$30; Coll., \$120 27,		496 62	
Circleville, Presb. Ch., by Rev. A. O. Pe- loubet,		19 00	
Cutchogue, L. L. Presb. Ch., by Rev. J. Sinclair,		16 44	
Danville Village, Second Presb. Ch., by W. F. Clark,		12 00	
Gouverneur, James Rogers, by H. D. Smith,		3 00	
Hudson, Presb. Ch., by Charles Paul, Kingsborough, Legacy of Deac. Samuel Giles, by J. Giles, \$50; A. Simmons, \$1; by Rev. E. Yale, D. D.,		51 00	
Le Roy, Presb. Ch., to const. Mial Peck, Mrs. Susan M. Kellogg, and Miss Mar- tha L. Newcombe, Life Members, by L. Skinner,		97 50	
Lewis, Rev. Cyrus Comstock, L. D., Mexico, in part of legacy of Peter Chan- dler, by S. H. Stone and J. B. Chandler, Ex'rs,		100 00	
Minaville, School Dist. No. 7, Mon. Con. Coll., by J. Johnson, Treas.,		5,000 00	
Mooers, Rev. C. M. Seaton and family, by C. A. Allen,		26 00	
Mount Hope, Cong. Ch., by Rev. A. Downs,		10 00	
Mount Hope, Cong. Ch., by Rev. A. Downs,		11 00	
New York City, viz:			
R. M. Buchanan, to const. Sarah H. Buchanan a L. M.,		30 00	
T. B. Richards, \$1 50; Alice H. Walk- er, \$1; M. Merrill, \$2,		4 50	
Broadway Tabernacle, H. M. Assoc., by T. E. Smith,		49 00	
Carmine St. Ch., Sab. Sch. Miss. As- soc., by A. Boynton,		79 73	
Fourth St. Presb. Ch., by J. B. Por- ter,		293 94	
Mercer St. Ch., Anson G. Phelps, Jr., in part, \$500; B. F. Butler, \$75; Nor- man White, \$50; C. Smith, \$20; J. W. Tucker, \$10; J. P. Crosby, \$10; J. F. Worth, \$50,		715 00	
Church of the Puritans, G. D. Phelps, Spring St. Ch.,		75 00	
Thirteenth St. Presb. Ch., by J. Dan- forth,		20 00	

* The collection from Moultonborough, N. H., in the March No., should have been from Marlborough; also from Pittsfield, N. H., should have been Deac. J. L. Thorndyke, in part to const. Sarah L. Thorndyke a L. M.

<i>Union Theo. Sem., Mon. Con. Coll., by J. McCampbell,</i>	3 00		
<i>Poughkeepsie, Rev. T. S. Wickes,</i>	50 00		
<i>Schaghticoke, Presb. Ch., by Rev. J. H. Noble,</i>	60 00		
<i>Shelter Island, Presb. Ch., by M. D. Lopez,</i>	91 87		
<i>Sinclairville, First Cong. Ch., by Rev. N. H. Barnes,</i>	10 00		
<i>Somers, Ladies' Miss. Soc., by Rev. D. D. T. McLaughlin,</i>	13 54		
<i>South America, by Rev. A. C. Frissell,</i>	43 35		
<i>Troy, First Presb. Ch., of which \$30 is to const. Mrs. Olivia Stevens, of Montreal, a L. M.,</i>	176 82		
<i>Anonymous,</i>	4 52		
NEW JERSEY—			
<i>Bloomfield, Presb. Ch., Z. B. Dodd, L. M., Caldwell, Presb. Ch., Mon. Con. Coll., \$49; legacy of Mrs. Parnella Moore, \$10; by J. Provost,</i>	30 00		
<i>Morristown, "Contribution,"</i>	59 00		
<i>Orange, Rev. Dr. Fisher,</i>	10 00		
<i>Plainfield, John Sayre,</i>	1 00		
	2 00		
MISSISSIPPI—			
<i>Louisville, L. Keese,</i>	10 00		
OHIO—			
<i>Brunswick, Presb. Ch., to const. Dr. I. C. Preston a L. M., by Rev. T. Williston,</i>	30 00		
<i>Huntington and Wilkesville, by Rev. H. R. Howe,</i>	18 82		
<i>"Jersey, Licking Co.,"</i>	4 50		
INDIANA—			
<i>Lima, Coll. by Rev. A. S. Wells,</i>	14 27		
<i>Pleasant Ridge, Presb. Ch., by Rev. A. Loose,</i>	4 50		
ILLINOIS—			
<i>Elkhorn Grove, Presb. Ch., by Rev. Silas Jessup,</i>	5 00		
<i>Newark, Cong. Ch., by Rev. L. Farnham,</i>	3 40		
<i>Peru, J. H. McMillan,</i>	10 00		
<i>Pleasant Prairie, Rev. J. C. Campbell,</i>	12 50		
<i>Rock Island, Second Presb. Ch., by Rev. E. D. Holt,</i>	6 50		
<i>Rockport and Atlas, Cong. Ch., by Rev. A. W. Fletcher,</i>	16 25		
<i>Thorne Grove and Beebe's Grove, Cong. Chs., by Rev. L. C. Gilbert,</i>	9 70		
<i>Toulon, Cong. Ch., by Rev. S. E. Wright,</i>	10 00		
<i>Tremont, Cong. Ch., by Rev. Wells Andrews,</i>	18 00		
MICHIGAN—			
<i>Allegan, First Presb. Ch., to const. Rev. C. M. Morehouse a L. M.,</i>	30 00		
<i>Bedford, Cong. Ch., by Rev. I. C. Crane,</i>	3 00		
<i>Palmyra, Rev. J. Cochran,</i>	5 00		
<i>Portland and Lyons, Cong. Chs., by Rev. H. Root,</i>	3 00		
MISSOURI—			
<i>Mount Zion, Presb. Ch., by Rev. G. A. M. Renshaw,</i>	7 30		
<i>St. Francisville, Presb. Ch., Young People, by E. C. Hyde,</i>	10 75		
WISCONSIN—			
<i>Delavan, in part of legacy of Miss Lydia Perkins, by Rev. L. Foote,</i>	14 25		
<i>Elkhorn, Cong. Ch., by Rev. S. E. Miner,</i>	4 00		
<i>Lancaster, Cong. Ch., by Rev. S. W. Eaton,</i>	10 00		
<i>Racine, First Presb. Ch., Mon. Con. Coll., \$1 75; Mrs. Bethia Sage, \$5 25; by S. B. Peck,</i>	7 00		
IOWA—			
<i>Dansville, Cong. Ch., by Rev. R. Gaylord,</i>	7 25		
<i>Muscatine, Cong. Ch., by Rev. A. B. Robbins,</i>	10 50		
<i>Warsaw, Cong. Ch., by Rev. D. B. Nichols,</i>	3 40		
SOUTH AMERICA—			
<i>Buenos Ayres, S. A. Van Blarcom, to const. Mrs. Abby Van Blarcom a L. M., by Rev. W. H. Norris,</i>	30 00		
			\$15,398 94
JASPER CORNING, Treasurer.			
<i>Donations of Clothing, &c.</i>			
<i>Meredith Bridge, N. H., Ladies, by Rev. J. K. Young, a box,</i>			48 00
<i>Receipts of the Western Agency at Geneva, N. Y., from Dec. 16, 1851, to Feb. 10, 1852. Rev. JOHN A. MURRAY, Secretary.</i>			
<i>Albion, Ladies' H. M. S., by Mrs. Royce, Treas., \$25; others, \$38 48, in full to const. Rev. A. L. Brooks and Mrs. Sarah T. Brooks, Life Members,</i>			83 48
<i>Andover, by Rev. Charles Kenmore,</i>			11 50
<i>Auburn, Second Presb. Ch., by S. W. Arnold,</i>			35 75
<i>Barre Center, Rev. Bela Fancher, \$10; others, \$18 83; S. Hatch, for H. M., \$0 50; Mrs. Serepta Foster, for H. M., \$0 50,</i>			29 83
<i>Brookport, Mrs. Lydia Gifford, \$10; others, \$50,</i>			60 00
<i>Burdette, bal.,</i>			11 03
<i>Burna, by Rev. S. A. Rawson,</i>			25 00
<i>Candor, by Rev. Mr. Benedict,</i>			15 00
<i>Centerville and Eagle, by Rev. L. B. Wakdo,</i>			30 00
<i>Clarkson, in part,</i>			12 25
<i>Clyde, by Rev. Mr. Ward,</i>			23 00
<i>East Palmyra, by Rev. Mr. Platt,</i>			21 00
<i>East Vienna, by Rev. Silas Hawley,</i>			40 00
<i>Eden, family mission box, by John Peck,</i>			5 00
<i>Gaines, by Rev. D. F. Judson,</i>			4 75
<i>Gates, Presb. Ch., by Wm. Alling,</i>			18 00
<i>Geneva, A. W. Langdon, in full to const. Mrs. A. W. Langdon a L. M., \$10; Rev. J. E. Boyd, in part to const. Mrs. Boyd a L. M., \$10; Ladies' H. M. S., Mrs. D. L. Lum, Treas., to sustain a missionary at the West, and to const. Mrs. R. H. Lawrence, Mrs. Graves, and Mrs. Ellen Hall, Life Members, \$90; others, \$33 18,</i>			133 18
<i>Genoa, King's Ferry, by Rev. N. D. Graves,</i>			51 00
<i>Second Presb. Ch., by Rev. M. Thatcher,</i>			25 00
<i>Gowanda, by Rev. L. S. Morgan,</i>			12 50
<i>Hammondsport, Coll., and Ladies' H. M. S., by L. D. Hastings,</i>			30 43
<i>Howard, by Rev. L. Rose,</i>			9 00
<i>Huron, by Rev. R. Duinning,</i>			7 00
<i>Ithaca, Presb. Ch., Mon. Con. Coll., by Joseph Esty,</i>			30 16
<i>Jefferson, by Rev. Mr. Shearer,</i>			25 00
<i>Junius, by Rev. Mr. Jones,</i>			16 00
<i>Livonia, by Rev. R. G. Riley,</i>			11 00
<i>Lyons, John Gilbert, \$10; bal. of coll. by Mr. Hawley, \$20,</i>			30 00
<i>Marion, a friend, \$2; by Rev. Royal Mann,</i>			15 00
<i>Mead's Creek, a friend, in full to const. John Bell, of Monterey, a L. M., by Rev. Mr. Abbey,</i>			25 00
<i>Medina, Mrs. Nancy J. L. Bayne, a L. M., \$30; Coll., in part, \$17 97,</i>			47 97
<i>Millville, Cong. Ch., by Rev. D. J. B. Koyt,</i>			5 00
<i>Naples, by Rev. F. S. Gaylord,</i>			25 00
<i>Newark Valley, in part of legacy of Mrs. Sarah Blosson, in part to const. Arthur B. Blosson a L. M., by Rev. Marcus Ford,</i>			20 00
<i>North Evans, 2d Cong. Ch., by Rev. G. S. Northrop,</i>			5 25
<i>Ogden, Ladies' H. M. S., Mrs. C. Chapin, \$8 50; Mr. and Mrs. Voorhees, \$4,</i>			12 50
<i>Ovid, Newton Johnson, by Arad Joy,</i>			10 00
<i>Penn Yan, Presb. Ch.,</i>			34 50
<i>Cong. Ch., C. C. Sheppard, in full to make Henry Bradley Sheppard a L. M., \$15; others, \$11,</i>			26 00
<i>Prattsburgh, Mrs. Hays, \$15; Mrs. Pratt, \$10; James H. Downs, \$10; others, \$21 93,</i>			56 93

Red Creek, by Rev. Mr. Kittridge,	25 00
Richford, by Rev. Jeremiah Woodruff,	25 00
Rochester, First Presb. Ch., George Gould, a L. M., in full,	27 00
Washington St. Ch., O. Hastings, \$12;	
Ladies' Benevo. Soc., \$27 50,	30 50
Rushville, by Rev. Mr. Gelsion,	11 80
Waterloo, by Rev. Mr. Gridley,	3 00
Wolcott, by Rev. Mr. Wright,	16 50

\$1,236 91

Receipts of the New Hampshire Missionary Society, from Sept. 25, 1851, to Feb. 25, 1852. Rev. BENJAMIN P. STONE, Secretary.

Acworth, Cong. Ch. and Soc., \$38; Ladies' Assoc., \$14,	52 00
Andover, Rev. N. Howard,	2 00
Andover, Mass., Miss Harriet Tolman,	7 00
Barrington, Cong. Ch. and Soc.,	11 00
Bedford, Presb. Ch. and Soc.,	3 50
Bradford, A. B. Emerson,	83
Concord, South Cong. Ch. and Soc., \$24;	
Nathan Stickney, \$10,	34 00
Concord, West, Cong. Ch. and Soc., \$9 16;	
Rev. A. P. Tenny, \$5; Mrs. Sarah Knowlton, \$3,	22 16
Durham, Cong. Ch. and Soc.,	36 43
Enfield, a friend,	50
Epping,	17 50
Franklin, \$11 52; in part of legacy of Abigail Sanborn, \$50 27,	61 79
Great Falls, Cong. Ch. and Soc.,	32 75
Hamstead, Cong. Ch. and Soc.,	14 00
Hanover, Dartmouth College Cong. Ch. and Soc.,	17 19
Haverhill, Cong. Ch. and Soc.,	45 23
Hebron, a friend,	1 00
Henniker, Cong. Ch. and Soc.,	25 50
Hill, Cong. Ch. and Soc.,	3 71
Hollis, Cong. Ch. and Soc., \$62 05; legacy of Mrs. Elizabeth R. Jewell, \$600,	662 05
Langdon, Cong. Ch. and Soc.,	5 00
Lebanon, Center Cong. Ch. and Soc.,	15 36
Litchfield, Presb. Ch. and Soc.,	15 00
Londonderry, Presb. Ch. and Soc.,	20 00
Lyme, Cong. Ch. and Soc.,	60 00
Manchester, First Cong. Ch. and Soc.,	34 04
Franklin St. Cong. Ch. and Soc.,	20 00
Mason, Cong. Ch. and Soc.,	16 70
Meriden, Cong. Ch. and Soc.,	54 50
Merrimack, Mrs. E. H. Pratt,	2 00
Mount Vernon, Cong. Ch. and Soc., \$37 52;	
T. Kittridge, \$5; John Bruce, \$10; Desc. J. A. Stennett, \$10,	62 52
Peiham, Rev. E. R. Foster,	3 00
Peterboro, Presb. Ch. and Soc.,	9 68
Pittsfield, Cong. Ch. and Soc., \$32 28; R. L. French, \$5,	37 28
Plymouth, Cong. Ch. and Soc., \$41 50;	
Rev. W. R. Jewell, \$5; Wm. W. Burrett, \$5; James McQueenen, \$5,	56 50
Portsmouth, Cong. Ch. and Soc., bal.,	3 00
Rindge, legacy of Miss Laura Towne,	5 00
Roxbury, Cong. Ch. and Soc.,	6 25
Salem, Cong. Ch. and Soc.,	4 00
Sanbornton Bridge, Cong. Ch. and Soc., \$13;	
Rev. C. Curtis, \$5,	18 00
South New Market, Cong. Ch. and Soc.,	12 00
Sullivan Co., Conference of Churches,	12 00
Temple, Cong. Ch. and Soc.,	20 21
Warner, Desc. F. Eaton,	1 00
Wentworth, Cong. Ch. and Soc.,	5 00
West Boswain, Cong. Ch. and Soc.,	24 00
West Stewartstown, M. Pickard,	1 00
Willmot, Cong. Ch. and Soc.,	5 00
Income of permanent fund,	50 00

Cent Societies.

Andover,	1 00
Chester,	25 56
East Concord,	1 50
Gilman Iron Works,	13 17
Gilesum,	7 28
Great Falls,	50 00
Langdon,	7 00
Lyme,	5 00
Northwood, Aug. 13, 1851,	10 00

South Concord,	26 64
Wilton,	9 00
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	\$1,786 15

The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of January, 1852, BENJAMIN PERKINS, Treasurer.

Action, Evan. Cong. Soc.,	23 50
Amherst South Parish, to const. Thomas Reed a L. M.,	30 00
Andover, North, Rev. Mr. Briggs' Soc.,	100 00
Ashby, Cong. Ch. and Soc., to const. Desc. James Barrett a L. M.,	36 00
Attleboro, Miss Mary J. Capron,	1 00
Berkshire and Columbia, H. M. S., L. Church, Treas., of which \$30 is to const. Samuel Gates, of Lee, a L. M.,	200 00
Boston, viz.:	
A friend to const. Miss W. Atkins a L. M.,	30 00
Central Ch. and Soc., Annual Coll.,	972 33
Park St. Ch. and Soc., do	667 20
Phillips' Ch., Mon. Con. Coll.,	21 00
Brantree, First Ch. and Soc. Mon. Con. Coll.,	50 00
Charlestown, Winthrop Ch. and Soc.,	492 64
Chelsea, Broadway Ch. by A. Ames,	44 61
Dorchester, Second Ch. and Soc., of which \$40 is from Thomas D. Quincy, a L. M.,	174 00
Dracut, First Evan. Cong. Soc.	25 00
East Hampton, Hon. Samuel Williston,	100 00
Essex, South Conference, S. Driver, Treas. Collections at meetings in Beverly, Danvers, and Manchester,	73 97
Fairhaven, Cong. Ch.,	78 42
Gloucester, Harbor, to const. Lonson D. Nash a L. M.,	35 05
Hadley, Russell Benev. Soc., to const. Mrs. Samuel Shipman a L. M.,	50 00
Hardwick, legacy of Wm. Mixter, by Jason Mixter, Ex'r,	1,000 00
Haverhill and Plaistow, Rev. Mr. Oliphant's Soc.,	31 00
Holmes' Hole, Ladies' Mite Soc.,	15 00
Hopkinton, Rev. Mr. Webster's Soc.,	20 00
Ipswich, Rev. Caleb Kimball,	30 00
Lancaster, Rev. Mr. Packard's Soc.,	29 65
Marblehead, W. M. Briggs, Sab. Sch. Class,	2 00
Marlboro', John Goodale, for his mother, the late Mrs. Betsey Goodale,	16 00
Methuen, Rev. Mr. Phillips's Soc.,	6 13
Milford, Jared Rawson,	1 00
New Bedford, Trin. Soc., to const. Rev. Wheelock Craig, a L. M.,	70 00
Newton, Elliot Soc.,	10 50
First Ch. and Soc., Mon. Con. Coll.,	50 63
Plymouth, Third Cong. Ch. Ladies,	25 00
Rockport, a female friend, by Rev. W. Gale,	125 00
Saxtonville, Ladies' Sew. Soc., Elliott Ch., Sherburne, Estate of Miss Lucy Cooledge, to const. Desc. Calvin Cooledge, of Fitzwilliam, a L. M.,	28 60
Smyrna, Turkey, Miss E. H. Watson,	30 00
South Reading, Cong. Ch. and Soc., a New Year's Offering,	10 00
65 46	
Stoneham, Cong. Ch. and Soc.,	9 30
Sudbury, Ladies' Mite Soc., to const. Mrs. Lucy Cutler, Mrs. Abigail Smith, Mrs. Harriet A. Hunt, and Mrs. Alice H. Hunt, Life Members,	135 00
Templeton, David Whitcomb, to const. Miss Abby B. Whitcomb a L. M.,	30 00
Tisbury, a friend,	1 00
Wayland, Mrs. M. T. Bigelow, to const. Mrs. Abby Drury a L. M.,	30 00
Wenham, Cong. Ch. and Soc., \$63 80; Ladies' Read. and Char. Soc., \$11 20; to const. Mrs. Jason Clark and Mrs. Andrew Dodge, L. Ms.,	75 00
Westford, Fem. Char. Soc.,	12 75
Winchester, Cong. Ch. and Soc., to const. Mrs. Harrison Parker a L. M.,	30 00
Woburn, Rev. Mr. Edwards' Soc., \$30 to const. Mrs. N. Georgiana Rice a L. M.,	181 22
A friend, \$5; do. \$3; do. \$6,	14 00

\$5,989 63



